A
RECOLLECTION
of ſuch Treatiſes as
haue bene heretofore
ſeuerally publiſhed, and
are nowe reuiſed, correc-
ted, augmented.
By
Ios: Hall D. of Diuinity.
With addition of ſome
others not hitherto
extant.

LONDON
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S.T.C.
12706

TO THE HIGH AND MIGHTY MONARCH,

our Deare and Drad Soueraigne Lord; *Iames*; by the good prouidence of God, King of Great *Britaine, France and Ireland; the most worthy, and most able Defender of the Faith,* and most gratious Patrone of the Church; All Peace and *happineſſe.*

Moſt gratious Soueraigne:

I Cannot ſo ouer-loue this iſſue of my owne brayne, as to holde it worthy of your Maieſties iudicious eyes; much leſſe of the hieſt Patronage vnder heauen: Yet now, my very duty hath bidden me looke ſo high; and tells me it would be no leſs then iniurious, if I ſhould not lay downe my worke, where I owe my ſeruice; and that I

ſhould offend, if I preſumed not. Beſides; whither ſhould the riuers runne, but into the Sea? It is to your Maieſtie (vnder the Hyeſt) that we owe both theſe ſweet opportunities of good; and all the good fruits of theſe happie opportunities: If we ſhould not therefore freely offer to your Maieſtie ſome præmetiall handfulls of that crop, wherof you may challenge the whole harueſt, how could wee be but ſhameleſly vnthankefull? I cannot praiſe my preſent otherwiſe, then by the truth of that heart from which it proceedeth: Onely this I may ſay; that ſeldome any man hath offered to your royall hands a greater bundle of his owne thoughts (Some whereof, as it muſt needs fall out amongſt ſo many, haue beene confeſſed profitable) nor perhaps more varietie of diſcourſe: for heere ſhall your Maieſtie finde Moralitie, like a good hand-maid, waiting on Diuinitie; and Diuinitie, like ſome great Ladie, euery day in ſeuerall dreſſes; Speculation interchanged with experience; Poſitiue Theologie with Polemicall; Textuall with diſcurſorie; Popular with Scholaſticall.

I cannot diſſemble my ioy to haue done this little good; And if it bee the comfort, and honour of your vnworthy ſeruant, that the God of heauen hath vouch-ſaued to vſe his hand in the

the least seruice of his Church; How can it be but your Crowne and reioycing, that the same God hath set apart your Maiestie, as a glorious instrument of such an vniuersall good to the whole Christian world? It was a mad conceit of that old Heresiarch, which might iustly take his name from madnes; That an huge Giant beares vp the earth with his shoulder; which hee changes euery thirtith yeare, for ease; and with the remoueal causes an Earthquake: If by this deuise he had meant onely an Embleme of Kings (as our ancient Mythologists vnder their Saint *George*, and *Christopher*, haue described the Christian Soldier, and good Pastor) hee had not done amisse; for surely, the burden of the whole world lies on the shoulders of soueraigne authority; and it is no maruell if the Earth quake in the change. As Kings are to the World, so are good Kings to the Church: None can bee so blind, or enuious, as not to graunt, that the whole Church of God vpon earth, rests her-selfe principally (next to her stay aboue) vpon your Maiesties royall supportation; You may trulie say with *Dauid*, *Ego sustineo columnas eius.* What wonder is it then, if our tongues, and pennes blesse you; if wee be ambitious of all occasions, that may testifie our cheerefull gratulations of this happinesse

Manes. *Epiphan. contr. haeres. lib. 2. Tom. 2.*

pineſſe to your Highneſſe, and ours in you?
Which, our humble prayers, vnto him by
whom Kings raigne, ſhall labour to
continue; till both the earth,
and heauens be truly
changed.

The vnworthieſt of your
Maieſties ſeruants,

IOS. HALL.

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MEDITATIONS AND VOWES,

DIVINE and *MORALL*;

SERVING

FOR DIRECTION IN Christian and ciuill practice.

3. *Centuries.*

By Ios. Hall. Dr. of Diuinity.

AT LONDON
Printed by *Humfrey Lownes*, for *Arthur Iohnſon*, *Samuell Macham*, and *Lawrence Liſle*. 1614.

TO THE RIGHT WORSHIPFVLL SIR ROBERT DRVRY, Knight;

All Increaſe of true Honour
and Vertue.

Ir, that haue I made theſe my homely Aphoriſmes publicke, needes no other reaſon, but that though the world is furniſhed with other writings euen to ſatiety and ſurfet; yet of thoſe which reduce Chriſtianity to practice, there is (at leaſt) ſcarcity enough: wherein (yet) I muſt needs confeſſe, I had ſome eye to my ſelfe. For, hauing after a ſort vowed this auſtere courſe of iudgement and practice to my ſelfe, I thought it beſt to acquaint the world with it; that it may either witneſſe my anſwerable proceeding, or check me in my ſtraying ther-from. By which means, ſo many men as I liue amongſt, ſo many monitours I ſhall haue, which ſhall point mee to my owne rules, and

and vpbraide me with my aberrations. Why I haue dedicated them to your name, cannot be ſtrange to any, that knowes you my Patron, and mee your Paſtor. The regard of which bond, eaſily drew me on to conſider, that whereas my body, which was euer weak, began of late to languiſh more; it would not be inexpedient (at the worſt) to leaue behinde me this little monument of that great reſpect, which I deſeruedly beare you. And if it ſhall pleaſe God to reprieue me, vntill a longer day; yet it ſhall not repent me, to haue ſent this vnworthy ſcrowle, to wait vpon you in your neceſſary abſence; neither ſhall it be, I hope, bootleſs for you, to adioyne theſe my meane ſpeculations vnto thoſe grounds of vertue, you haue ſo happily laid: to which if they ſhall adde but one ſcruple, it ſhall bee to me ſufficient ioy, contentment, recompenſe. From your Hal-ſted. Decemb. 4.

Your VVorſhips,

humbly deuoted,

IOS. HALL.

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Meditations &c a third Century."

The first Century of Meditations and Vowes,

Diuine and Morall.

1

IN Meditation, thoſe, which begin heauenly thoughts, and proſecute them not, are like thoſe which kindle a fire vnder greene wood, and leaue it, ſo ſoone as it but begins to flame; leeſing the hope of a good beginning, for want of ſeconding it with a ſutable proceeding: when I ſet my ſelfe to meditate, I wil not giue ouer, till I come to an iſſue. It hath beene ſaid by ſom, that the beginning is as much as the midſt; yea, more then all: but I ſay, the ending is more then the beginning.

2

There is nothing (but Man) that reſpecteth greatnes: Not God; not Death; not Iudgement. Not God: he is no accepter of perſons. Not Nature: we ſee the ſons of Princes borne as naked, as the pooreſt: & the poor child as faire, wel-fauored, ſtrong, witty, as the heire of Nobles. Not diſeaſe, death, iudgement: they ſicken a-like, die a-like, fare a-like after death. There is nothing (beſides naturall men) of whom goodnes is not reſpected. I will honour greatnes in others: but for my ſelfe, I will eſteeme a dram of goodnes, worth a whole world of greatnes.

3

As there is a fooliſh wiſedom; ſo there is a wiſe Ignorance, in not prying into Gods Arke; not inquiring into things not reuealed. I would faine know all that I need, and all that I may: I leaue Gods ſecrets, to himſelfe. It is happy for me, that God makes me of his Court, though not of his Counſell.

4

As there is no vacuity in nature, no more is there ſpiritually. Euery veſſell is full; if not of liquor, yet of ayre: ſo is the hart of man; though (by nature) it is empty of grace, yet it is full of hypocriſie, and iniquitie. Now, as it is filled with grace, ſo it is empty of his euill qualities; as in a veſſell, ſo much water as goes in, ſo much aire goes out: but mans heart is a narrow-mouthed veſſell, and receiues grace but by drops; and therefore takes a long time to emptie and fill. Now, as there be differences in degrees, and one heart is neerer to fulnes then another: ſo the beſt veſſell is not quite full, while it is in the body; becauſe there are ſtill remainders of corruption. I will neither be content vvith that meaſure of grace I haue, nor impatient of Gods delay; but euery day I will endeuour to haue one drop added to the reſt: ſo my laſt day ſhall fill vp my veſſell to the brim.

5

Satan would ſeeme to be mannerly and reaſonable; making, as if hee would be content with one halfe of the heart, whereas God challengeth all or none: as (indeed) he hath moſt reaſon to claime all, that made all. But this is nothing, but a crafty fetch of Satan; for he knowes, that if hee haue any part, God will haue none: ſo, the whole falleth to his ſhare alone. My heart (when it is both whole, and at the beſt) is but a ſtrait and vnworthy lodging for God: if it were bigger and better, I would reſerue it all for him. Satan may looke in at my doores, by a temptation: but he ſhall not haue ſo much as one chamber-room ſet apart, for him to ſoiourne in.

6

I ſee, that in naturall motions, the neerer any thing comes to his end, the ſwifter it moueth. I haue ſeen great riuers, which at their firſt riſing out of ſome hill's ſide, might be couered with a buſhell; which, after many miles, fill a very broad channell, and drawing neere to the Sea, doo euen make a little Sea in their owne bankes: So the winde at the firſt riſing, as a little vapour from the cranies of the earth, and paſſing forward about the earth, the further it goes, the more bluſtering and violent it waxeth. A Chriſtians motion (after hee is regenerate) is made naturall to God-ward; and therefore, the neereſt hee comes to

Heauen,

Heauen, the more zealous he is. A good man muſt not be like *Ezechias* Sunne, that went backward, nor like *Ioſuahs* Sunne, that ſtood ſtill, but *Dauids* Sunne, that (like a Bride-groome) comes out of his chamber; and as a Champion reioyceth to runne his race: onely, heerein is the difference, that when he comes to his high-noon, hee declineth not. How-euer therefore, the Minde (in her naturall faculties) followes the temperature of the bodie, yet in theſe ſupernaturall things ſhee quite croſſes it. For with the coldeſt complexion of age, is ioyned in thoſe that are truely religious, the feruenteſt zeale and affection to good things: which is therefore the more reuerenced, and better acknowledged, becauſe it cannot bee aſcribed to the hotte ſpirits of youth. The diuell himſelfe deuiſed that old ſlander of early holines; *A young Saint, an old Diuell.* Sometimes young Diuells haue prooued old Saints; neuer the contrary: but true Saints in youth, doe alwaies proue Angels in their age. I will ſtriue to be euer good, but if I ſhould not finde my ſelfe beſt at laſt, I ſhould feare I was neuer good at all.

7

Conſent harteneth ſinne: which a little diſlike would haue daunted at firſt. As we ſay, There would be no theeues, if no receiuers: ſo would there not be ſo many open mouthes to detract and ſlander, if there were not ſo many open eares, to entertaine them. If I cannot ſtop another mans mouth from ſpeaking ill; I will either open my mouth to reproue it: or elſe I will ſtop mine eares from hearing it; and let him ſee in my face, that hee hath no roome in my heart.

8

I haue oft wondred how fiſhes can retaine their freſh taſte, and yet liue in ſalt waters; ſince I ſee that euery other thing participates of the nature of the place, wherein it abides. So, the waters paſſing through the chanels of the earth, varie their ſauour with the veynes of ſoile, through which they ſlide. So, brute creatures, tranſported from one region to another, alter their former qualitie, and degenerate by little and little. The like danger haue I ſeene in the manners of men, conuerſing with euill companions in corrupt places: For, beſides that it blemiſheth our reputation, and makes vs thought ill, though we be good; it breeds in vs an inſenſible declination to ill; and workes in vs, if not an approbation, yet a leſſe diſlike of thoſe ſinnes, to which, our eares and eyes are ſo continually inured. I may haue a bad acquaintance: I will neuer haue a wicked companion.

9

Expectation, in a weake minde, makes an euill, greater; and a good, leſſe: but in a reſolued minde, it digeſts an euill, before it come: and makes a future good, long before preſent. I will expect the worſt, becauſe it may come; the beſt, becauſe I know it will come.

10

Some promiſe what they cannot doe, as Satan to Chriſt; ſome, what they could, but meane not to doe, as the ſonnes of *Iacob* to the Sechemites: ſome, what they meant for the time, and after retrait, as *Laban* to *Iacob*; ſome, what they doe alſo giue, but vnwillingly, as *Herod*; ſome, what they willingly giue, and after repent them, as *Ioſhua* to the Gibeonites: So great diſtruſt is there in man, whether from his impotence, or faithleſnes: as in other things, ſo in this, I ſee God is not like man: but in what-euer he promiſes, hee approues himſelfe moſt faithfull, both in his abilitie and performances. I will therefore euer truſt God on his bare word; euen with hope, beſides hope, aboue hope, againſt hope: and onwards I will rely on him for ſmall matters of this life; for how ſhall I hope to truſt him in impoſſibilities, if I maynot in likelihoods? how ſhall I depend on him, for raiſing my body from duſt, and ſauing my ſoule, if I miſtruſt him for a cruſt of bread, towards my preſeruation?

11

If the World would make mee his Minion, hee could giue mee but what hee hath. And what hath hee to giue? but a ſmoake of honour, a ſhadow of riches, a ſound of pleaſures, a blaſt of fame: which when I haue had in the beſt meaſure, I may be worſe; I cannot be better: I can liue no whit longer, no whit merrier, no whit happier. If hee proteſſe to hate mee, what can hee doe, but diſgrace mee in my name, impouerish mee in my eſtate, afflict mee in my bodie? in all which, it is eaſie, not to be euer the more miſerable. I haue beene too long beguiled with the vaine ſemblances of it: Now hence foorth, accounting my ſelfe borne to a better world, I will in an holy loftineſſe beare my ſelfe as one too good to be enamoured of the beſt pleaſures, to be daunted with the greateſt miſeries of this life.

12

I see there is no man so happy, as to haue all things; and no man so miserable, as not to haue some. Why should I looke for a better condition, then all others? If I haue somwhat, and that of the best things; I will in thankfulnesse enioy them, and want the rest with contentment.

13

Constraint makes an easie thing toilesome; wheras, again, loue makes the greatest toile, pleasant. How many miles doe we ride and runne, to see one silly beast follow another, with pleasure! which, if we were commanded to measure, vpon the charge of a Superior, we should complain of wearines. I see the folly of the most men; that make their liues miserable, and their actions tedious, for want of loue to that they must doe: I will first labour to settle in my heart a good affection to heauenlie things; so Lord, thy yoake shall be easie, and thy burthen light.

14

I am a stranger euen at home: therefore, if the dogs of the world barke at mee, I neither care, nor wonder.

15

It is the greatest madnesse in the world, to be an hypocrite in religious profession. Men hate thee, because thou art a Christian, so much as in appearance. God hates thee double, because thou art but in appearance: so, while thou hast the hatred of both, thou hast no comfort in thy self. Yet if thou wilt not be good as thou seemest; I hold it better to seem ill as thou art. An open wicked man doth much hurt with notorious sinnes: but an hypocrite doth at last more shame goodnesse, by seeming good. I had rather be an open wicked man, than an hypocrite: but I had rather be no man, than either of them.

16

When I cast downe mine eies vpon my wants, vpon my sinnes, vpon my miseries: mee thinkes no man should be worse, no man so ill

as I; my meanes ſo many, ſo force-able, and almoſt violent; my progreſſe ſo ſmall, and inſenſible; my corruptions ſo ſtrong; my infirmities ſo frequent and remedileſſe; my body ſo vnanſwerable to my minde. But when I looke vp to the bleſsings that GOD hath enriched mee withall, me thinks I ſhould ſoone be induced to thinke none more happy then my ſelfe: GOD is my friend, and my Father: the world not my Maiſter, but my ſlaue: I haue friends not many; but ſo tried that I dare truſt them: an eſtate not ſuperfluous, not needie; yet neerer to defect, then abundance: A calling, if deſpiſed of men, yet honourable with GOD: a body not ſo ſtrong, as to admit ſecuritie (but often checking mee in occaſion of pleaſure) nor yet ſo weake, as to afflict mee continually: A mind not ſo furniſhed with knowledge, that I may boaſt of it: nor yet ſo naked, that I ſhould deſpaire of obtaining it: My miſeries afford me ioy, mine enemies aduantage; my account is caſt vp for another world. And if thou think, I haue ſaid too much good of my ſelfe, either I am thus, or I would be.

17

The worldlings life is (of all other) moſt diſcomfortable. For, that, which is his GOD, doth not alway fauour him: that vvhich ſhould be, neuer.

18

There are three meſſengers of death; Caſualtie, Sickneſſe, Age. The two firſt are doubtfull; ſince manie haue recouered them both: the laſt is certaine. The two firſt are ſodaine: the laſt leaſurely and deliberate. As for all men, vpon ſo many ſummons, ſo eſpecially for an olde man, it is a ſhame to be vnprepared for death: for where other ſee they may die, hee ſees hee muſt die. I was long agone olde enought to die: but if I liue till age, I will thinke my ſelfe too olde to liue longer.

19

I will not care what I haue; whether much, or little. If little, my account ſhall be the leſſe; if more, I ſhall doe the more good, and receiue the more glorie.

20

I care not for any companion, but ſuch as may teach mee ſomewhat; or learne ſomewhat of mee. Both theſe ſhall much pleaſure mee; (one as an Agent, the other as a Subiect to worke vpon) neither know I, whether more. For though it be an excellent thing to learne; yet I learne, but to teach others.

21

If earth (that is prouided for mortalitie, and is poſſeſſed by the Makers enemies) haue ſo much pleaſure in it, that Worldlings thinke it worth the account of their heauen: ſuch a Sunne to enlighten it, ſuch an heauen to wall it about, ſuch ſweet fruits and flowers to adorne it, ſuch varietie of Creatures, for the commodious vſe of it: What muſt Heauen needs be, that is prouided for God himſelf, & his friends? How can it be leſſe in worth, than God is aboue his creatures, and Gods friends better then his enemies? I wil not only be content, but deſirous, to be diſſolued.

22

It is commonly ſeene, that boldneſſe puts men forth before their time, before their abilitie. Wherein, wee haue ſeene many, that (like Lapwings, and Partriges) haue runne away with ſome part of their ſhell on their heads: whence it followes, that as they began boldly, ſo they proceede vnprofitably, and conclude not without ſhame. I would rather be haled by force of others to great duties, then ruſh vpon them vnbidden. It were better a man ſhould want worke, then that great works ſhould want a man anſwerable to their weight.

23

I will vſe my friends, as *Moſes* did his rodde. While it was a rod, hee held it familiarly in his hand: when once a Serpent, he ran away from it.

24

I haue ſeldome ſeene much oſtentation, and much learning, met together. The Sunne, riſing, and declining, makes long ſhadowes: at mid-day

as I; my meanes ſo many, ſo force-able, and almoſt violent; my progreſſe ſo ſmall, and inſenſible; my corruptions ſo ſtrong; my infirmities ſo frequent and remedileſſe; my body ſo vnanſwerable to my minde. But when I looke vp to the bleſſings that GOD hath enriched mee withall, me thinks I ſhould ſoone be induced to thinke none more happy then my ſelfe: GOD is my friend, and my Father: the world not my Maiſter, but my ſlaue: I haue friends not many; but ſo tried that I dare truſt them: an eſtate not ſuperfluous, not needie; yet neerer to defect, then abundance: A calling, if deſpiſed of men, yet honourable with GOD: a body not ſo ſtrong, as to admit ſecuritie (but often checking mee in occaſion of pleaſure) nor yet ſo weake, as to afflict mee continually: A mind not ſo furniſhed with knowledge, that I may boaſt of it: nor yet ſo naked, that I ſhould deſpaire of obtaining it: My miſeries afford me ioy, mine enemies aduantage; my account is caſt vp for another world. And if thou think, I haue ſaid too much good of my ſelfe, either I am thus, or I would be.

17

The worldlings life is (of all other) moſt diſcomfortable. For, that, which is his GOD, doth not alway fauour him: that vvhich ſhould be, neuer.

18

There are three meſſengers of death; Caſualtie, Sickneſſe, Age. The two firſt are doubtfull; ſince manie haue recouered them both: the laſt is certaine. The two firſt are ſodaine: the laſt leaſurely and deliberate. As for all men, vpon ſo many ſummons, ſo eſpecially for an olde man, it is a ſhame to be vnprepared for death: for where other ſee they may die, hee ſees hee muſt die. I was long agone olde enought to die: but if I liue till age, I will thinke my ſelfe too olde to liue longer.

19

I will not care what I haue; whether much, or little. If little, my account ſhall be the leſſe; if more, I ſhall doe the more good, and receiue the more glorie.

20

I care not for any companion, but ſuch as may teach mee ſomewhat; or learne ſomewhat of mee. Both theſe ſhall much pleaſure mee; (one as an Agent, the other as a Subiect to worke vpon) neither know I, whether more. For though it be an excellent thing to learne; yet I learne, but to teach others.

21

If earth (that is prouided for mortalitie, and is poſſeſſed by the Makers enemies) haue ſo much pleaſure in it, that Worldlings thinke it worth the account of their heauen: ſuch a Sunne to enlighten it, ſuch an heauen to wall it about, ſuch ſweet fruits and flowers to adorne it, ſuch varietie of Creatures, for the commodious vſe of it: What muſt Heauen needs be, that is prouided for God himſelf, & his friends? How can it be leſſe in worth, than God is aboue his creatures, and Gods friends better then his enemies? I wil not only be content, but deſirous, to be diſſolued.

22

It is commonly ſeene, that boldneſſe puts men forth before their time, before their abilitie. Wherein, wee haue ſeene many, that (like Lapwings, and Partriges) haue runne away with ſome part of their ſhell on their heads: whence it followes, that as they began boldly, ſo they proceede vnprofitably, and conclude not without ſhame. I would rather be haled by force of others to great duties, then ruſh vpon them vnbidden. It were better a man ſhould want worke, then that great works ſhould want a man anſwerable to their weight.

23

I will vſe my friends, as *Moſes* did his rodde. While it was a rod, hee held it familiarly in his hand: when once a Serpent, he ran away from it.

24

I haue ſeldome ſeene much oſtentation, and much learning, met together. The Sunne, riſing, and declining, makes long ſhadowes: at mid-day

mid-day when hee is at higheſt, none at all. Beſides that, skill when it is too much ſhowen, loſeth the grace: as freſh coloured wares, if they be often opened, loſe their brightneſſe, and are ſoyled with much handling. I had rather applaude my ſelfe for hauing much, that I ſhew not; then that others ſhould applaud me, for ſhewing more then I haue.

25

An ambitious man is the greateſt enemy to himſelfe, of any in the World beſides. For hee ſtill torments himſelfe with hopes and deſires, and cares: which he might auoid, if hee would remitte of the height of his thoughts, and liue quietly. My onely ambition ſhall be, to reſt in Gods fauour on earth, and to be a Saint in heauen.

26

There was neuer good thing eaſily come by. The heathen man could ſay, God ſels knowledge for ſweat: and ſo he doth honour, for ieopardie. Neuer any man hath got either wealth or learning, with eaſe. Therefore, the greateſt good muſt needs be moſt difficult. How ſhall I hope to get Chriſt, if I take no paines for him? And if in all other things the difficulty of obtaining, whets the minde ſo much the more to ſeeke; why ſhould it in this alone daunt mee. I will not care what I doe, what I ſuffer, ſo I may winne Chriſt. If men can indure ſuch cutting, ſuch lancing, and ſearching of their bodies, to protract a miſerable life, yet a while longer; what paine ſhould I refuſe for eternity?

27

If I die, the world ſhall miſſe me but a little: I ſhall miſſe it leſſe. Not it mee; becauſe it hath ſuch ſtore of better men: Not I it, becauſe it hath ſo much ill, and I ſhall haue ſo much happineſſe.

28

Two things make a man ſet by; Dignitie and Deſert. Amongſt fools, the firſt without the ſecond is ſufficient: Amongſt wiſe men, the ſecond without the firſt. Let me deſerue well; though I be not aduanced. The Conſcience of my worth, ſhall cheere me more in others contempt, then the approbation of others can comfort me, againſt the ſecret check of my owne vnworthineſſe.

29 The

29

The beſt qualities doe ſo cleaue to their ſubiects, that they cannot be communicated to others. For whereas patrimony and vulgar account of honor follow the bloud, in many generations; Vertue is not traduced by propagation, nor learning bequeathed by our Will, to our heires; leaſt the giuers ſhould waxe proud, and the receiuers negligent. I will account nothing my owne, but what I haue gotten: nor that my owne, becauſe it is more of gift then deſert.

30

Then onely is the Church moſt happie, when Truth and Peace kiſſe each other; and then miſerable, when either of them balke the way, o when they meet and kiſſe not. For, truth, without peace, is turbulent: and peace, without truth, is ſecure iniuſtice. Though I loue peace well, yet I loue maine truths better. And though I loue all truths well; yet I had rather conceale a ſmall truth, then diſturbe a common Peace.

31

An indiſcreete good action, is little better than a diſcreet miſchiefe. For, in this the doer wrongs only the Patient: but in that other, the wrong is done to the good action: for both it makes a good thing odious (as many good tales are marr'd in telling) and beſides, it preiudices a future opportunity. I will rather let paſſe a good gale of winde, and ſtay on the ſhore; then lanch forth, when I knowe the winde will be contrarie.

32

The World teacheth mee, that it is madneſſe to leaue behinde mee thoſe goods, that I may carry with me: Chriſtianitie teacheth me, that what I charitably giue aliue, I carrie with me dead: and experience teacheth me, that what I leaue behind, I loſe. I will carry that treaſure with me by giuing it, which the worldling loſeth by keeping it: ſo, while his corps ſhall carry nothing but a winding cloth to his graue, I ſhall be richer vnder the earth, than I was aboue it.

33

Euery worldling is an hypocrite. For, while his face naturally lookes vpward to heauen, his heart grouels beneath on the earth: yet if I would admit of any diſcord in the inward and outward parts; I would haue an heart, that ſhould looke vp to heauen in an holy contemplation of the things aboue, and a countenance caſt down to the earth, in humiliation. This onely diſſimilitude is pleaſing to God.

34

The heart of man is a ſhort word, a ſmall ſubſtance; ſcarce enough to giue a Kite one meale: yet great in capacity; yea, ſo infinite in deſire, that the round Globe of the world cannot fill the three corners of it. When it deſires more, and cries, Giue, giue; I wil ſet it ouer to that infinite Good, where the more it hath, it may deſire more, and ſee more to be deſired: when it deſires but what it needeth, my hands ſhall ſoone ſatisfie it. For, if either of them may containe it, when it is without the body; much more may both of them fill it, while it is within.

35

With men it is a good rule; To trie firſt, and then to truſt: vvith GOD it is contrarie; I will firſt truſt him (as moſt wiſe, omnipotent, mercifull) and trie him afterwards. I knowe, it is as impoſſible for him to deceiue mee, as not to be.

36

As CHRIST was both a Lambe and a Lion: So is euery Chriſtian; A Lambe, for patience in ſuffering, and innocence of life: A Lion, for boldneſſe in his innocency. I would ſo order my courage and mildeneſſe, that I may be neither Lion-like in my conuerſation; nor ſheepiſh, in the defence of a good cauſe.

37

The godly ſowe in teares, and reap in ioy. The ſeed-time is commonly wateriſh, and lowring. I will be content with a wet ſpring, ſo I may be ſure of a cleare and ioyfull harueſt.

38 Euery

38

Euerie man hath an Heauen, and an Hell. Earth is the vvicked mans Heauen; his Hell is to come: on the contrarie, the godly haue their hell vpon earth; where they are vexed with tentations, and afflictions, by Satan and his complices: their heauen is aboue in endlesse happinesse. If it be ill with me on earth, it is well my torment is so short, and so easie: I will not be so couetous, to hope for two heauens.

39

Man, on his Death-bed, hath a double prospect; which, in his lifetime, the interposition of pleasure and miseries debarred him from. The good mon lookes vpward, and sees heauen open with *Stenen*; and the glorious Angels, ready to carrie vp his soule: The wicked man lookes down-ward, and sees three terrible spectacles; *Death, Iudgement, Hell*, one beyond another; and all to be passed through, by his soule. I maruell not, that the godly haue been so cheerefull in Death, that those torments, whose very sight hath ouercome the beholders, haue seemed easie to them. I maruell not, that a wicked man is so loth to heare of death; so deiected, when he feeleth sickenesse; and so desperate, when he feeleth the pangs of death; nor that euery *Balaam* would faine die the death of the righteous. Henceforth, I will enuy none, but a good man: I will pitie nothing so much as the prosperitie of the wicked.

40

Not to be afflicted, is a signe of weakenesse. For, therefore God imposeth no more on mee, because hee sees I can beare no more. GOD will not make choise of a weake Champion. When I am stronger, I will looke for more. And when I sustaine more, it shall more comfort mee, that GOD findes mee strong; then it shall grieue mee, to be pressed with an heauy affliction.

41

That the wicked haue peace in themselues, is no vvonder: they are as sure, as Tentation can make them. No Prince makes Warre with his owne Subiects. The godly are still enemies: Therefore they must look to be assaulted both by Stratagems and violence. Nothing shal more

more ioy mee, than my inward quietneſſe. A iuſt warre is a thouſand times more happy, than an il-conditioned Peace.

42

Goodneſſe is ſo powerfull, that it can make things ſimply euill (namely, our ſinnes) good to vs: not good in nature, but good in the euent; good, when they are done, not good to be done. Sinne is ſo powerfull, that it can turne the holieſt Ordinances of God into it ſelfe: But heerein our ſinne goes beyond our goodneſſe; That ſinne defiles a man or action otherwiſe good: but all the goodneſſe of the world cannot iuſtifie one ſinne: as the holy fleſh in the skirt, makes not the bread holy that toucheth it; but the vncleane, touching an holy thing, defileth it. I will loath euery euill for it owne ſake: I will doe good; but not truſt to it.

43

Fooles meaſure good actions, by the euent after they are done: Wiſe men before-hand, by iudgement, vpon the rules of reaſon and faith. Let me doe well: let God take charge of the ſucceſſe. If it be well accepted, it is well: If not, my thanke is with God.

44

Hee was neuer good man, that amends not. For, if hee were good, hee muſt needes deſire to be better. Grace is ſo ſweet, that who-euer taſtes of it, muſt needs long after more. And if hee deſire it, he will endeuour it. And if he doe but endeuour, God will crowne it with ſucceſſe. Gods family admitteth of no Dwarfes (which are vnthriuing, and ſtand at a ſtay) but men of meaſures. What euer become of my body, or my eſtate; I will euer labour, to finde ſomewhat added to the ſtature of my ſoule.

45

Pride is the moſt dangerous of all ſinnes. For, both it is moſt inſinuatiue (hauing crept into HEAVEN, and Paradiſe) and moſt dangerous where it is. For, where all other Tentations are about euill, this alone is conuerſant only about good things: & one dram of it poyſons many meaſures of grace. I will not be more afraide of doing good things amiſſe, than of being proud, when I haue well performed them.

46

Not onely Commission makes a sinne. A man is guiltie of all those sinnes he hath not. If I cannot auoid all, yet I will hate all.

47.

Preiudice is so great an enemy to truth, that it makes the minde vncapable of it. In matters of faith, I will first lay a sure ground, and then beleeue, though I cannot argue; holding the conclusion, in spight of the premisses: but in other lesse matters, I will not so fore-stall my minde with resolution, as that I will not be willing to be better informed. Neither will I say in my selfe; I will hold it, therefore it shall be truth: but, This is truth; therefore I will hold it. I will not striue for victory; but for truth.

48

Drunkennes and Couetousnesse doe much resemble one another. For the more a man drinkes, the more he thirsteth: and the more hee hath, still the more he coueteth. And for their effects, besides other, both of them haue the power of transforming a man into a beast; & of all other beasts, into a Swine. The former is euident to sense: the other, though more obscure, is no more questionable. The couetous man, in two things, plainely resembleth a Swine; That he euer roots in the earth, not so much as looking towards heauen: That he neuer doth good till his death. In desiring, my rule shall be Necessitie of nature, or estate. In hauing, I will account that my good, which doth me good.

49

I acknowledge no Maister of Requests in Heauen, but one; Christ my Mediatour. I knowe I cannot be so happy, as not to need him; nor so miserable, that hee should contemne mee. I will alwayes aske; and that of none but where I am sure to speed; but where there is so much store, that when I haue had the most, I shal leaue no lesse behinde. Though numberlesse drops be in the Sea; yet if one be taken out of it, it hath so much the lesse, though insensibly: but God, because hee is infinite, can admit of no diminution. Therfore are men niggardly, because the more they giue, the lesse they haue: but thou, Lord, mayest giue what thou wilt, without abatement of thy store. Good prayers neuer came weeping home: I am sure I shall receiue either what I aske, or what I should aske.

50

I see that a fit Booty, many times, makes a theefe: and many would be proud, if they had but the common causes of their neighbours. I account this none of the least fauours of GOD, That the world goes no better forward with me. For, I feare, if my estate were better to the world, it might be worse to GOD. As it is an happy necessitie that inforceth to good: so is that next happy, that hinders from euill.

51

It is the basest loue of all others, that is for a benefit. For herein wee loue not another, so much as our selues. Though there were no HEAVEN, O Lord, I would loue thee: Now there is one, I will esteeme it, I will desire it; yet still I will loue thee, for thy goodnesse sake. Thy selfe is reward enough; though thou broughtest no more.

52

I see men point the field, and desperately iopard their liues (as prodigall of their blood) in the reuenge of a disgracefull word, against themselues: while they can bee content to heare God pulled out of HEAVEN with blasphemie; and not feele so much as a rising of their blood. Which argues our cold loue to God, and our ouer-feruent affection to our selues. In mine owne wrongs, I will hold patience laudable: but in Gods iniuries, impious.

53

It is an hard thing to speak well: but it is harder to be well silent; so as it may be free from suspicion of affectation, or sullennes, or ignorance: Else loquacitie, and not silence, would be a note of wisedom. Herein I will not care how little, but how well. Hee said well for this; Not that which is much, is well: but that which is well, is much.

54

There is nothing more odious, than fruitlesse old age. Now (for that no tree beares fruit in Autumne, vnlesse it blossome in the Spring) to the

the end that my age may be profitable, and laden with ripe fruit; I will endeuour, that my youth may be ſtudious, and flowred with the bloſſoms of learning and obſeruation.'

55

Reuenge commonly hurts both the offerer, and ſufferer: as wee ſee in the fooliſh Bee (though in all other things commendable; yet heerein the patterne of fond ſpightfulneſſe) which in her anger inuenometh the fleſh, and loſeth her ſting; and ſo liues a Drone euer after. I account it the onely valour, To remit a wrong: and will applaude it to my ſelfe, as right noble and Chriſtian; that I Might hurt, and Will not.

56

Hee that liues well, cannot chooſe but die well. For, if he die ſuddainly, yet he dies not vnpreparedly: if by leaſure, the conſcience of his well-led life makes his death more comfortable: But it is ſeldome ſeene, that hee which liueth ill, dieth well. For the conſcience of his former euils, his preſent paine, and the expectation and feare of greater, ſo take vp his heart, that he cannot ſeek God. And now it is iuſt with God, not to be ſought, or not to be found; becauſe he ſought to him in his life time, and was repulſed. Whereas, therefore, there are vſually two maine cares of good men; to Liue well, and Die well: I will haue but this one; to Liue well.

57

With God there is no free man, but his Seruant; though in the Gallies: no ſlaue, but the ſinner; though in a Palace: none noble, but the vertuous; if neuer ſo baſely deſcended: none rich, but he that poſſeſſeth God; euen in rags: none wiſe, but hee that is a foole to himſelfe and the world: none happy, but hee whom the world pities: Let me be free, noble, rich, wiſe, happy to God; I paſſe not what I am to the world.

58

When the mouth praieth, man heareth: when the heart, God heareth. Euery good praier knocketh at Heauen, for a bleſſing: but an

importunate prayer pierceth it (though as hard as braſſe) and makes way for it ſelfe, into the eares of the Almightie. And as it aſcends lightlie vppe, carried vvith the vvings of Faith: ſo it comes euer laden downe againe, vpon our heads. In my prayers, my thoughts ſhall not be guided by my wordes: but my words ſhall follow my thoughts.

59

If that ſeruant were condemned of euill, that gaue God no more than his owne, which hee had receiued; what ſhall become of them that rob GOD of his owne? If GOD gaine a little glory by mee, I ſhall gaine more by him. I will labour ſo to husband the ſtocke that God hath left in my hands, that I may returne my ſoule better than I receiued it; and that he may take it better then I returne it.

60

Heauen is compared to an hill: and therefore is figured by *Olympus*, among the Heathen; by mount Sion, in Gods Booke: Hell, contrariwiſe, to a Pit. The aſcent to the one is hard, therefore; and the deſcent to the other, eaſie and headlong: and ſo, as if wee once begin to fall, the recouerie is moſt difficult: and not one (of many) ſtayes till hee comes to the bottome. I will be content, to pant, and blowe, and ſweate in climbring vp to Heauen: as, contrarily, I will be wary of ſetting the firſt ſtep downward towards the Pit. For, as there is a *Iacobs* Ladder into Heauen, ſo there are blind ſtaires that goe winding downe into death, vvhereof each makes way for other. From the obiect is raiſed an ill ſuggeſtion: ſuggeſtion drawes on delight, delight conſent, conſent endeuour, endeuour practiſe, practiſe cuſtome, cuſtome excuſe, excuſe defence, defence obſtinacie, obſtinacie boaſting of ſinne, boaſting a reprobate ſenſe. I will watch ouer my wayes: and doe thou, Lord, watch ouer mee, that I may auoid the firſt degrees of ſinne. And if thoſe ouertake my frailtie; yet keepe mee, that preſumptuous ſinnes preuaile not ouer mee. Beginnings, are with more eaſe and ſafetie declined, when wee are free; than proceedings, when wee haue begun.

61

It is fitter for youth, to learne than teach; and for age, to teach then learne: and yet fitter for an old man to learne, then to be ignorant. I knowe,

knowe, I ſhall neuer knowe ſo much, that I cannot learne more: and I hope, I ſhall neuer liue ſo long, as till I be too old to learne.

62

I neuer loued thoſe Salamanders, that are neuer well, but when they are in the fire of contention. I will rather ſuffer a thouſand wrongs, than offer one: I will ſuffer an hundreth, rather than returne one: I will ſuffer many, ere I will complaine of one, and indeuour to right it by contending. I haue euer found, that to ſtriue with my ſuperiour, is furious; with my equall, doubtfull; with my inferiour, ſordid and baſe; with any, full of vnquietnes.

63

The praiſe of a good ſpeech ſtandeth in words and matter: Matter, which is as a faire and well featur'd body; Elegance of words, which is as a neat and well faſhioned garment. Good matter, ſlubbred vp in rude and careleſſe words, is made loathſome to the hearer; as a good bodie miſshapen, with vnhandſome clothes. Elegancie, without ſoundneſſe, is no better then a nice vanity. Although therefore the moſt Hearers are like Bees, that goe all to the flowers; neuer regarding the good hearbs (that are of as wholſome vſe, as the other of faire ſhew): yet let my ſpeech ſtriue to be profitable; plauſible, as it happens: Better the coat be miſshapen, than the body.

64

I ſee that as black and white colours to the eyes, ſo is the Vice and Vertue of others to the iudgement of men. Vice gathers the beames of the ſight in one; that the eye may ſee it, and be intent vpon it: Vertue ſcatters them abroad; and therefore hardly admits of a perfect apprehenſion. Whence it comes to paſſe, that (as iudgement is according to ſenſe) wee doe ſo ſoone eſpie, and ſo earneſtly cenſure a man for one vice; letting-paſſe many laudable qualities vndiſcerned, or at leaſt vnacknowledged. Yea, whereas euery man is once a foole, and doth that perhaps in one fit of his folly, which he ſhall at leaſure repent of (as *Noah*, in one houres drunkennes, vncouered thoſe ſecrets, which were hid ſixe hundred yeares before) the world is hereupon ready to call in queſtion all his former integritie, and to exclude him from the hope of any future

amendment. Since God hath giuen mee two eyes; the one ſhall be buſied about the preſent fault that I ſee, with a deteſting commiſeration; the other about the commendable qualities of the offender; not without an vnpartiall approbation of them. So ſhall I doe God no wrong, in robbing him of the glory of his gifts, mixed with infirmities: nor yet, in the meane time, encourage Vice; while I doe diſtinctly reſerue for it, a due proportion of hatred.

65

God is aboue man; the brute creatures vnder him; hee ſet in the midſt. Leſt hee ſhould be proud that he hath infinite creatures vnder him, that one is infinite degrees aboue him. I doe therefore owe awe vnto God; mercy to the inferiour creatures: knowing, that they are my fellowes, in reſpect of Creation; whereas there is no proportion betwixt mee, and my Maker.

66

One ſaid, it is good to inure thy mouth to ſpeake well; for good ſpeech is many times drawne into the affection: But, I would feare, that ſpeaking well without feeling, were the next way to procure an habituall hypocriſie. Let my good words follow good affections; not goe before them. I will therefore ſpeake as I thinke: but, withall, I will labour to thinke well; and then I knowe, I cannot but ſpeake well.

67

When I conſider my ſoule; I could be proud, to think of how diuine a nature and qualitie it is: but when I caſt downe mine eyes to my body (as the Swanne to her black legges) and ſee what loathſome matter iſſues from the mouth, noſthrils, eares, pores, and other paſſages, and how moſt carrion-like of all other creatures it is after death; I am iuſtly aſhamed to thinke that ſo excellent a gueſt dwels but in a more cleanely dunghill.

68

Euery worldling is a madde man. For, beſides that hee preferreth profit and pleaſure to Vertue, the World to God, Earth to Heauen, Time to Eternitie; hee pampers the body, and ſtarues the ſoule. Hee feedes

feedes one fowle an hundreth times; that it may feed him but once: and and seekes all Lands and Seas for dainties; not caring whether any, or what repast, hee prouideth for his soule. Hee cloaths the body with all rich ornaments: that it may be as faire without, as it is filthy within; whiles his soule goes bare and naked, hauing not a rag of knowledge to couer it. Yea, he cares not to destroy his soule, to please the body; when for the saluation of the soule, he will not so much as hold the bodie short of the least pleasure. What is, if this be not, a reasonable kinde of madnesse? Let mee inioy my soule no longer, than I preferre it to my bodie. Let mee haue a deformed, leane, crooked, vnhealthfull, neglected bodie; so that I may finde my soule sound, strong, well furnished, well disposed both for earth and Heauen.

69

Asa was sick but of his feet, farre from the heart: yet because hee sought to the Physicians, not to God, he escaped not. *Ezekiah* was sick to die: yet because he trusted to God, not to Physicians, hee was restored. Meanes without God, cannot helpe: God, without meanes, can; and often doth. I will vse good meanes; not rest in them.

70

A mans best monument is his vertuous actions. Foolish is the hope of immortalitie, and future praise, by the cost of senseless stone; when the Passenger shall onely saie, Here lyes a faire stone and a filthy carcasse. That onely can report thee rich: but for other praises, thy selfe must build thy monument, aliue; and write thy owne Epitaph in honest and honourable actions. Which are so much more noble, then the other, as liuing men are better then dead stones: Nay, I know not if the other be not the way to worke a perpetuall succession of infamy; whiles the censorious Reader, vpon occasion thereof, shall comment vpon thy bad life: whereas, in this, euery mans heart is a Toombe, and euery mans tongue writeth an Epitaph vpon the well behaued. Either I will procure me such a Monument, to be remembred by: or else it is better to be inglorious, than infamous.

71

The basest things are euer most plentifull. Historie and experience tell vs, that some kinde of Mouse breedeth 120. yong ones in one neast: whereas

amendment. Since God hath giuen mee two eyes; the one ſhall be buſied about the preſent fault that I ſee, with a deteſting commiſeration; the other about the commendable qualities of the offender; not without an vnpartiall approbation of them. So ſhall I doe God no wrong, in robbing him of the glory of his gifts, mixed with infirmities: nor yet, in the meane time, encourage Vice; while I doe diſtinctly reſerue for it, a due proportion of hatred.

65

God is aboue man; the brute creatures vnder him; hee ſet in the midſt. Leſt hee ſhould be proud that he hath infinite creatures vnder him, that one is infinite degrees aboue him. I doe therefore owe awe vnto God; mercy to the inferiour creatures: knowing, that they are my fellowes, in reſpect of Creation; whereas there is no proportion betwixt mee, and my Maker.

66

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The basest things are euer most plentifull. Historie and experience tell vs, that some kinde of Mouse breedeth 120. yong ones in one neast: whereas

whereas the Lion, or Elephant, beareth but one at once. I haue euer found, The leaſt wit, yieldeth the moſt words. It is both the ſureſt and wiſeſt way, to Speake little, and Thinke more.

72

An euill man is clay to God; waxe, to the diuell. God may ſtampe him into powder, or temper him anew: but none of his meanes can melt him. Contrariwiſe, a good man is Gods waxe; and Satans clay: he relents at euery looke of God; but is not ſtirred at any temptation. I had rather bow than breake, to God: but, for Satan, or the world, I had rather be broken in pieces with their violence, then ſuffer my ſelfe to be bowed vnto their obedience.

73

It is an eaſie matter for a man to be careleſſe of himſelfe; and yet much eaſier to be enamoured of himſelfe. For, if hee be a Chriſtian; whiles he contemneth the World perfectly, it is hard for him to reſerue a competent meaſure of loue to himſelfe: if a worldling, it is not poſſible but he muſt ouer-loue himſelfe. I will ſtriue for the meane of both; and ſo hate the World, that I may care for my ſelfe: and ſo care for my ſelfe, that I be not in loue with the world.

74

I will hate popularitie and oſtentation (as euer dangerous: but moſt of all, in Gods buſineſſe) which who ſo affect, doe as ill ſpoke-men; who, when they are ſent to wooe for God, ſpeake for themſelues. I knowe how dangerous it is to haue God my Riuall.

75

Earth affords no ſound contentment. For, what is there vnder Heauen not troubleſome, beſides that which is called pleaſure? and, that, in the end, I finde moſt irkeſome of all other. My ſoule ſhall euer looke vpward for ioy; and downward for penitence.

76

God is euer with mee, euer before me. I knowe, hee cannot but ouer-see mee alwayes; though my eyes bee held that I see him not: yea, hee is still within me; though I feele him not: neither is there any moment, that I can liue without God. Why doe I not, therefore, alwaies liue with him? Why doe I not account all houres lost, wherein I inioy him not?

77

There is no man so happy as the Christian. When he lookes vp vnto heauen, hee thinks, That is my home: the GOD that made it, and owes it, is my Father: the Angels, more glorious in nature then my selfe, are my attendants: mine enemies are my vassals. Yea, those things, which are the terriblest of all to the wicked, are most pleasant to him. When hee heares God thunder aboue his head, hee thinks, This is the voyce of my Father. When he remembreth the Tribunall of the last iudgement, he thinks, It is my Sauiour that sits in it: when death, hee esteemes it but as the Angell set before Paradise; which with one blowe admits him to eternall ioy. And (which is most of all) nothing in earth or hell can make him miserable. There is nothing in the World, worth enuying, but a Christian.

78

As Man is a little World: so euery Christian is a little Church, within himselfe. As the Church, therefore, is sometimes in the wane, through persecution; other times in her full glory and brightnesse: So let me expect my selfe sometimes drouping vnder Tentations, and sadlie hanging down the head for the want of the feeling of Gods presence; at other times carried with the full sayle of a resolute assurance to heauen: Knowing, that as it is a Church at the weakest stay; so shall I, in my greatest deiection, hold the childe of God.

79

Tentations on the right hand, are more perillous, than those on the left; and destroy a thousand, to the others tenne: as the Sunne, more vsually, causeth the trauailer to cast off his cloake, then the winde. For, those on

on the left hand miſcarrie men but two wayes: to diſtruſt, and deniall of God; more rare ſinnes: but the other, to all the reſt, wherewith mens liues are ſo commonly defiled. The ſpirit of Chriſtians, is like the Engliſh Ieat: whereof we read, that it is fired with water, quenched with oyle. And theſe two, proſperitie and aduerſitie, are like heat and cold: the one gathers the powers of the ſoule together, and makes them abler to reſiſt, by vniting them: the other diffuſes them; and, by ſuch ſeparation, makes them eaſier to conquer. I hold it therfore, as praiſe-worthy with God, for a man to contemne a profered honor, or pleaſure, for conſcience ſake; as, on the rack, not to deny his profeſſiō. When theſe are offered, I will not nibble at the bait; that I be not taken with the hook.

80

God is Lord of my body alſo: and therefore challengeth as well reuerent geſture, as inward deuotion. I will euer, in my prayers, either ſtand, as a ſeruant, before my Maiſter; or kneele, as a ſubiect, to my Prince.

81

I haue not beene in others breaſts: but, for my owne part, I neuer taſted of ought, that might deſerue the name of pleaſure. And, if I could, yet a thouſand pleaſures cannot counteruaile one torment: becauſe the one may be exquiſite; the other, not without compoſition. And, if not one torment, much leſſe a thouſand. And if not for a moment, much leſſe for eternity. And if not the torment of a part, much leſſe of the whole. For, if the paine but of a tooth be ſo intolerable, what ſhall the racking of the whole body be? And, if of the body; what ſhall that be, which is primarily of the ſoule? If there be pleaſures that I heare not of, I will be wary of buying them ſo ouer-deare.

82

As hypocriſie is a common counterfait of all vertues: ſo there is no ſpeciall vertue, which is not (to the very life of it) ſeemingly reſembled, by ſome ſpeciall vice. So, deuotion is counterfaited by ſuperſtition; good thrift, by niggardlineſſe; charity, with vaine-glorious pride. For, as charity is bountious to the poore; ſo is vaine-glory to the wealthy; as charitie ſuſtaines all, for truth; ſo pride, for a vaine praiſe: both of them make a man courteous and affable. So the ſubſtance of euery vertue is in the heart: which, ſince it hath not a window made into it, by the Creator of it (but is reſerued vnder lock and key for his owne view) I will iudge only by

by appearance. I had rather wrong my ſelfe, by credulitie; than others, by vniuſt cenſures and ſuſpicions.

83

Euery man hath a kingdome within himſelf: Reaſon, as the Princeſs, dwels in the higheſt and inwardeſt roome: the ſenſes are the Guard and attendants on the Court; without whoſe ayde, nothing is admitted into the Preſence: The ſupreme faculties (as will, memory &c.) are the Peers: The out-ward parts, and inward affections, are the Commons: Violent Paſſions are as Rebels, to diſturbe the common peace. I would not be a Stoicke, to haue no Paſſions: for that were to ouerthrowe this inward gouernment God hath erected in me; but a Chriſtian, to order thoſe I haue. And, for that I ſee, that as (in commotions) one mutinous perſon drawes on more; ſo in paſſions, that one makes way for the extremitie of another (as, exceſſe of loue cauſeth exceſſe of griefe, vpon the loſſe of what wee loued:) I will doe as wiſe Princes vſe, to thoſe they miſdoubt for faction; ſo hold them downe, and keepe them bare, that their very impotencie and remiſneſſe ſhall affoord me ſecurity.

84

I looke vpon the things of this life, as an owner; as a ſtranger: As an owner, in their right; as a ſtranger, in their vſe. I ſee, that owning is but a conceit, beſides vſing: I can vſe (as I lawfully may) other mens commodities as my owne; walke in their woods, look on their faire houſes, with as much pleaſure as my owne: yet againe, I will vſe my owne, as if it were anothers; knowing that though I hold them by right, yet it is onely by Tenure at will.

85

There is none like to *Luthers* Three Maiſters; Prayer, Tentation, Meditation. Tentation ſtirs vp holy meditation: meditation prepares to prayer: and prayer makes profit of Tentation; and fetcheth all diuine knowledge from Heauen. Of others, I may learne the Theorie of Diuinitie; of theſe onely, the practiſe. Other Maiſters teach me, by rote, to ſpeake Parrat-like of heauenly things; theſe alone, with feeling and vnderſtanding.

86

Affectation is the greateſt enemie both of doing well, and good acceptance of what is done. I hold it the part of a wiſe man, to endeuour rather that Fame may follow him, than goe before him.

87

I ſee a number, which, with *Shimei*, whiles they ſeeke their ſeruant, which is riches, loſe their ſoules: No worldly thing ſhall draw me without the gates, within which God hath confined me.

88

It is an hard thing for a man to finde wearineſſe in pleaſure, while it laſteth; or contentment in paine, while he is vnder it. After both (indeed) it is eaſie: yet both of theſe muſt be found in both; or elſe we ſhall be drunken with pleaſures, and ouerwhelmed with ſorrow. As thoſe, therefore, which ſhould eate ſome diſh, ouer-deliciouſly ſweet, doe allay it with tart ſauce; that they may not be cloyed: and thoſe that are to receiue bitter pils (that they may not be annoyed with their vnpleaſing taſte) rowle them in ſugar: So, in all pleaſures, it is beſt to labour, not how to make them moſt delightfull; but how to moderate them from exceſs: and in all ſorrowes, ſo to ſettle our hearts in true grounds of comfort, that wee may not care ſo much for being bemoaned of others, as how to be moſt contented in our ſelues.

89

In wayes, we ſee Trauailers chooſe not the faireſt and greeneſt; if it be either croſſe or contrary: but the neereſt; though miry and vneuen: ſo, in opinions, let me follow not the plauſibleſt; but the trueſt, though more perplexed.

90

Chriſtian ſocietie is like a bundle of ſtickes layed together, whereof one kindles another. Solitary men haue feweſt prouocations to euill; but againe feweſt incitations to good. So much, as doing good is better than

than not doing euill, will I account Christian good fellowship better than an Eremitish and melancholike solitarinesse.

91

I had rather confesse my ignorance, than falsly professe knowledge. It is no shame, not to knowe all things: but it is a iust shame, to ouerreach in any thing.

92

Sodaine extreamitie is a notable tryall of faith, or any other disposition of the soule. For as, in a sodaine feare, the blood gathers to the heart, for guarding of that part which is principall: so the powers of the soule combine themselues in an hard exigent, that they may be easily iudged of. The faithfull (more sodainly than any casualtie) can lift vp his heart to his stay in Heauen: VVhereas the worldling stands amazed, and distraught with the euill; because he hath no refuge to flie vnto. For not being acquainted with God in his peace, how should he but haue him to seek in his extremitie? When therefore some sodaine stitch girds me in the side, like to be the messenger of death; or when the sword of my enemy, in an vnexpected assault, threatens my body; I will seriously note how I am affected: so the sodainest euill, as it shall not come vnlooked for, shall not goe away vnthought of. If I finde my selfe couragious, and heauenly minded, I will reioyce in the truth of Gods grace in me; knowing that one drachm of tryed faith, is worth a whole pound of speculatiue; and that, which once stood by mee, will neuer faile mee: If dejected, and hartlesse, herein I will acknowledge cause of humiliation; and, with all care and earnestnesse, seeke to store my selfe against the dangers following.

93

The Rules of ciuill policie may well be applied to the mind. As therfore for a Prince, that he may haue good successe against either Rebels or forraine enemies, it is a sure axiome, *Diuide* and rule; but when he is once seated in the throne ouer loyall Subiects, *Vnite* and rule: so, in the regiment of the soule, there must be variance set in the iudgement, and the conscience and affections; that that which is amisse may be subdued: but, when all parts are brought to order, it is the onely course to maintaine their peace; that, all seeking to establish and helpe each other, the whole may prosper. Alwayes to be at warre, is desperate: alwaies

at peace, ſecure, and ouer-Epicure-like. I doe account a ſecure peace, a iuſt occaſion of this ciuill diſſenſion, in my ſelfe; and a true Chriſtian peace, the ende of all my ſecret warres: which when I haue atchieued, I ſhall raigne with comfort; and neuer will be quiet, till I haue atchieued it.

94

I brought ſinne enough with me into the world to repent of, all my life; though I ſhould neuer actually ſinne: and ſinne enough actually euery day, to ſorrow for; though I had brought none with mee into the world: but, laying both together, my time is rather too ſhort for my repentance. It were madneſſe in me, to ſpend my ſhort life in iollitie and pleaſure, whereof I haue ſo ſmall occaſion; and neglect the opportunity of my ſo iuſt ſorrow: eſpecially, ſince before I came into the World, I ſinned; after I am gone out of the World, the contagion of my ſinne paſt, ſhall adde to the guilt of it: yet, in both theſe ſtates, I am vncapable of repentance. I will doe that while I may, which, when I haue neglected, is vnrecouerable.

95

Ambition is torment enough for an enemie. For, it affoords as much diſcontentment in enioying, as in want; making men like poyſoned Rats: which, when they haue taſted of their bane, cannot reſt till they drinke; and then can much leſſe reſt, till their death. It is better for mee to liue in the wiſe mens ſtocks, in a contented want; than in a fooles Paradiſe, to vexe my ſelfe with wilfull vnquietneſſe.

96

It is not poſſible, but a conceited man muſt be a foole. For, that ouerweening opinion, hee hath of himſelfe, excludes all opportunitie of purchaſing knowledge. Let a veſſell be once full of neuer ſo baſe liquor, it will not giue roome to the coſtlieſt; but ſpilles beſide whatſoeuer is infuſed. The proud man, though hee be emptie of good ſubſtance, yet is full of conceit. Many men had proued wiſe, if they had not ſo thought themſelues. I am emptie enough, to receiue knowledge enough. Let me thinke my ſelfe but ſo bare as I am; and more I neede not. O Lord, doe thou teach mee how little, how nothing I haue; and giue mee no more, than I knowe I want.

97 Euery

97

Euery man hath his turne of sorrow: whereby (some more, some lesse) all men are in their times miserable. I neuer yet could meet with the man that complained not of somewhat. Before sorrow come, I will prepare for it: when it is come, I will welcome it: when it goes, I will take but halfe a farewell of it; as still expecting his returne.

98

There be three things that follow an iniurie, so far as it concerneth our selues; (for, as the offence toucheth God, it is aboue our reach) reuenge, censure, satisfaction: which must be remitted of the mercifull man. Yet not all at all times: but reuenge alwaies, leauing it to him that can, and will doe it; censure oft times; satisfaction sometimes. Hee that deceiues mee oft, though I must forgiue him; yet charitie bindes me not, not to censure him for vntrusty: and he, that hath endammaged me much, cannot plead breach of charity, in my seeking his restitution. I will so remit wrongs, as I may not encourage others to offer them; and so retaine them, as I may not induce God to retaine mine to him.

99

Garments that haue once one rent in them, are subiect to be torne on euery nayle, and euery brier; and glasses, that are once crackt, are soon broken: such is a mans good name once tainted with iust reproach. Next to the approbation of God, and the testimonie of mine owne conscience, I will seeke for a good reputation with men: not by close carriage, concealing faults; that they may not be knowen, to my shame: but auoyding all vices; that I may not deserue it. The efficacy of the agent, is in the patient well disposed. It is hard for me euer to doe good, vnlesse I be reputed good.

100

Many vegetable, and many brute creatures exceed man in length of age. Which hath opened the mouthes of Heathen Philosophers, to accuse Nature, as a step-mother to man; who hath giuen him the least time to liue, that onely could make vse of his time, in getting knowledge. But herein religion doth most magnifie God, in his wisedome

and iuſtice; teaching vs, that other creatures liue long, and periſh to nothing: onely man recompenſes the ſhortneſſe of his life, with eternitie after it; that the ſooner he dies well, the ſooner he comes to perfection of knowledge, which he might in vaine ſeeke belowe: the ſooner he dies ill, the leſſe hurt he doth with his knowledge. There is great reaſon then, why man ſhould liue long; greater why he ſhould die early. I will neuer blame God, for making me too ſoon happy; for changing my ignorance, for knowledge; my corruption, for immortality; my infirmities, for perfection:

Come Lord Ieſus, come quickly.

(* * *)

FINIS.

THE SECOND CENTVRY OF MEDITATIONS And VOWES,

DIVINE & MORALL.

AT LONDON,
Printed by *Humfrey Lownes*, for *Arthur Iohnson*, *Samuell Macham*, and *Laurence Lyle*. 1614.

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Lisle. 1614.

TO THE RIGHT VERTVOVS AND Worſhipfull Lady, the Lady

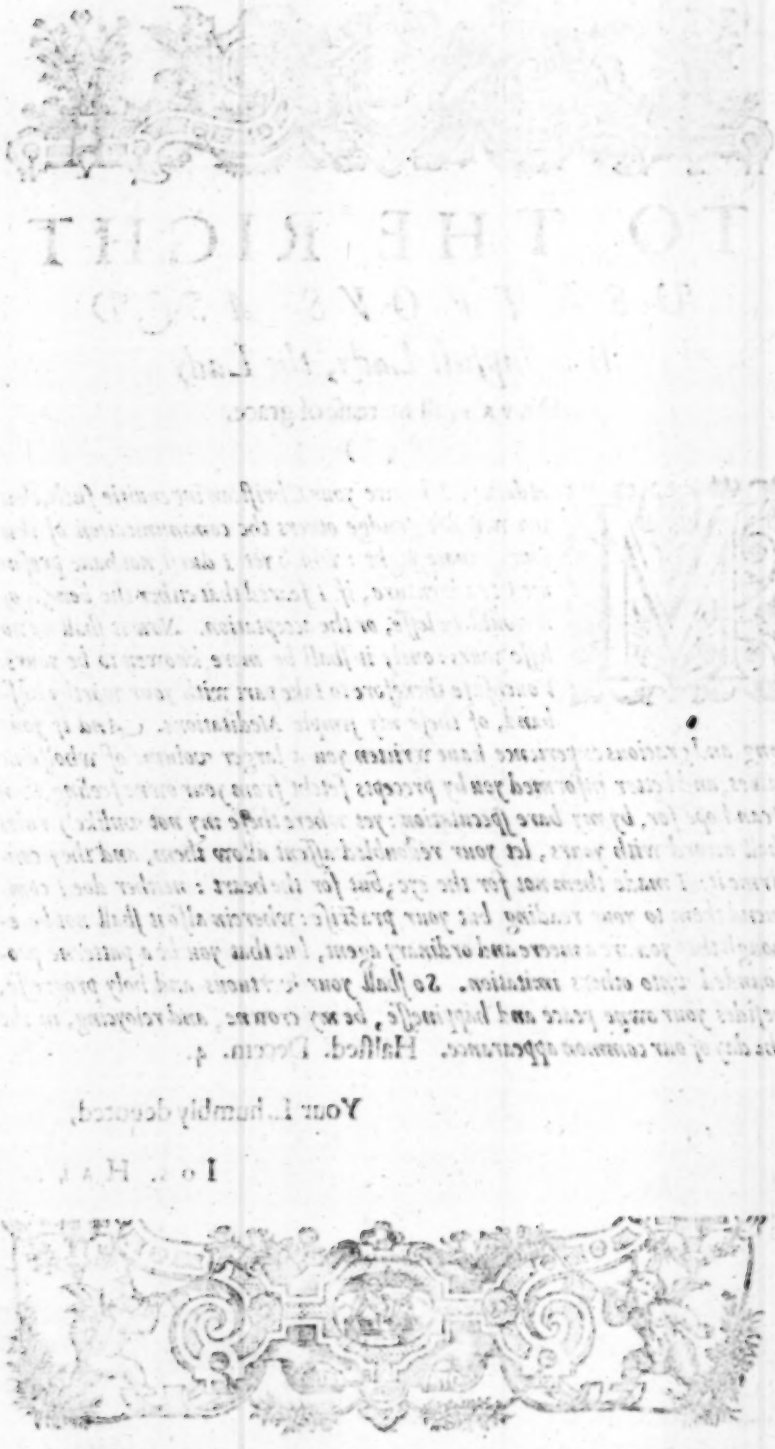
DRVRY, all increaſe of grace.

(***)

MAdame, I knowe your Chriſtian ingenuitie ſuch, that you will not grudge others the communication of this your priuate right: which yet I durſt not haue preſumed to aduenture, if I feared that either the benefit of it would be leſſe, or the acceptation. Now it ſhall be no leſſe yours: onely it ſhall be more knowen to be yours. Vouchſafe therefore to take part with your worthy husband, of theſe my ſimple Meditations. And if your long and gracious experience haue written you a larger volume of wholſome lawes, and better informed you by precepts fetcht from your owne feeling, then I can hope for, by my bare ſpeculation: yet where theſe my not vnlikely rules ſhall accord with yours, let your redoubled aſſent allow them, and they confirme it. I made them not for the eye; but for the heart: neither doe I commend them to your reading, but your practiſe: wherein alſo it ſhall not be enough that you are a meere and ordinary agent, but that you be a patterne propounded vnto others imitation. So ſhall your vertuous and holy progreſſe, beſides your owne peace and happineſſe, be my crowne, and reioycing, in the the day of our common appearance. Halſted. Decem. 4.

Your L. humbly deuoted,

IOS. HALL.



MEDITATIONS
And
VOWES,

1

A Man vnder Gods affliction, is like a bird in a net; the more he ſtriueth, the more hee is intangled. Gods decree cannot be eluded with impatience. What I cannot auoide, I will learne to beare.

2

I find that all worldly things require a long labour in getting; and afoord a ſhort pleaſure, in enioying them. I will not care much, for what I haue; nothing, for what I haue not.

3

I ſee naturall bodies forſake their owne place and condition for the preſeruation of the whole: but, of all other creatures, man; and of all other men, Chriſtians haue the leaſt intereſt in themſelues. I will liue, as giuen to others; lent onely to my ſelfe.

4

That which is ſaid of the Elephant, that, being guilty of his deformity, he cannot abide to looke on his owne face in the water (but ſeeks for troubled and muddie channels) we ſee well moralized, in men of euill conſcience, who knowe their ſoules are ſo filthy, that they dare not ſo much as view them; but ſhift off all checks of their former iniquity, with vain excuſes of good fellowſhip. Whence it is, that euery ſmall reprehenſion ſo galles them: becauſe it calles the eyes of the ſoule home to it

it selfe, and makes them see a glimse of what they would not. So haue I seene a foolish and timerous Patient, which knowing his wound very deep, would not endure the Chirurgion to search it: wherein what can ensue, but a festering of the part, and a danger of the whole bodie? So I haue seene many prodigall wasters runne so farre in books, that they cannot abide to heare of reckoning. It hath been an olde and true Prouerbe, Oft and euen reckonings make long friends: I will oft summe vp my estate, with God; that I may knowe what I haue to expect, and answere for. Neither shall my score run on so long with God, that I shal not know my debts, or fear an Audit, or despaire of payment.

5

I account this body, nothing, but a close prison to my soule; and the earth a larger prison to my bodie. I may not break prison, till I be loosed by death: but I will leaue it, not vnwillingly, when I am loosed.

6

The common feares of the World are causeless, and ill placed. No man feares to doe ill; euery man to suffer ill: wherein if we consider it well, we shall finde that we feare our best friends. For my part, I haue learned more of God and of my selfe, in one weeks extremitie, then all my whole lifes prosperitie had taught mee afore. And, in reason and common experience, prosperitie vsually makes vs forget our death: aduersitie, on the other side, makes vs neglect our life. Now (if wee measure both of these, by their effects) forgetfulnesse of death makes vs secure: neglect of this life makes vs carefull of a better. So much therfore as neglect of life is better than forgetfulnesse of death; and watchfulnesse better than securitie: so much more beneficiall will I esteeme aduersitie, then prosperitie.

7

Euen griefe it selfe is pleasant to the remembrance, when it is once past: as ioy is, whiles it is present. I will not therefore in my conceit, make any so great difference betwixt ioy and griefe: sith griefe past is ioyfull; and long expectation of ioy is grieuous.

8

Euery sickenesse is a little death. I will be content to die oft; that I may die once well.

9 Oft

9

Oft times those things which haue beene sweet in opinion, haue proued bitter in experience. I will therfore euer suspend my resolute iudgement, vntill the tryall and euent: in the meane while I will feare the worst, and hope the best.

10

In all diuine morall good things, I would faine keepe that I haue, and get that I want. I doe not more loath all other couetousnes, then I affect this. In all these things alone, I professe neuer to haue enough. If I may increase them, therefore, either by labouring, or begging, or vsury, I shall leaue no meanes vnattempted.

11

Some children are of that nature, that they are neuer well, but while the rod is ouer them: such am I to God; Let him beat me, so he amend me: let him take all away from me, so he giue me himselfe.

12

There must not be one vniforme proceeding with all men, in reprehension: but that must vary according to the disposition of the reproued. I haue seene some men as thornes, which, easily touched, hurt not; but if hard and vnwarily, fetch blood of the hand: others, as nettles, which if they be nicely handled, sting and pricke; but if hard and roughly pressed, are pulled vp without harme. Before I take any man in hand, I will knowe whether he be a thorne, or a nettle.

13

I will account no sinne little; since there is not the least, but workes out the death of the soule. It is all one, whether I be drowned in the ebber shore, or in the midst of the deep Sea.

14 It

14

It is a baſe thing, to get goods, to keepe them. I ſee that God (which only is infinitely rich) holdeth nothing in his owne hands; but giues all to his creatures. But, if we will needs lay vp; where ſhould we rather repoſe it, than in Chriſts treaſurie? The poore mans hand is the treaſury of Chriſt. All my ſuperfluitie ſhall be there hoorded vp: where I knowe, it ſhall be ſafely kept, and ſurely returned me.

15

The Schoole of God, and Nature, require two contrary manners of proceeding. In the Schoole of Nature, we muſt conceiue; and then beleeue: in the Schoole of God, wee muſt firſt beleeue; and then wee ſhall conceiue. He, that belieues no more than he conceiues, can neuer be a Chriſtian; nor he a Philoſopher, that aſſents without reaſon. In Natures Schoole, we are taught to bolt out the truth, by Logicall diſcourſe: God cannot endure a Logician. In his Schoole, he is the beſt Scholler, that reaſons leaſt, and aſſents moſt. In diuine things, what I may, I will conceiue: the reſt I will beleeue and admire. Not a curious head, but a credulous and plaine heart, is accepted with God.

16

No worldly pleaſure hath any abſolute delight in it; but as a Bee, hauing hony in the mouth, hath a ſting in the tayle. Why am I ſo fooliſh, to reſt my heart vpon any of them? and not rather labour to aſpire to that one abſolute good, in whom is nothing ſauouring of griefe; nothing wanting to perfect happineſſe.

17

A ſharpe reproofe I account better, than a ſmooth deceit. Therefore when my friend checks me, I will reſpect it with thankefulneſſe: when others flatter mee, I will ſuſpect it, and reſt in my owne cenſure of my ſelfe; who ſhould be more priuie (and leſſe partiall) to my owne deſeruings.

18

Extremitie distinguisheth friends: worldly pleasures, like Physitians, giue vs ouer whē once we lye a dying; & yet the death-bed had most need of comforts: Christ Iesus standeth by his in the pangs of death, and after death, at the barre of iudgement; not leauing them either in their bed or graue. I will vse them therefore to my best aduantage, not trust them. But for thee, O my Lord, which in mercy and truth canst not fayle me (whome I haue found euer faithfull and present in al extremities) Kill me, yet will I trust in thee.

19

Wee haue heard of so many thousand generations passed, and wee haue seene so many hundreths die within our knowledge; that I wonder, any man can make account to liue, one day. I will die dayly. It is not done before the time, which may be done at all times.

20

Desire oft times makes vs vnthankefull. For; who hopes for that hee hath not, vsually forgets that which he hath. I will not suffer my heart to roaue after high or impossible hopes; lest I should, in the mean time, contemne present benefits.

21

In hoping well, in being ill, and feating worse, the life of man is wholly consumed. When I am ill, I will liue in hope of better; when well, in feare of worse: neither will I, at any time, hope without feare; lest I should deceiue my selfe, with too much confidence (wherein euill shall be so much more vnwelcome and intolerable, because I looked for good) nor, againe, feare without hope; lest I should be ouer-much dejected: nor do either of them, without true contentation.

22

What is man, to the whole earth? What is earth, to the Heauen? What is heauen to his Maker? I will admire nothing in it selfe; but all things in God, and God in all things.

23

There bee three vſuall cauſes of ingratitude, vpon a benefit receiued; Enuie, Pride, Couetouſneſſe: Enuie, looking more at others benefits than our owne; Pride, looking more at our ſelues than the benefit; Couetouſneſſe, looking more at what we would haue, than what wee haue. In good turnes, I will neither reſpect the giuer, nor my ſelfe, nor the gift, nor others; but onely the intent and good wil from whence it proceeded. So ſhall I requite others great pleaſures, with equall good will; and accept of ſmall fauours, with great thankfulneſſe.

24

Whereas the cuſtome of the Worlde is, to hate things preſent, to deſire future, and magnifie what is paſt; I will contrarily eſteeme that which is preſent, beſt. For, both what is paſt, was once preſent; and what is future, will be preſent: future things next, becauſe they are preſent in hope; what is paſt, leaſt of all, becauſe it cannot be preſent: yet ſomewhat, becauſe it was.

25

Wee pitie the folly of the Larke, which (while it playeth with the feather, and ſtoupeth to the glaſſe) is caught in the Fowlers net: and yet cannot ſee our ſelues alike made fooles, by Satan; who, deluding vs by the vaine feathers and glaſſes of the world, ſodainly enwrappeth vs in his ſnares. Wee ſee not the nets indeede: it is too much that we ſhall feele them, and that they are not ſo eaſily eſcaped after, as before auoyded. O Lord, keep thou mine eyes from beholding vanitie. And though mine eyes ſee it, let not my heart ſtoope to it; but loath it a farre off. And, if I ſtoope at any time, and bee taken; Set thou my ſoule at libertie: that I may ſay, My ſoule is eſcaped, euen as a bird out of the ſnare of the Fowler; the ſnare is broken, and I am deliuered.

26

In ſuffering euill, to looke to ſecondarie cauſes, without reſpect to the higheſt, maketh impatience. For ſo we bite at the ſtone; and neglect him that threw it. If wee take a blowe at our equall, we returne it with vſurie:

vsurie: if of a Prince, we repine not. What matter is it, if God kill me, whether hee doe it by an Ague, or by the hand of a Tyrant? Againe, in expectation of good, to looke to the first cause, without care of the second, argues idlenesse, and causeth want. As wee cannot helpe our selues, without God: so God will not ordinarily helpe vs, without our selues. In both, I will look vp to God; without repining at the meanes in one, or trusting them in the other.

27

If my money were another mans, I could but keepe it: onely the expending shewes it my owne. It is greater glory, comfort, and gaine, to lay it out well, than to keepe it safely. God hath made me, not his Treasurer; but his Steward.

28

Augustines friend, *Nebridius*, not vniustly hated a short answere, to a weightie & difficult question; because the disquisition of great truthes requires time, and the determining is perilous: I wil as much hate a tedious and farre fetched answere to a short and easie question. For, as that other wrongs the truth, so this the hearer.

29

Performance is a binder. I will request no more fauour of any man than I must needs. I will rather choose to make an honest shift, than ouer much enthrall my selfe, by being beholding.

30

The world is a stage: Every man an actor; and playes his part heere, either in a Comedie or Tragedy. The good man is a Comedian; which (how-euer hee begins) endes merrily: but the wicked man acts a Tragedy; and therefore euer ends in horrour. Thou seest a wicked man vaunt himselfe on this stage: stay till the last Act, and look to his end (as *Dauid* did) and see, whether that be peace. Thou wouldst make strange Tragedies, if thou wouldst haue but one Act. Who sees an Oxe, grazing in a fat and ranke pasture, and thinks not that he is neere to the slaughter? whereas the lean beast, that toyles vnder the youke, is farre enough from the Shambles. The best wicked man cannot be so enuied in his first shewes, as hee is pitiable in the conclusion.

31

Of al obiects of Beneficence, I wil chooſe either an old man, or a child; becauſe theſe are moſt out of hope to requite. The one forgets a good turne: the other liues not, to repay it.

32

That, which *Pythagoras* ſaid of Philoſophers, is more true of Chriſtians (for, Chriſtianitie is nothing but a diuine and better Philoſophie): Three ſorts of men come to the Market: buyers, ſellers, lookers on. The two firſt are both buſie, and carefully diſtracted about their Market: onely the third liue happily; vſing the world, as if they vſed it not.

33

There be three things, which of all other I will neuer ſtriue for; the wall, the way, the beſt ſeate. If I deſerue well, a lowe place cannot diſparage mee ſo much, as I ſhall grace it: if not, the height of my place ſhall adde to my ſhame; whiles euery man ſhall condemne me of pride, matched with vnworthineſſe.

34

I ſee, there is not ſo much difference betwixt a man and a beaſt, as betwixt a Chriſtian and a naturall man. For, whereas man liues but one life of reaſon, aboue the beaſt; a Chriſtian liues foure liues, aboue a naturall man: The life of inchoate regeneration, by grace; the perfect life of imputed righteouſnes; the life of glory begun, in the ſeparation of the ſoule; the life of perfect glory, in the ſocietie of the body, with the ſoule in full happineſſe: The worſt whereof is better by many degrees, than the beſt life of a naturall man. For, whereas the dignitie of the life is meaſured, by the cauſe of it (in which regarde the life of the plant is baſeſt; becauſe it is but from the iuyce, ariſing from the root, adminiſtred by the earth: the life of the brute creature better than it; becauſe it is ſenſitiue: of a man better than it; becauſe reaſonable) and the cauſe of this life, is the ſpirit of GOD; ſo far as the ſpirit of God is aboue reaſon, ſo farre doth a Chriſtian exceed a meer naturaliſt. I thanke God much that hee hath made mee a man; but more that hee hath made mee a Chriſtian: without which, I know not whether it had beene better for mee, to haue beene a beaſt, or not to haue beene.

35 Great

35

Great mens fauours, friends promiſes, and dead mens ſhoos, I will eſteeme; but not truſt to.

36

It is a fearefull thing to ſinne; more fearefull to delight in ſinne; yet worſe than worſt, to boaſt of it. If therefore I can not auoide ſinne; becauſe I am a man: yet I will auoide the delight, defence and boaſting of ſin; becauſe I am a Chriſtian.

37

Thoſe things, which are moſt eagerly deſired, are moſt hardly both gotten, and kept; GOD commonly croſsing our deſires, in what wee are ouer-feruent. I will therfore account all things as too good to haue, ſo nothing too deere to loſe.

38

A true friend is not borne euery day. It is beſt to be courteous to all; entire with few. So may we perhaps haue leſſe cauſe of ioy: I am ſure leſſe occaſion of ſorrow.

39

Secrecies, as they are a burden to the mind, ere they bee vttered: ſo are they no leſſe charge to the receiuer, when they are vttered. I will not long after more inward ſecrets; leſt I ſhould procure doubt to my ſelfe, and iealous feare to the diſcloſer: But as my mouth ſhall bee ſhut with fidelitie, not to blab them; ſo my eare ſhall not be too open to receiue them.

40

As good Phyſicians, by one receit, make way for another: ſo is it the ſafeſt courſe in practiſe; I will reueale a great ſecret to none, but whom I haue found faithfull in leſſe.

41

I will enioy all things in GOD, and GOD in all things; nothing in it ſelfe: So ſhall my ioyes neither change, nor periſh. For how-euer the things themſelues may alter, or fade: yet he, in whom they are mine, is euer like him ſelfe; conſtant, and euerlaſting.

42

If I would prouoke my ſelfe to contentation, I will caſt downe my eyes to my inferiours; and there ſee better men in worſe condition: if to humilitie, I will caſt them vp to my betters; and ſo much more deiect my ſelfe to them, by how much more I ſee them thought worthy to bee reſpected of others, and deſerue better in themſelues.

43

True vertue reſts in the conſcience of it ſelfe, either for reward, or cenſure. If, therefore, I know my ſelfe vpright, falſe rumours ſhall not daunt me: if not anſwerable to the good report of my fauourers, I will my ſelfe finde the firſt fault; that I may preuent the ſhame of others.

44

I will account vertue the beſt riches, knowledge the next, riches the worſt; and therefore will labour to be vertuous and learned, without condition: as for riches, if they fall in my way, I refuſe them not; but if not, I deſire them not.

45

An honeſt word I account better, than a careleſſe oath. I will ſay nothing but what I dare ſweare, and will performe. It is a ſhame for a Chriſtian, to abide his tongue a falſe Seruant, or his minde a looſe Miſtreſſe.

46

There is a iuſt and eaſie difference to be put betwixt a friend and an enemy; betwixt a familiar, and a friend: and much good vſe to bee made

made of all: but, of all, with discretion. I will disclose my selfe no whit to my enemy, somewhat to my friend, wholly to no man; least I should be more others, than mine own. Friendship is brittle stuffe. How know I, whether he, that now loues mee, may not hate me hereafter?

47

No man, but is an easie Iudge of his owne matters: and lookers on oftentimes see the more. I wil therefore submit my selfe to others, in what I am reproued: but, in what I am praised, only to my selfe.

48

I wil not be so merry, as to forget God; nor so sorrowfull, to forget my selfe.

49

As nothing makes so strong and mortall hostilitie, as discord in religions: so nothing in the world vnites mens harts so firmely, as the bond of faith. For, whereas there are three grounds of friendship, vertue, pleasure, profit; and, by all confessions, that is the surest, which is vpon vertue: it must needs follow, that what is grounded on the best, and most heauenly vertue, must be the fastest: which as it vnites man to God so inseparably, that no tentations, no torments, not all the gates of Hell can seuer him; so it vnites one Christian soule to another so firmely, that no outward occurrences, no imperfections in the party loued, can dissolue them. If I loue not the childe of God (for his owne sake, for his Fathers sake) more than my friend (for my commoditie, or my kinsman for blood) I neuer receiued any sparke of true heauenly loue.

50

The good dutie, that is differred vpon a conceit of present vnfitnesse, at last growes irksome; and there-vpon altogether neglected. I will not suffer my heart to entertaine the least thought of loathnesse towards the taske of deuotion, wherewith I haue stinted my selfe: but violently breake through any motion of vnwillingnes; not without a deep check to my selfe, for my backwardnesse.

51 Hearing

51

Hearing is a ſenſe of great apprehenſion; yet farre more ſubiect to deceit, then ſeeing: not in the maner of apprehending, but in the vncertaintie of the obiect. Words are vocall interpreters of the mind; actions, real: and therefore how-euer both ſhould ſpeak according to the truth of what is in the heart; yet words do more bely the heart, than actions. I care not what words I heare, when I ſee deedes. I am ſure, what a man dooth, hee thinketh: not ſo alwaies, what he ſpeaketh. Though I will not be ſo ſeuere a cenſor, that, for ſome fewe euill actes, I ſhould condemne a man of falſe-hartednesſe; yet, in common courſe of life I need not be ſo mopiſh, as not to beleeue rather the language of the hand, then of the tongue. Hee, that ſayes well and doth well, is without exception commendable: but, if one of theſe muſt bee ſeuered from the other, I like him well that doth well, and ſaith nothing.

52

That, which they ſay of the Pelican; that when the Shepheards, in deſire to catch her, lay fire not far from her neſt, which ſhee finding, and fearing the danger of her yong, ſeekes to blow out with her wings; ſo long till ſhe burne her ſelfe, and makes her ſelfe a prey in an vnwiſe pitie to her young; I ſee morally verified in experience, of thoſe which indiſcreetely medling with the flame of diſſenſion kindled in the Church, rather encreaſe than quench it; rather fire their owne wings than help others. I had rather bewaile the fire a farre off, then ſtirre in the coales of it. I would not grudge my aſhes to it, if thoſe might abate the burning: but, ſince I ſee it is dayly increaſed with partaking, I will behold it with ſorrow; and meddle no otherwiſe than by prayers to God, and entreaties to men, ſeeking my own ſafetie, and the peace of the Church, in the freedom of my thought, and ſilence of my tongue.

53

That which is ſaid of *Lucilla's* faction, that anger bred it, pride ſoſtered it, and couetouſneſſe confirm'd it, is true of all Schiſmes, though with ſome inuerſion. For, the moſt are bred through pride (whiles men, vpon an high conceit of themſelues, ſcorne to goe in the common road, and affect ſingularitie in opinion); are confirmed through anger (whiles they ſtomack and grudge any contradiction), and are nouriſht through couetouſnes; whiles they ſeek ability to beare out their part. In ſome other, again

again Couetouſneſſe obtaines the firſt place, Anger the ſecond, Pride the laſt. Herein therefore I haue beene alwaies woont to commend and admire the humilitie of thoſe great and profound wits, whom depth of knowledge hath not led to by-paths in iudgement; but (walking in the beaten path of the Church) haue bent al their forces to the eſtabliſhment of receiued truths: accounting it greater glory to confirme an ancient veritie, than to deuiſe a new opinion (thogh neuer ſo profitable) vnknowen to their predeceſſors. I wil not reiect a truth, for meere noueltie (Olde truths may come newly to light; neither is God tyed to times, for the gift of his illumination): but I will ſuſpect a nouell opinion, of vntrueth, and not entertaine it, vnleſſe it may be deduced from ancient grounds.

54

The eare and the eye are the minds receiuers: but the tongue is onely buſied in expending the treaſure receiued. If therefore the reuenues of the mind be vttered as faſt or faſter than they are receiv'd; it cānot be, but that the minde muſt need be held bare, and can neuer lay vp for purchaſe. But, if the receiuers take in ſtill with no vtterance, the mind may ſoone grow a burden to it ſelfe, and vnprofitable to others. I will not lay vp too much, and vtter nothing; leſt I be couetous: nor ſpend much, and ſtore vp little; leſt I be prodigall and poore.

55

It is a vainglorious flattery for a man to praiſe himſelfe: An enuious wrong to detract from others. I will therefore ſpeake no ill of others; no good of my ſelfe.

56

That which is the miſerie of Trauailers, to finde many hoſtes, and few friends, is the eſtate of Chriſtians in their pilgrimage to a better life. Good friends may not, therefore, be eaſily forgone: neither muſt they be vſed as ſuits of apparell; which when we haue worn threed-bare, wee caſt off, and call for new. Nothing, but death or villany, ſhall diuorce me from an olde friend; but ſtill I will follow him ſo farre, as is either poſſible or honeſt: And then I will leaue him, with ſorrow.

57

True friendſhip neceſſarily requires Patience. For, there is no man, in whom I ſhall not miſlike ſomewhat, and who ſhall not, as iuſtly, miſlike

ſome

ſomewhat, and who ſhall not, as iuſtly, miſlike ſomewhat in mee. My friends faults therefore, if little, I will ſwallow and digeſt; if great, I will ſmother them: how-euer, I will winke at them, to others; but, louingly notifie them to himſelfe.

58

Iniuries hurt not more in the receiuing, than in the remembrance. A ſmall iniurie ſhall goe as it comes: a great iniurie may dine or ſuppe with me; but none at all ſhall lodge with me. Why ſhould I vexe my ſelfe, becauſe another hath vexed me?

59

It is good dealing with that, ouer which wee haue the moſt power. If my ſtate will not bee framed to my minde, I will labour to frame my minde to my eſtate.

60

It is a great miſery to be either alwaies or neuer alone: ſociety of men hath not ſo much gayne as diſtraction. In greateſt companie I will be alone to my ſelfe: in greateſt priuacie, in company with God.

61

Griefe for things paſt that cannot bee remedied, and care for things to come that cannot be preuented, may eaſily hurt; can neuer benefit me. I will therefore commit my ſelfe to God in both, and enioy the preſent.

62

Let my eſtate bee neuer ſo meane, I will euer keepe my ſelfe rather beneath; than either leuell, or aboue it. A man may riſe, when he will, with honour: but cannot fall, without ſhame.

63

Nothing doth ſo befoole a man, as extreame paſsion. This doth both make them fools, which otherwiſe are not; and ſhew them to be fooles, that

that are ſo. Violent paſsions, if I cannot tame them, that they may yeeld, to my eaſe; I will at leaſt ſmother them by concealment; that they may not appeare, to my ſhame.

64

The minde of man, though infinite in deſire, yet is finite in capacitie. Since I cannot hope to know all things, I will labour firſt to knowe what I needs muſt, for their vſe: next, what I beſt may, for their conuenience.

65

Though time be precious to mee (as all irreuocable good things deſerue to be) and of all other things I would not be lauiſh of it; yet I will account no time loſt, that is either lent to, or beſtowed vpon my friend.

66

The practiſes of the beſt men are more ſubiect to error then their ſpeculations. I will honour good examples: but I will liue by good precepts.

67

As charity requires forgetfulneſſe of euill deeds: ſo Patience requires forgetfulneſſe of euill accidents. I will remember euils paſt, to humble me; not to vexe me.

68

It is both a mifery and a ſhame for a man, to be a Bankrupt in loue: which hee may eaſily pay; and bee neuer the more impouerished. I will be in no mans debt, for good will: but wil at leaſt returne euerie man his owne meaſure; if not with vſurie. It is much better to bee a Creditor, than a Debtor, in any thing; but eſpecially of this: yet of this I will ſo be content to bee a debtor, that I will alwaies bee paying it where I owe it; and yet neuer will haue ſo payd it, that I ſhall not owe it more.

69 The

69

The Spaniſh prouerb is too true; Dead men & abſent find no friends. All mouthes are boldly opened, with a conceit of impunity. My care ſhal be no graue to bury my friends good name. But as I will bee my preſent friends ſelfe: So will I be my abſent friends deputie; to ſay for him what he would (and cannot) ſpeake for himſelfe.

70

The loſſe of my friend, as it ſhall moderately grieue me; ſo it ſhall an other way much benefit me, in recompenſe of his want; for it ſhall make me thinke more often, and ſeriouſly of earth, and of heauen. Of earth, for his body which is repoſed in it: Of Heauen, for his ſoule which poſſeſſeth it before me: Of earth, to put me in mind of my like frailtie and mortalitie: Of Heauen to make me deſire, and (after a ſort emulate his happineſſe and glorie.

71

Varietie of obiects is wont to cauſe diſtraction: when againe a little one, laid cloſe to the eye (if but of a penie breadth) wholly takes vp the ſight; which could elſe ſee the whole halfe Heauen at once. I will haue the eyes of my minde euer foreſtalled, & filled with theſe two obiects; the ſhortnes of my life, eternity after death.

72

I ſee that hee is more happy, that hath nothing to loſe, than hee that loſeth that which hee hath. I will therefore neither hope for riches, nor feare pouerty.

73

I care not ſo much in any thing, for multitude, as for choyce. Bookes and friends I will not haue many: I had rather ſeriouſly conuerſe with a fewe, than wander amongſt many.

74 The

74

The wicked man is a very coward, and is afraide of euery thing. Of God; because he is his enemie: of Sathan, because he is his tormenter: of Gods creatures, because they (ioyning with their Maker) fight against him: of himselfe, because hee beares, about him, his owne accuser and executioner. The godly man contrarily, is afraid of nothing. Not of GOD, because hee knowes him his best friend: and therefore will not hurt him; not of Sathan, because he cannot hurt him; not of afflictions, because he knowes they proceed from a louing God, and end to his owne good: not of the creatures; since the very stones of the fielde are in league with him: not of himselfe; since his conscience is at peace. A wicked man may be secure, because he knowes not what hee hath to feare; or desperate, through extreamitie of fear: but, truely courageous hee cannot be. Faithlesnes cannot chuse but bee false hearted. I will euer, by my courage, take triall of my faith: By how much more I feare, by so much lesse I beleeue.

75

The godly man liues hardly, and (like the Ant) toyles here, during the Summer of his peace, holding himselfe short of his pleasures; as looking to prouide for an hard Winter. Which, when it comes, he is able to weare it out comfortably: whereas the wicked man doth prodigally lash out all his ioyes, in the time of his prosperitie; and (like the Grashopper) singing merrily all Summer, is starued in Winter. I will so enioy the present, that I will lay vp more for hereafter.

76

I haue wondered oft, and blushed for shame, to read in meere Philosophers (which had no other Mistresse, but Nature) such strange resolution in the contempt of both fortunes (as they call them): such notable precepts for a constant setledness and tranquillitie of mind; and to compare it with my own disposition, & practise: whom I haue found too much drouping and deiected, vnder small crosses; and easily againe carried away, with little prosperity: To see such courage and strength to contemn death, in those which thought they wholly perished in death; and to finde such faintheartednes in my selfe, at the first conceit of death: who yet am throughly perswaded of the future happinesse of my soule. I haue the benefite of nature as well as they; besides infinite more helps

that they wanted. Oh the dulnes and blindnes of vs vnworthy Christians ! that ſuffer Heathens, by the dimme candle-light of Nature, to go further then we by the cleare Sunne of the Goſpell: that an indifferent man could not tell by our practiſe, whether were the Pagan. Let me neuer for ſhame account my ſelfe a Chriſtian, vnleſſe my Art of Chriſtianity haue imitated and gone beyond nature, ſo far, that I can finde the beſt heathen as farre belowe mee in true reſolution, as the vulgar ſort were belowe them. Elſe, I may ſhame religion: it can neither honeſt nor helpe me.

77

If I would be irreligious & vnconſcionable, I would make no doubt to be rich. For, if a man will defraude, diſſemble, forſweare, bribe, oppreſſe, ſerue the time, make vſe of all men for his owne turne, make no ſcruple of any wicked action for his aduantage; I cannot ſee, how he can eſcape wealth and preferment. But, for an vpright man to riſe, is difficult: while his conſcience ſtraightly curbes him in, from euery vniuſt action; and will not allow him to aduance himſelfe, by indirect meanes. So, riches come ſeldome eaſily, to a good man; ſeldome hardly, to the conſcienceleſſe. Happie is that man, that can be rich with trueth, or poore with contentment. I will not enuie the grauell, in the vniuſt mans throate. Of riches let me neuer haue more, than an honeſt man can beare away.

78

God is the God of order; not of confuſion. As therefore, in naturall things, hee vſeth to proceed from one extream to another by degrees, through the meane: ſo doeth hee, in ſpirituall. The Sunne riſeth not at once to his higheſt, from the darknes of midnight; but firſt ſends forth ſome feeble glimmering of light, in the dawning; then looks out with weak and wateriſh beames; and ſo, by degrees, aſcends to the midſt of heauen. So, in the ſeaſons of the yeare, we are not one day ſcorched with a Sommer heate; and, on the next, frozen with a ſuddaine extreamitie of cold. But winter comes on ſoftly; firſt by cold deawes, then hoare froſts; vntill at laſt it deſcend to the hardeſt weather of all: ſuch are Gods ſpirituall proceedings: Hee neuer brings any man from the eſtate of ſinne, to the eſtate of glorie, but through the ſtate of grace. And, as for grace, he ſeldome brings a man from groſſe wickednes to any eminence of perfection. I will be charitably iealous of thoſe men, which from notorious lewdneſſe leape at once into a ſodaine forwardneſſe of profeſſion. Holyneſſe doth not, like *Ionas* gourd, growe vp in

a

a night. I like it better, to go on, ſoft and ſure, than for an haſtie fit to run my ſelfe out of winde; and, after, ſtand ſtill and breath me.

79

It hath beene ſayd of old, To doe well and heare ill, is princely. Which as it is moſt true, by reaſon of the enuie which followes vpon iuſtice: ſo is the contrarie no leſſe iuſtified, by many experiments; To doe ill, and to heare well, is the faſhion of many great men. To doe ill, becauſe they are borne out with the aſſurance of impunitie: To heare well, becauſe of abundance of Parafites; which as Rauens to a carkaſſe, gather about great men. Neither is there any ſo great miſerie in greatneſſe as this, that it conceales men from themſelues; and when they will needs haue a ſight of their owne actions, it ſhews them a falſe glaſſe to looke in: Meanneſſe of ſtate (that I can finde) hath none ſo great inconuenience. I am no whit ſory, that I am rather ſubiect to contempt, than flattery.

80

There is no earthly bleſſing ſo precious, as health of body: without which all other worldly good thinges are but troubleſome. Neither is there any thing more difficult, than to haue a good ſoule, in a ſtrong and vigorous bodie (for, it is commonly ſeen, that the worſe part drawes away the better): But to haue an healthfull and ſound ſoule, in a weake ſickly bodie, is no noueltie; whiles the weakneſſe of the bodie is an helpe to the ſoule; playing the part of a perpetuall monitor, to incite it to good, and checke it for euill. I will not bee ouer-glad of health, nor ouer-fearefull of ſicknes. I will more feare the ſpirituall hurt, that may follow vpon health; than the bodily paine, that acompanies ſickneſſe.

81

There is nothing more troubleſom to a good minde, than to doe nothing. For, beſides the furtherance of our eſtate, the mind doth both delight, and better it ſelfe with exerciſe. There is but this difference then betwixt labour and idleneſſe; that labor is a profitable and pleaſant trouble: idleneſſe, a trouble both vnprofitable and comfortleſſe. I will bee euer doing ſomething; that either God when he commeth, or Satan when he tempteth, may find me buſied. And yet, ſince (as the old prouerb is) Better it is to be idle than effect nothing; I will not more hate doing nothing, than doing ſomething to no purpoſe. I ſhall doe good, but a while; let mee ſtriue to doe it, while I may.

A faithfull man hath three eyes: The first of ſenſe, common to him with brute creatures: the ſecond of reaſon, common to all men: the third, of faith, proper to his profeſsion: whereof each looketh beyond other; and none of them medleth with others obiects. For, neither doth the eie of ſenſe reach to intelligible things and matters of diſcourſe: nor the eie of reaſon to thoſe things which are ſupernaturall and ſpirituall: neither doth faith looke downe, to things that may bee ſenſibly ſeene. If thou diſcourſe to a brute beaſt of the depths of Philoſophy, neuer ſo plainely, hee vnderſtands not, becauſe they are beyond the viewe of his eye; which is onely of ſenſe: If to a meer carnall man, of diuine things; he perceiueth not the things of GOD: neither indeede can doe; becauſe they are ſpiritually diſcerned. And therefore no wonder if thoſe things ſeeme vnlikely, incredible, impoſsible, to him, which the faithfull man (hauing a proportionable meanes of apprehenſion) doth as plainely ſee, as his eye doth any ſenſible thing. Tell a plaine country-man, that the Sun, or ſom higher or leſſer ſtar is much bigger than his Cart-wheele; or, at leaſt, ſo many ſcores bigger than the whole earth; he laughes thee to ſcorne, as affecting admiration, with a learned vntruth. Yet the Scholler, by the eye of reaſon, doth as plainely ſee and acknowledge this truth, as that his hand is bigger than his penne. What a thicke miſt, yea what a palpable, and more then Egyptian darkneſſe, ſooth the naturall man liue in! what a world is there, that he doth not ſee at all! and how little doth he ſee in this, which is his proper element! There is no bodily thing but the brute creatures ſee as wel as he; and ſom of them better. As for his eye of reaſon, how dim is it in thoſe things which are beſt fitted to it! what one thing is there in nature, which he doth perfectly know? what herb, or flower, or worm that he treads on, is there whoſe true eſſence he knoweth? No, not ſo much, as what is in his owne boſome; what it is, where it is, or whence it is that giues Being to himſelfe: But, for thoſe things which concern the beſt world, he doth not ſo much as confuſedly ſee thē; neither knoweth whether they be. He ſees no whit into the great and awfull Maieſty of God. He diſcernes him not in all his creatures, filling the world with his infinite and glorious preſence. He ſees not his wiſe prouidence, ouerruling all things, diſpoſing all caſuall euents, ordering all ſinfull actions of men to his owne glory. He cōprehends nothing of the beautie, maieſty, power and mercy of the Sauiour of the world, ſitting in his humanitie at his Fathers right hand. He ſees not the vnſpeakable happineſſe of the glorified ſoules of the Saints. Hee ſees not the whole heauenly cōmon-wealth of Angels (aſcending & deſcending to the behoofe of Gods children) waiting vpon him at all times inuiſibly (not

excluded with cloſenes of priſons, nor deſolatnes of wilderneſſes) and the multitude of euill ſpirits paſsing and ſtanding by him, to tempt him vnto euill: but, like vnto the fooliſh birde when hee hath hid his head that he ſees no bodie, he thinkes himſelfe altogether vnſeen; and then counts himſelf ſolitary, when his eye can meeet with no companion. It was not without cauſe, that wee call a meer foole a naturall. For, how-euer worldlings haue ſtill thought Chriſtians Gods fooles, wee knowe them the fooles of the world. The deepeſt Philoſopher that euer was (ſauing the reuerence of the Schools) is but an ignorant ſot, to the ſimpleſt Chriſtian. For, the weakeſt Chriſtian may, by plaine information, ſee ſomewhat into the greateſt myſteries of Nature; becauſe he hath the eye of reaſon common with the beſt: but the beſt Philoſopher by all the demonſtration in the world, can conceiue nothing of the myſteries of godlineſſe, becauſe hee vtterly wants the eye of faith. Though my inſight into matters of the world be ſo ſhallow, that my ſimplicitie mooueth pitie, or maketh ſport vnto others: it ſhall bee my contentment and happines, that I ſee further into better matters. That, which I ſee not, is worthleſſe; and deſerues little better than contempt: that, which I ſee, is vnſpeakeable, ineſtimable, for comfort, for glory.

83

It is not poſsible, for an inferiour to liue at peace, vnleſſe hee haue learned to be contemned. For, the pride of his Superiours, and the malice of his equals and inferiours, ſhall offer him continuall and ineuitable occaſions of vnquietneſſe. As contentation is the mother of inward peace with our ſelues: ſo is humilitie the mother of peace with others. For, if thou bee vile in thine owne eyes firſt, it ſhall the leſſe trouble thee to be accounted vile of others. So that a man of an high heart, in a lowe place, cannot want diſcontentment: whereas a man of lowly ſtomake can ſwallow and digeſt contempt, without any diſtemper. For, wherein can he be the worſe for being contemned, who out of his owne knowledge of his deſerts did moſt of all contemn himſelf? I ſhuld be very improuident, if in this calling I did not look for daily contempt; wherein we are made a ſpectacale to the World, to Angels, and men. When it comes, I will either embrace it, or contemne it: Embrace it, when it is within my meaſure; when aboue, contemne it. So embrace it, that I may more humble my ſelfe vnder it: and ſo contemne it, that I may not giue heart to him that offers it; nor diſgrace him, for whoſe cauſe I am contemned.

84

Chriſt raiſed three dead men to life; One newly departed; another on the Bere; a third ſmelling in the graue; to ſhew vs, that no degree of

death is so desperate, that it is past helpe. My sins are many, & great: yet if they were more, they are farre belowe the mercy of him that hath remitted them, and the value of his ransome that hath payed for them. A man hurts himselfe most by presumption: but we cannot doe God a greater wrong, than to despaire of forgiuenes. It is a double iniury to God, first that we offend his iustice by sinning; then that we wrong his mercie, with despairing &c.

85

For a man to be wearie of the world through miseries that he meets with (and for that cause to couet death) is neither difficult, nor commendable; but rather argues a base weakenesse of minde. So it may bee a cowardly part, to contemne the vtmost of all terrible things, in a feare of lingering misery: but, for a man either liuing happily heere on earth, or resoluing to liue miserably, yet to desire his remouall to Heauen, doth well become a true Christian courage; and argues a notable mixture of patience and faith. Of patience, for that hee can and dare abide to liue sorowfully: of faith, for that hee is assured of his better Beeing otherwhere; and therefore prefers the absent ioyes hee lookes for, to those hee feeles in present. No sorrow shall make mee wish my selfe dead, that I may not be at all. No contentment shall hinder me from wishing my selfe with Christ, that I may be happier.

86

It was not for nothing that the wise Creator of all thinges hath placed gold & siluer, and al precious minerals vnder our feete to be trode vpon, and hath hid them low in the bowels of the earth, that they cannot without great labour be either found, or gotten: wheras he hath placed the noblest part of his creation aboue our heads: and that so open to our view, that wee cannot choose but euery moment beholde them. Wherein what did he els intend, but to draw away our mindes from these worthlesse, and yet hidden treasures, (to which he foresaw we would be too much addicted) and to call them to the contemplation of those better things, which (beside their beautie) are more obuious to vs; that in them we might see and admire the glory of their Maker, and withall seeke our owne. How do those men wrong themselues, and misconstrue God, who (as if he had hidden these things, because he would haue them sought, & laide the other open for neglect) bend themselues wholly to the seeking of these earthly commodities! and do no more mind Heauen, than if there were none. If we could imagine a beast to haue reason, how could he be more absurd in his choice? How easie is it to obserue, that still the higher

higher we goe, the more puritie and perfection we finde! (So earth is the very droſſe and dregs of all the elements: water ſomewhat more pure than it; yet alſo more feculent than the aire aboue it: the lower aire leſſe pure than his vppermoſt regions; & yet they as far inferior, to the loweſt heauens: which againe are more exceeded by the glorious and empyriall ſeate of God, which is the heauen of the iuſt): Yet theſe brutiſh men take vp their reſt, and place their felicitie in the loweſt and worſt of all Gods workmanſhip; not regarding that, which with it owne glorie can make them happie. Heauen is the proper place of my ſoule: I will ſend it vp thither continually in my thoughts, whiles it ſoiournes with me, before it goe to dwell there for euer.

87

A man need not to care for more knowledge, than to know himſelfe: he needes no more pleaſure, than to content himſelfe: no more victorie, than to ouercome himſelf: no more riches, than to enioy himſelfe. What fooles are they that ſeek to know all other things, and are ſtrangers in themſelues? that ſeeke altogether to ſatisfie others humors, with their owne diſpleaſure: that ſeek to vanquiſh kingdoms and Countries, when they are not Maſters of themſelues: that haue no hold of their owne hearts; yet ſeeke to be poſſeſſed of all outward commodities. Goe home to thy ſelfe, firſt, vaine hart: and when thou haſt made ſure worke there, (in knowing, contenting, ouercomming, enioying thy ſelfe) ſpend all the ſuperfluitie of thy time and labour, vpon others.

88

It was an excellent rule that fell from Epicure (whoſe name is odious to vs, for the father of looſenes); That if a man would be rich, honorable, aged he ſhould not ſtriue ſo much to adde to his wealth, reputation, yeers, as to detract from his deſires. For certainely, in theſe things which ſtand moſt vpon conceit, hee hath the moſt that deſireth leaſt. A poore man, that hath little, and deſires no more, is in truth richer than the greateſt monarch, that thinketh he hath not what he ſhould or what he might, or that grieues there is no more to haue. It is not neceſsity, but ambition, that ſets mens hearts on the rack. If I haue meat, drink, aparell, I will learne therewith to bee content. If I had the World full of wealth beſide, I could inioy no more than I vſe: the reſt could pleaſe me no otherwiſe but by looking on. And why can I not thus ſolace my ſelfe, while it is others?

89

An inconstant and wauering mind, as it makes a man vnfit for Societie (for that there can be no assurance of his wordes, or purposes; neither can we build on them, without deceit): so, besides that it makes a man ridiculous, it hinders him, from euer attaining any perfection in himself (for a rowling stone gathers no mosse; and the mind while it would be euery thing, proues nothing. Oft changes cannot be without losse): Yea, it keeps him from inioying that which he hath attained For, it keeps him euer in work; building, pulling down, selling, chāging, buying, cōmanding forbidding. So, whiles he can be no other mans friend, he is the least his owne. It is the safest course for a mans profit, credit, and ease, to deliberate long, to resolue surely; hardly to alter, not to enter vpon that whose end he foresees not answerable; and when he is once entred, not to surcease till he haue attained the end he fore-saw. So may he, to good purpose, begin a new work, when he hath well finished the olde.

90

The way to Heauen, is like that which *Ionathan* and his armour-bearer passed, betwixt two rocks; one *Bozez*, the other *Seneh*; that is, foule, and thorny: whereto wee must make shifte to climbe, on our hands, and knees; but when we are come vp, there is victory and triumph. Gods children haue three suits of apparell (whereof two are worne dayly) on earth; the third layd vp for them, in the ward-robe of Heauen): They are euer either in black, mourning; in red, persecuted; or in white, glorious. Any way shall bee pleasant to me, that leads vnto such an end. It matters not, what ragges or what colours I weare with men; so I may walke with my Sauiour in white, and raigne with him in glory.

91

There is nothing more easie, than to say Diuinity by rote: and to discourse of spirituall matters from the tongue or penne of others: but to heare God speake it to the soule, and to feele the power of religion in our selues, and to expres it out of the truth of experience within, is both rare and hard. All that we feele not in the matters of God, is but hypocrisie: and therefore the more wee professe, the more we sin: it will neuer be well with me, till in these greatest things I bee careless of others censures, fearefull onely of Gods and my owne: till sound experience haue really catechized my heart, and made me know God, and my Sauiour otherwise, than by words; I will neuer be quiet till

I

I can ſee, and feele, and taſte God: my hearing I wil account as only ſeruing to effect this, and my ſpeech onely to expreſſe it.

92

There is no enemy can hurt vs but by our owne hands. Sathan could not hurt vs, if our owne corruption betrayed vs not: afflictions cannot hurt vs without our own impatience: tentations cannot hurt vs without our owne yeildance: death could not hurt vs without the ſting of our owne ſins: ſinne could not hurt vs without our owne impenitence: how might I defie all things, if I could obtaine not to bee my owne enemy? I loue my ſelfe too much, and yet not enough. O God teach me to wiſh my ſelfe but ſo well as thou wiſheſt me, and I am ſafe.

93

It grieues mee to ſee all other creatures ſo officious to their maker in their kinde: that both windes & ſea, and heauen, and earth, obey him with all readines, that each of theſe heares other, and al of them their Creator; though to the deſtruction of themſelues; and man only is rebellious, imitating herein the euil ſpirits, who in the receit of a more excellent kinde of reaſon, are yet more peruerſe: hence it is, that the Prophets are oftimes faine to turne their ſpeech to the earth, voyd of all ſenſe and liſe; from this liuing earth informed with reaſon: that onely which ſhould make vs more plyable, ſtiſneth vs. God could force vs (if he pleaſed,) but he had rather incline vs by gentleneſſe. I muſt ſtoope to his power, why do I not ſtoope to his will? it is a vaine thing to reſiſt his voice, whoſe hand wee cannot reſiſt.

94

As all naturall bodies are mixt: ſo muſt all our morall diſpoſition: no ſimple paſsion doth well. If our ioy be not allayd with ſorrow, it is madneſſe: and if our ſorrow bee not tempered with ſome mixture of ioy it is helliſh & deſperate: if in theſe earthly things we hope without all doubt; or feare without all hope, we offend on both ſides; if we labor without all recreation, we grow dull and hartleſſe: if we ſport our ſelues without all labour, we grow wild and vnprofitable; theſe compoſitions are who ſom as for the body, ſo for the mind; which thogh it be not of a compounded ſubſtance, as the body: yet hath much varietie of qualities and affections, and thoſe contrary to each other. I care not how ſimple my heauenly affections are, which the more free they are from compoſition, are the neerer

neerer to God: nor how cõpounded my earthly, which are easily subiect to extremities: if ioy come alone, I will aske him for his fellowe: and euermore in spight of him, couple him with his contrary: that so while each are enemies to other, both may be friends to me.

95

Ioy and sorow are hard to conceale: as from the countenance, so from the tong: there is so much correspondence betwixt the heart and tongue, that they will moue at once: euery man therefore speaks of his owne pleasure & care? the Hunter & Falconer of his games, the plow-man of his teame, the soldier of his march, and colours. If the heart were as full of God, the tongue could not refrain to talke of him: the rarenesse of Christian cõmunication, argues the commõ pouerty of grace. If Christ be not in our heartes, wee are godlesse: if he bee there without our ioy, wee are senseles: if wee reioyce in him, and speak not of him, we are shamefully vnthankfull: euery man taketh, yea raiseth occasion to bring in speech of what he liketh: as I will thinke of thee alwaies, O Lord, so it shall be my ioy to speake of thee often: and if I find not opportunity, I will make it.

96

When I see my Sauiour hanging in so forlorne a fashion, vpon the crosse; his head drouping down; his temples bleeding with thornes; his hands and feet with the nailes; and side with the speare; his enemies round about him, mocking at his shame, and insulting ouer his impotence: how should I thinke any otherwise of him, then, as himself complaineth, forsaken of his father? but when again I turne mine eyes, and see the sun darkned, the earth quaking, the rocks rent, the graues opened, the theefe confessing, to giue witnes to his deity; and when I see so strong a guard of prouidence ouer him, that all his malicious enemies are not able so much as to break one bone of that body, which seemed carelesly neglected: I cannot but wonder at his glory, and safety: God is euer neer, though oft vnseene: and if he winke at our distresse, he sleepeth not: the sense of others must not be iudges of his presence, and care; but our faith: what care I, if the world giue me vp for miserable, whiles I am vnder his secret protection? O Lord, since thou art strong in our weaknes, and present in our senselesnesse: giue mee but as much comfort in my sorow, as thou giuest me security, and at my worst I shall be well.

97 In

97

In ſins and afflictions our courſe muſt be contrary: we muſt begin to deteſt the greateſt ſin firſt, and deſcend to the hatred of the leaſt; we muſt firſt begin to ſuffer ſmall afflictions with patience, that we may aſcend to the indurance of the greateſt: then alone ſhall I be happy, when by this holy method, I haue drawne my ſoule to make conſcience of the leaſt euill of ſinne, and not to ſhrinke at the greateſt euill of affliction.

98

Preſcription is no plea againſt the King: much leſſe can long cuſtome plead for errour againſt that our ſupreame Lord, to whome a thouſand yeares are but as yeſterday: yea, Time, which pleads voluntarily for continuance of things lawfull, will take no fee, not to ſpeake againſt an euill vſe: hath an ill cuſtome laſted long? it is more then time it were abrogated: age is an aggrauation to ſinne: Hereſie or abuſe, if it be gray-headed, deſerues ſharper oppoſition; to ſay I will doe ill becauſe I haue done ſo, is perillous and impious preſumption: continuance can no more make any wickedneſſe ſafe, then the author of ſinne, no Diuell: if I haue once ſinned, it is too much: if oft, woe be to me, if the iteration of my offence cauſe boldneſſe, and not rather more ſorrow, more deteſtation: woe be to me and my ſin, if I be not the better becauſe I haue ſinned.

99

It is ſtrange to ſee the varieties, and proportion of ſpirituall and bodily diets: there bee ſome creatures, that are fatted and delighted with poyſons: others liue by nothing but ayre; and ſome (they ſay) by fire: others will taſte no water, but muddy: others feede on their fellowes, or perhaps on part of themſelues: others, on the excretions of nobler creatures; ſome ſearch into the earth for ſuſtenance, or diue into the waters; others content themſelues with what the vpper earth yeelds them without violence: All theſe and more, are anſwered in the palate of the ſoule: there be ſome (yea the moſt) to whom ſin which is of a moſt venomous nature, is both food and dainties; others that think it the only life, to feed on the popular ayre of applauſe; others, that are neuer well out of the fire of contentions; and that wilfully trouble al waters with their priuat humors & opinions; others, whoſe cruelty delights in oppreſsion, & blood; yea, whoſe enuy gnawes vpon their own hearts; others, that take pleaſure to reuiue the wicked and foule hereſies of the greater wits of the

the former times; others, whose worldly mindes roote altogether in earthly cares; or who not content with the ordinary prouision of doctrine, affect obscure subtilties, vnknowne to wiser men: others whose too indifferent mindes feed on what euer opinion comes next to hand, without any carefull disquisition of truth; so some feed foule: others (but few) cleane and wholesome. As there is no beast vpon earth, which hath not his like in the sea, & which perhaps is not in some sort parallelled in the plants of the earth: so there is no bestiall disposition, which is not answerably found in some men. Mankind therefore hath within it selfe his Goats, Chameleons, Salamanders, Camels, Wolues, Dogges, Swine, Moles, and what euer sorts of beasts: there are but a fewe men amongst men: to a wise man the shape is not somuch as the qualities: If I be not a man within, in my choyses, affections, inclinations; it had beene better for mee to haue beene a beast without: A beast is but like it selfe; but an euill man is halfe a beast, and halfe a Diuell.

100

Forced fauours are thankelesse: and commonly with noble minds find no acceptation; for a man to giue his soule to God when he sees he can no longer hold it: or to bestow his goods, when he is forced to part with them: or to forsake his sin, when he cannot follow it, are but vnkind and colde obediences: God sees our necessitie, and scornes our compelled offers; what man of any generous spirit will abide himselfe made the last refuge of a craued, denied, and constrained courtesie? while God giues me leaue to keepe my soule, yet then to bequeath it to him: and whiles strength and opportunity serue mee to sinne, then to forsake it; is both accepted and crowned: God loues neither grudged, nor necessary gifts: I will offer betimes, that hee may vouchsafe to take: I will giue him the best, that he may take all.

O God giue mee this grace, that I may giue thee my selfe, freely, and seasonably: and then I know thou canst not but accept mee, because this gift is thine owne.

FINIS.

MEDITATIONS AND VOWES;

DIVINE & MORALL:

A THIRD CENTVRY.

BY Ios: HALL.

AT LONDON,
Printed by *Humfrey Lownes*, for *Arthur Iohnſon*, *Samuell Macham*, and *Laurence Lyle*. 1614.

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ODES
AND
MEDITATIONS

TO THE RIGHT
WORSHIPFVLL, SIR
EDMVND BACON, Knight, increaſe of *Honour, ſtrength of body, perfection* of Vertue.

SIr, There is no wiſe man would giue his thoughts for all the world: Which as they are the moſt pleaſing and noble buſineſſe of man, being the naturall and immediate iſſue of that reaſon, wherby he is ſeuered from brute creatures: So they are in their vſe moſt beneficiall to our ſelues, and others. For, by the meanes heereof, wee enioy both God and our ſelues; and hereby wee make others partners of thoſe rich excellencies, which God hath hid in the mind. And though it be moſt eaſie and ſafe, for a man, with the Pſalmiſt, to commune with his owne heart in ſilence; yet is it more behooueful to the common good, for which (both as men and Chriſtians) wee are ordained, that thoſe thoughts, which our experience hath found comfortable and fruitfull to our ſelues, ſhould (with neglect of all cenſures) be communicated to others. The concealement whereof (me thinkes) can proceed from no other ground, but either timorouſneſs, or enuy. Which conſideration hath induced mee to clothe theſe naked thoughts in plaine and ſimple woords, and to aduenture them into the light, after their fellowes: Conſecrating them the rather to your name, for that (beſides all other reſpects of dutie) they are part of thoſe Meditations, which in my late peregrination with you, tooke mee vp vnder the ſolitary hilles of Ardenna; *wanting as then the opportunitie of other employment. I offer them to you, not for that your ſelfe is not ſtored with choyce of better, but as poore men vſe to bring preſents to the rich: If they may carrie acceptation from you, and bring profite vnto any ſoule, it ſhall aboundantly ſatisfie me, who ſhould thinke it honour enough, if I might bee vouchſafed to bring but one pinne towardes the decking of the ſpouſe of Chriſt; whiles others, out of their abundance, adorne her with coſtly robes, and rich medals. I commend their ſucceſs to God, their patronage to you, their vſe to the world. That God multiply his rare fauours vpon you, and your worthy Ladie; and goe you on to fauour*

Your Worſhips humbly deuoted,

MEDITATIONS
And
VOWES.

GOod men are placed by God as so many suns in the lower firmament of the world. As they must imitate those heauenly bodies, in their light & influence, so also in their motion: and therfore as the Planets haue a course proper to themselues, against the sway of the heauen that carries them about; so must each good man haue a motion out of his owne iudgement, contrary to the customs and opinions of the vulgar; finishing his owne course with the least shewe of resistance. I will neuer affect singularitie, except it bee among those that are vicious. It is better to doe, or thinke well alone, then to follow a multitude in euill.

2

What strange varietie of actions doth the eye of GOD see at once round about the compasse of the earth, and within it! Some building houses; some deluing for metals: som marching in troups, or encamping one against another; some bargaining in the market; some trauelling on their way; some praying in their closets: others quaffing at the Tauerne; some rowing in the Galleys; others dallying in their chambers; & in short, as many different actions as persons: yet all haue one common intention of good to themselues, true in some; but in the most, imaginary. The glorified Spirits haue but one vniforme work, wherein they all ioyne; the praise of their Creator. This is one difference betwixt the Saints aboue and below; They aboue are free both from businesse and distraction: these belowe, are free (though not absolutely) from distraction, not at all from businesse. *Paul* could thinke of the cloke

that he left at *Troas*; and of the shaping of his skins for his tents: yet, through these he look't still at heauen. This world is made for businesse: my actions must vary according to occasions: my end shall bee but one, and the same now on earth, that it must be one day in heauen.

3

To see how the Martyrs of God died, and the life of their persecuters, would make a man out of loue with life, and out of all feare of death. They were flesh and blood, as well as wee; life was as sweet to them, as to vs; their bodies were as sensible of paine as ours; wee goe to the same heauen with them. How comes it then, that they were so couragious in abiding such torments in their death, as the very mention strikes horrour into any reader; and we are so cowardly in encountring a faire and naturall death? If this valour had been of themselues, I wold neuer haue looked after them in hope of imitation. Now, I know it was he for whom they suffered, and that suffered in them, which sustained them: They were of themselues as weak as I, and God can be as strong in me, as he was in them. O Lord thou art not more vnable to giue me this grace; but I am more vnworthy to receiue it: and yet thou regardest not worthines, but mercie. Giue me their strength, and what end thou wilt.

4

Our first age is all in hope. When we are in the womb, who knows whether wee shall haue our right shape and proportion of bodie, being neither monstrous nor deformed? When we are born, who knowes whether with the due features of a man, we shall haue the faculties of reason and vnderstanding? When yet our progresse in yeeres discouereth wit or folly; who knowes, whether with the power of reason we shal haue the grace of faith to be christians? and when wee begin to professe well, whether it bee a temporary, and seeming, or a true and sauing faith? Our middle age is halfe in hope for the future, and halfe in proofe for that is past: Our olde age is out of hope, and altogether in proofe. In our last times therefore wee know, both what wee haue beene, and what to expect. It is good for youth to looke forward, and still to propound the best things vnto it selfe; for an old man to looke backward, and to repent him of that wherein he hath failed, and to recollect himselfe for the present: but in my middle age, I will looke both backward and forward; comparing my hopes with my proofe; redeeming the time, ere it be all spent, that my recouerie may preuent my repentance. It is both a folly and misery to say, This I might haue done.

It

5

It is the wonderfull mercie of God, both to forgiue vs our debts to him in our sinnes, and to make himselfe a debtor to vs in his promises. So that now both wayes the soule may be sure; since hee neither calleth for those debts which hee hath once forgiuen; nor withdraweth those fauours, and that heauen which he hath promised: But as hee is a mercifull creditor to forgiue, so is he a true debtor to pay what soeuer he hath vndertaken: whence it is come to passe, that the penitent sinner owes nothing to God but loue and obedience, and God owes still much and all to him: for hee owes as much as hee hath promised; and what hee owes by vertue of his blessed promise, we may challenge. O infinite mercie! Hee that lent vs all that wee haue, and in whose debt-books we run hourely forward till the summe be endlesse; yet owes vs more, and bids vs looke for paiment. I cannot deserue the least fauour he can giue; yet will I as confidently chalenge the greatest, as if I deserued it: Promise indebteth no lesse then loane or desert.

6

It is no small commendation to manage a little well: he is a good Waggoner, that can turn in a narrow roome. To liue well in abundance, is the praise of the estate, not of the person. I will study more how to giue a good account of my little, then how to make it more.

7

Many Christians doe greatly wrong themselues with a dul and heauie kind of sullennes; who, not suffering themselues to delight in any worldly thing, are thereupon oft times so hartlesse, that they delight in nothing. These men, like to careleſse guests, when they are inuited to an excellent banquet, lose their dainties for want of a stomacke; and lose their stomacke for want of exercise. A good conscience keepes alwayes good cheere: he cannot chuse but fare well that hath it, vnlesse hee lose his appetite with neglect and slouthfulnesse. It is a shame for vs Christians, not to find as much ioy in God, as worldlings doe in their forced merriments; and lewde wretches in the practise of their sinnes.

8

A wiſe Chriſtian hath no enemies. Many hate and wrong him: but he loues all men, and all pleaſure him. Thoſe that profeſſe loue to him, pleaſure him with the comfort of their ſocietie, and the mutuall reflection of friendſhip: thoſe that profeſſe hatred, make him more warie of his wayes; ſhew him faults in himſelfe, which his friends would either not haue eſpied, or not cenſured; ſend him the more willingly to ſeeke fauour aboue: And as the worſt doe beſtead him, though againſt their willes; ſo he againe doth voluntary good to them. To doe euill for euill, as *Ioab* to *Abner*, is a ſinfull weakneſſe: To doe good for good, as *Ahaſuerus* to *Mordecai*, is but naturall iuſtice: To doe euill for good, as *Iudas* to Chriſt, is vnthankfulneſſe and villanie: Only to doe good for euill, agrees with Chriſtian profeſsion. And what greater worke of friendſhip, then to doe good? If men will not be my friends in loue, I will perforce make them my friendes in a good vſe of their hatred. I will bee their friende, that are mine, and would not be.

9

All temporall things are troubleſom: For if wee haue good things, it is a trouble to forgoe them; and when we ſee they muſt be parted from, either we wiſh they had not been ſo good, or that wee neuer had enioyed them. Yea, it is more trouble to loſe them, than it was before ioy to poſſeſſe them. If, contrarily, wee haue euill things; their very preſence is troubleſome; and ſtill wee wiſh that they were good, or that wee were disburdened of them. So good things are troubleſome in euent, euill things in their vſe. They in the future, theſe in preſent: they, becauſe they ſhall come to an ende, theſe becauſe they doe continue. Tell me, thy wife, or thy childe lyes dying, and now makes vp a louing and dutifull life, with a kinde and heauenly parture; whether hadſt thou rather for thy owne part, ſhe had been ſo good, or worſe? would it haue coſt thee ſo many heartie ſighes and teares if ſhe had beene peruerſe and diſobedient? Yet if in her life time I put thee to this choice, thou thinkeſt it no choice at all, in ſuch inequalitie. It is more torment (ſayeſt thou) to liue one vnquiet moneth, then it is pleaſure to liue an age in loue. Or if thy life bee yet dearer: Thou haſt liued to graye hayres, not haſtned with care, but bredde with late ſucceſsion of yeeres. Thy table was euer couered with varietie of diſhes. Thy backe ſoftly and richly clad: Thou neuer gaueſt denyall to either skinne or ſtomacke: Thou euer fauouredſt thy ſelfe; and health, thee. Now death is at thy threſhold, and vnpartially knockes at thy doore, dooſt thou not

wiſh

wish thou haddest liued with crustes, and beene cloathed with ragges? Wouldst not thou haue giuen a better welcome to death, if he had found thee, lying vpon a pallet of straw, and supping of water gruell; after many painefull nights, and many sides changed in vaine? Yet this beggerly estate thou detestest in health, and pittiest in others as truely miserable: the summe is; A begger wisheth he might be a Monarch while he liues; and the great Potentate wisheth he had liued a begger when hee comes to die: and, if beggerie be to haue nothing, he shall be so in death, though hee wished it not. Nothing, therefore, but eternitie can make a man truely happie; as nothing can make perfect miserie but eternitie: for, as temporall good things afflict vs in their ending, so temporall sorrowes afford vs ioy in the hope of their end: What folly is this in vs to seeke for our trouble, to neglect our happinesse? I can be but well; and this that I was well, shall one day be grieuous: Nothing shall please me, but that once I shall bee happie for euer.

10

The eldest of our forefathers liued not so much as a day to God; to whom a thousand yeeres is as no more; we liue but as an houre to the daye of our forefathers; for if nine hundreth and sixtie were but their day, our fourscore is but as the twelfth part of it: and yet of this our houre we liue scarce a minute to God: For, take away all that time that is consumed in sleeping, dressing, feeding, talking, sporting; of that little time there can remaine not much more than nothing: yet the most seeke pastimes to hasten it: Those which seeke to mend the pase of Time, spurre a running horse. I had more neede to redeeme it with double care and labour, then to seeke how to sell it for nothing.

11

Each day is a new life, and an abbridgement of the whole. I will so liue as if I accounted euery day my first, and my last: as if I began to liue but then, and should liue no more afterwards.

12

It was not in vaine, that the ancient founders of languages vsed the same word in many tongues, to signifie both Honor and charge; meaning therein to teach vs the inseparable connexion of these two. For there scarce euer was any charge without some opinion of honour: neither euer was their honour without a charge; which two as they are not without reason ioyned together in name by humane institution, so they

they are most wisely coupled together by God in the disposition of these worldly estates. Charge without honour, to make it amends, would bee too toylesom, and must needes discourage and ouer-lay a man. Honour without charge, would be to pleasant, and therefore both would be too much sought after, and must needs carrie away the mind in the enioying it. Now many dare not bee ambitious, because of the burden; choosing rather to liue obscurely and securely: And yet on the other side those that are vnder it, are refreshed in the charge with the sweetenesse of honour. Seeing they cannot bee separated; it is not the worst estate to want both: They whome thou enuyest for honour, perhaps enuy thee more for thy quietnesse.

13

He that taketh his own cares vpon himselfe, loades himselfe in vaine with an vneasie burden. The feare of what may come, expectation of what will come, desire of what will not come, and inability of redressing all these, must needes breede him continuall torment. I will cast my cares vpon God, he hath bidden mee: they cannot hurt him; hee can redresse them.

14

Our infancie is full of folly; youth, of disorder and toyle; age, of infirmitie; Each time hath his burden, and that which may iustly worke our wearinesse: yet infancie longeth after youth; and youth, after more age: and hee that is very ould, as he is a child for simplicitie, so hee would be for yeeres. I account olde age the best of three; partly, for that it hath passed thorow the folly and disorder of the others; partly, for that the inconueniences of this are but bodily, with a bettered estate of the minde; and partly, for that it is neereſt to dissolution. There is nothing more miserable, than an old man that would be young againe. It was an answere worthy the commendations, of *Petrarch*, and that which argued a minde truely philosophicall of him, who when his ~~fricid bemoned his age appearing~~ in his white temples, telling him he was sorrie to see him looke so olde, replyed; Nay, be sorry rather that euer I was young to be a foole.

15

There is not the least action or euent (what-euer the vain Epicures haue imagined) which is not ouer-ruled, and disposed by a prouidence: which

which is ſo fart from detracting ought from the maieſtie of God for that the things are ſmall, as that there can be no greater honor to him than to extend his prouidence and decree to them becauſe they are infinite: Neither doth this hold in naturall things onely, which are chayned one to another by a regular order of ſucceſsion, but euen in thoſe things which fall out by caſualtie and imprudence: whence that worthy Father, when as his ſpeach digreſſed his intention to a confutation of the errors of the Manichees, could preſently gheſſe, that in that vnpurpoſed turning of it, God intended the conuerſion of ſome vnknown auditor: as the euent proued his coniecture true ere many daies: when ought fals out contrary to that I purpoſed, it ſhall content me, that GOD purpoſed it as it is fallen out: So the thing hath attained his owne ende, whiles it miſſed mine. I know what I would, but GOD knoweth what I ſhould will. It is enough that his will is done, though mine be croſſed.

16

It is the moſt thankeleſſe office in the world, to be a mans Pandar vnto ſinne. In other wrongs, one man is a wolfe to another; but in this, a diuell. And, though at the firſt this damnable ſeruice cary away reward, yet in concluſion, it is requited with hatred and curſes. For, as the ſicke man extreamly diſtaſted with a loathſom potion, hateth the very cruze wherin it was brought him; ſo doeth the conſcience, once ſoundly deteſting ſinne, loathe the meanes that induced him to commit it. Contrarily, who withſtands a man in his proſecution of a ſinne, while he doteth vpon it, beares away frownes, and heart-burnings for a time: but when the offending partie comes to himſelfe, & right reaſon, he recompenſeth his former diſlike with ſo much more loue, and ſo many more thanks. The frantick man returned to his wits, thinks him his beſt friend, that bound him and beat him moſt. I will do my beſt to croſſe any man in his ſinnes: If I haue not thanks of him; yet of my conſcience I ſhall.

17

God muſt be magnified in his verie iudgements: Hee lookes for praiſe, not onely for heauen, but for hell alſo: His iuſtice is himſelfe, as well as his mercie. As heauen then is for the praiſe of his mercie; ſo hell for the glorie of his iuſtice. We muſt therefore bee ſo affected to iudgements as the author of them is, who delighteth not in blood as it makes his creature miſerable, but as it makes his iuſtice glorious. Euerie true Chriſtian then muſt learne to ſing that compound dittie of the Pſalmiſt: *Of mercie and iudgement.* It ſhall not only ioy mee to ſee God gratious

gracious and bountifull in his mercies, and deliuerances of his owne; but alſo to ſee him terrible in vengeance to his enemies. It is no crueltie to reioyce in iuſtice. The fooliſh mercie of men is crueltie to God.

18

Rarenes cauſeth wonder, and more than that, incredulitie, in thoſe things which in themſelues are not more admirable, than the ordinarie proceedings of Nature. If a blazing ſtarre be ſeene in the skie, euery man goes forth to gaze; and ſpends, euery euening, ſome time in wondering at the beames of it. That any foule ſhould be bredde of corrupted wood reſolued into wormes; or that the Chamelcon ſhold euer change his colours and liue by ayre; that the Oſtrich ſhould digeſt iron; that the Phœnix ſhould burne her ſelfe to aſhes, and from thence breed a ſucceſſor; wee wonder, and can ſcarce credite: Other things more vſuall, no leſſe miraculous, wee knowe and neglect. That there ſhould bee a birde that knoweth, and noteth the houres of daye and night, as certainely as any Aſtronomer by the courſe of Heauen; if wee knewe not, who would beleeue? Or that the load-ſtone ſhould by his ſecret vertue ſo drawe iron to it ſelfe, as that a whole chaine of needles ſhould all hang by inſenſible points at each other, onely by the influence that it ſends downe from the firſt, if it were not ordinarie, would ſeeme incredible. Who would beleeue when hee ſees a foule mounted as hie as his ſight can deſcrie it, that there were an engin to bee framed, which could fetch it downe into his fiſt? Yea, to omit infinite examples, that a little deſpiſed creature ſhould weaue nets out of her owne entrailes, and in her platformes of building ſhould obſerue as iuſt proportions as the beſt Geometrician, we would ſuſpect for an vntrueth, if we ſaw it not dayly practiſed in our owne windowes. If the Sun ſhould ariſe but once to the earth, I doubt euerie man would be a Perſian, and fall downe and worſhippe it: whereas now it riſeth and declineth without regard. Extraordinarie euents each man can wonder at: The frequence of Gods beſt workes cauſeth neglect; not that they are euer the worſe for commonneſſe; but becauſe wee are ſoon cloyed with the ſame conceit, and haue contempt bred in vs through familiaritie. I will learne to note Gods power and wiſedome, and to giue him prayſe of both, in his ordinary works: ſo thoſe things which are but triuiall to the moſt ignorant, ſhall be wonders to me; and that not for nine daies, but for euer.

19

Thoſe that affect to tell noueltie and woonders, fall into many abſurdities, both in buſie enquirie after matters impertinent, and in a light credulitie,

credulitie, to what-euer they heare; and in fictions of their owne, and additions of circumstances to make their reports the more admired. I haue noted these men, not so much woondred at for their strange stories, while they are telling, as derided afterwards, when the euent hath wrought their disproofe and shame. I will deale with rumors, as graue men do by strange fashions, take them vp when they are growen into common vse before; I may beleeue, but I will not relate them but vnder the name of my author; who shall either warrant me with defence, if it bee true; or if false, beare my shame.

20

It was a wittie and true speach of that obscure *Heraclitus*, that all men awaking are in one common worlde, but when we sleep each man goes into a seuerall world by himselfe; which though it be but a world of fancies, yet is the true image of that little worlde, which is in euery mans heart. For the imaginations of our sleepe, shewe vs what our disposition is awaking. And as many in their dreams reueale those their secrets to others, which they would neuer haue done awake: so all may and doe disclose to themselues in their sleepe those secret inclinations, which after much searching, they could not haue found out waking. I doubt not therefore, but as God heeretofore hath taught future things in dreames (which kinde of reuelation is now ceased) so still hee teacheth the present estate of the heart this way. Some dreames are from our selues, vaine and idle like our selues; Others are diuine, which teach vs good, or moue vs to good; and others diueliſh, which solicite vs to euill. Such answer commonly shall I giue to any temptation in the day, as I doe by night. I will not lightly passe ouer my verie dreams. They shall teach me somewhat; so neither night nor day shalbe spent vnprofitably; the night shal teach mee what I am; the day what I should be.

21

Men make difference betwixt seruants, friends and sonnes: Seruants, though neer vs in place, yet for their inferiority, are not familiar. Friends, though by reason of their equalitie, and our loue, they are familiar; yet still we conceiue of them as others from our selues: But children we thinke of, affectionately, as the diuided peeces of our owne bodies: But all these are one to God: his seruants are his friends, his friends are his Sonnes, his Sonnes, his seruants. Many clayme kinred of GOD, and professe friendship to him; because these are priuiled-

ges without difficultie, and not without honour: all the triall is in ſeruice. The other are moſt in affection, and therefore ſecret, and ſo may bee diſſembled; this conſiſting in action muſt nedes ſhew it ſelfe to the eyes of others. Yee are my friends if ye doe whatſoeuer I commaund you: friendſhip with God is in ſeruice, & this ſeruice is in action. Many weare Gods cloth, that know not their Maſter, that neuer did good charein his ſeruice: ſo that God hath many retainers that weare his Liuery, for a countenance, neuer waite on him; whom he will neuer owne for ſeruants either by fauour, or wages; few ſeruants, and therefore few ſonnes. It is great fauour in God, and great honour to me, that he wil vouchſafe to make mee the loweſt drudge in his familie; which place if I had not, and were a Monarch of men, I were accurſed. I deſire no more but to ſerue; yet, Lord, thou giueſt me more, to bee thy ſonne: I heare *Dauid* ſay, *Seemeth it a ſmall matter to you, to bee the ſonne in lawe to a king?* What is it then, oh what is it, to be the true adopted ſonne of the King of glorie? Let me not now ſay as *Dauid* of *Saul*, but as *Sauls* grand childe to *Dauid*; Oh, what is thy ſeruant that thou ſhouldeſt looke vpon ſuch a dead dogge as I am?

22

I am a ſtranger heere belowe, my home is aboue; yet I can thinke too well of theſe forraine vanities, and can not thinke enough of my home. Surely, that is not ſo farre aboue my head, as my thoughts; neither doth ſo farre paſſe me in diſtance, as in comprehenſion: and yet I would not ſtand ſo much vpon conceiuing, if I could admire it enough: but my ſtraight heart is filled with a little wonder; and hath no roome for the greateſt part of glorie that remaineth. Oh God what happines haſt thou prepared for thy choſen? What a purchaſe was this, worthy of the blood of ſuch a Sauiour? As yet I doe but looke towardes it a farre off: But it is eaſie to ſee by the outſide how goodly it is within. Although as thine houſe on earth; ſo, that aboue hath more glorie within than can bee bewrayed by the outer appearance. The outer part of thy Tabernacle heere belowe is but an earthly and baſe ſubſtance; but within, it is furniſhed with a liuing, ſpirituall, and heauenly gueſt: ſo the outer heauens, though they be as gold to all other materiall creatures; yet they are but droſſe to thee: yet how are euen the outmoſt walles of that houſe of thine beautified with glorious lights, whereof euery one is a world for bigneſſe, and as an heauen for goodlineſſe: Oh teach mee by this to long after, and wonder at the inner part, before thou letſt me come in to behold it.

23

Riches or beautie, or what-euer worldly good that hath been, doth but grieue vs; that which is, doth not satisfie vs; that which shall be, is vncertaine. What folly is it to trust to any of them?

24

Security makes worldlings merrie: and therefore are they secure, because they are ignorant. That is onely solide ioy, which ariseth from a resolution; when the heart hath cast vp a full account of all causes of disquietnesse, and findeth the causes of his ioye more forceable: thereupon setling it selfe in a stayed course of reioycing: For the other, so soone as sorrow makes it selfe to be seene, especially in an vnexpected forme, is swallowed vp in despair; whereas this can meet with no occurrence, which it hath not preuented in thought: security and ignorance may scatter some refuse morsels of ioy, sawced with much bitternesse; or may be like some boasting housekeeper, which keepeth open dores for one day with much cheer, and liues staruedly all the yere after. There is no good ordinary but in a good conscience. I pitie that vnsound ioy in others, and will seeke for this sound ioy in my selfe. I had rather weepe vpon a iust cause, than reioice vniustly.

25

As loue keepes the whole lawe, so loue onely is the breaker of it; being the ground, as of all obedience, so of all sin; for whereas sin hath been commonly accounted to haue two rootes, Loue, and Feare; it is plaine, that feare hath his originall from loue, for no man feares to lose ought but what he loues. Here is sinne and righteousnesse brought both into a short summe, depending both vpon one poore affection: It shall be my onely care therefore to bestowe my loue well; both for obiect, and measure. All that is good I may loue, but in seuerall degrees; what is simply good, absolutely; what is good by circumstance, only with limitation. There bee these three things that I may loue without exception, God, my neighbour, my soule; yet so as each haue their due place: My body, goods, Fame, &c. as seruants to the former. All other things I will either not care for, or hate.

26

One would not thinke, that pride, and base mindednes should so well agree; yea, that they lone so together, that they neuer goe asunder. That enuie euer proceedes from a base minde, is graunted of all: Now

the proude man, as hee faine would bee enuied of others, ſo hee enuieth all men. His betters he enuies, becauſe he is not ſo good as they: He enuies his inferiours, becauſe hee feares they ſhould prooue as good as hee: His equals, becauſe they are as good as he. So vnder bigge lookes, he beares a baſe mind, reſembling ſome Cardinals mule, which to make vp the traine, beares a coſtly portemantle ſtuffed with traſh. On the contrary, who is more proude than the baſeſt (The *Cynicke* tramples on *Platoes* pride, but with a worſe) eſpecially if hee bee but a little exalted; wherein we ſee baſe men ſo much more hauty, as they haue had leſſe before what they might bee proude of. It is iuſt with God, as the proude man is baſe in himſelfe, ſo to make him baſely eſteemed in the eyes of others; and at laſt to make him baſe without pride. I wil contemn a proud man becauſe hee is baſe, and pitie him becauſe hee is proud.

27

Let me but haue time to my thoughts; but leaſure to thinke of heauen, and grace to my leaſure; and I can bee happy in ſpight of the world: Nothing, but God that giues it, can bereaue mee of grace; and he will not, for his gifts are without repentance. Nothing but death can abridge me of time; and when I begin to want time to think of heauen, I ſhal haue eternall leaſure to enioy it. I ſhall bee both waies happie, not from any vertue of apprehenſion in mee (which haue no peece in vnworthineſſe) but from the glory of that I apprehend; wherein the acte and obiect are from the author of happineſſe. He giues mee this glorie, let mee giue him the glory of his gift. His glory is my happines, let my glory be his.

28

God beſtowes fauors vpon ſome in anger; as hee ſtrikes other ſome in loue. The Iſraelites had better haue wanted their Quailes, then to haue eaten them with ſuch ſawce. And ſometimes at our inſtancie remooving a leſſer puniſhment, leaues a greater, though inſenſible, in the roome of it. I will not ſo much ſtriue againſt affliction, as diſpleaſure. Let me rather be afflicted in loue, than proſper without it.

29

It is ſtrange that wee men hauing ſo continuall vſe of God, and being ſo perpetually beholding to him, ſhould bee ſo ſtrange to him, and ſo little acquainted with him: ſince wee account it a peruerſe nature in any man, that beeing prouoked with many kinde offices, refuſes

fuses the familiaritie of a worthy friend, which doeth ſtill ſeeke it, and hath deſerued it. Whence it comes that we are ſo loath to thinke of our diſſolution and going to God: For naturally where we are not acquainted, wee liſt not to hazard our welcome; chuſing rather to ſpend our money at a ſimple Inne, than to turne in for a free lodging to an vnknowne hoſt, whome wee haue onely heard of, neuer had friendſhip with; whereas to an entire friend, whoſe nature and welcome wee know, and whome we haue elſewhere familiarly conuerſed withall, we goe as boldly and willingly as to our home, knowing that no houre can bee vnſeaſonable to ſuch a one. Whiles on the other ſide wee ſcrape acquaintance with the world, that neuer did vs good, euen after many repulſes. I will not liue with God, and in God, without his acquaintance, knowing it my happines to haue ſuch a friend. In will not let one day paſſe without ſome acte of renewing my familiaritie with him: not giuing ouer till I haue giuen him ſome teſtimonie of my loue to him, and ioye in him; and till he hath left behind him ſome pledge of his continued fauour to me.

30

Men, for the moſt part, would neither die nor be old. When we ſee an aged man that hath ouerliued all the teeth of his gummes, the haire of his head, the ſight of his eyes, the taſte of his palate; wee profeſſe, wee would not liue till ſuch a cumberſome age wherin wee prooue burdens to our dearcſt friends, and our ſelues: Yet if it bee put to our choice what yeer we would die, we euer ſhift it off till the next, and want not excuſes for this prorogation, rather than faile, alledging, wee would liue to amend; when yet we doe but adde more to the heape of our ſinnes by continuance: Nature hath nothing to pleade for this folly; but that Life is ſweet: Wherein we giue occaſion of renewing that auncient checke, or one not vnlike to it; whereby that primitiue viſion taxed the timorouſnes of the ſhrinking Confeſſors; Yee would neither liue to be old, nor die ere your age: what ſhould I doe with you? The Chriſtiã muſt not thinke it enough to endure the thought of death with patience, when it is obtruded vpon him by neceſsitie; but muſt voluntarily call it into his mind with ioy; not only abiding it ſhould come, but wiſhing that it might come: I will not leaue till I can reſolue, If I might die to day, not to liue till to morrow.

31

As a true friend is the ſweeteſt contentment in the worlde: ſo in his qualities, he well reſembleth honie, the ſweeteſt of all liquors; Nothing is

more ſweet to the taſte, nothing more ſharp and cleanſing, when it meets with an exulcerate ſore. For my ſelfe, I know I muſt haue faults; and therefore I care not for that friend, that I ſhal neuer ſmart by. For my friends, I know they can not be faultleſſe: and therefore as they ſhal find me ſweet in their praiſes and incouragements, ſo ſharpe alſo in their cenſure. Either let them abide mee no friend to their faults, or no friend to themſelues.

32

In all other things, we are led by profit; but in the maine matter of all, we ſhew our ſelues vtterly vnthrifty; and whiles we are wiſe in making good markets in theſe baſe commodities, we ſhewe our ſelues fooliſh in the great match of our ſoules. God and the world come both to one ſhop, and make profers for our ſoules. The world, like a frank Chapman, ſayes, All theſe will I giue thee, ſhewing vs his bagges, and promotions, and thruſting them into our hands. God offers a crowne of glorie; which yet hee tels vs wee muſt giue him day to performe, and haue nothing in preſent, but our hope and ſome ſmall earneſt of the bargaine. Though wee know there is no compariſon betwixt theſe two in value; finding theſe earthly things vaine and vnable to giue any contentment; and thoſe other of invaluable woorth and benefite: Yet wee had rather take theſe in hand, than truſt GOD on his word for the future; While yet in the ſame kinde we chuſe rather to take ſome rich Lordſhips in reuerſion, after the long expectation of three liues expired, than a preſent ſumme much vnder foote: As contrarily, when God and the world are ſellers, & we come to the Mart, The worlde offers fine painted wares, but will not part with them vnder the price of our torment: God proclaimes, Come yee that want, buy for nought. Now we thrifty men, that trie all ſhoppes for the cheapeſt penniworth, refuſe God, profering his precious commodities for nothing; and pay an hard price for that which is worſe than nothing, painefull. Surely, we are wiſe for any thing but our ſoules: and not ſo wiſe for the bodie as fooliſh for them. O Lord, thy payment is ſure, and who knowes how preſent? Take the ſoule that thou haſt both made and bought: And let me rather giue my life for thy fauour, than take the offers of the world for nothing.

33

There was neuer age that more bragged of knowledge, and yet neuer any that had leſſe ſoundnes. Hee that knowes not God, knoweth nothing; and he that loues not God, knowes him not: For hee is ſo ſweete, and infinitely full of delight, that whoeuer knowes him, can-

not

not chuſe but affect him. The little loue of God then argues the great ignorance euen of thoſe that profeſſe knowledge. I will not ſuffer my affections to run before my knowledge: for then I ſhall loue faſhionably only, becauſe I heare God is worthy of loue; and ſo bee ſubiect to relapſes: But I will neuer lay knowledge as the ground of my loue. So, as I grow in diuine knowledge; I ſhall ſtill profit in an heauenly zeale.

34

Thoſe that trauell in long pilgrimages to the holy Land, what a number of wearie paces they meaſure? what a number of hard lodgings, and knowen daungers they paſſe? and at laſt when they are come within view of their iourneyes end, what a large tribute pay they at the *Piſan* Caſtle to the Turkes? And when they are come thither, what ſee they but the bare Sepulchre wherein their Sauiour lay? and the earth that hee trode vpon, to the increaſe of a carnall deuotion? What labour ſhould I willingly vndertake in my iourney to the true Land of promiſe, the celeſtiall Ieruſalem; where I ſhall ſee and enioy my Sauiour himſelfe? What tribute of paine or death ſhould I refuſe to pay for my entrance, not into his Sepulchre, but his palace of glorie? and that not to looke vpon, but to poſſeſſe it.

35

Thoſe that are all in exhortation, no whit in doctrine, are like to them that ſnuffe the candle, but powre not in oyle. Againe, thoſe that are all in doctrine, nothing in exhortation, drowne the wike in oyle, but light it not, making it fit for vſe, if not had fire put to it; but as it is, rather capable of good, than profitable in preſent. Doctrine, without exhortation, makes men all braine, no heart. Exhortation, without doctrine, makes the heart full, leaues the braine empty. Both together make a man: One makes a man wiſe; the other good. One ſerues that wee may know our dutie, the other that we may performe it. I will labour in both: but I knowe not in whether more. Men cannot practiſe, vnleſſe they know; and they know in vaine, if they practiſe not.

36

There bee two things in euery good worke; honour and profite. The later God beſtowes vpon vs, the former hee keepes to himſelfe. The profite of our workes redoundeth not to God. My weldoing extendeth not

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more ſweet to the taſte, nothing more ſharp and cleanſing, when it meets with an exvlcerate ſore. For my ſelfe, I know I muſt haue faults; and therefore I care not for that friend, that I ſhal neuer ſmart by. For my friends, I know they can not be faultleſſe: and therefore as they ſhal find me ſweet in their praiſes and incouragements, ſo ſharpe alſo in their cenſure. Either let them abide mee no friend to their faults, or no friend to themſelues.

32

In all other things, we are led by profit; but in the maine matter of all, we ſhew our ſelues vtterly vnthrifty; and whiles we are wiſe in making good markets in theſe baſe commodities, we ſhewe our ſelues fooliſh in the great match of our ſoules. God and the world come both to one ſhop, and make profers for our ſoules. The world, like a frank Chapman, ſayes, All theſe will I giue thee, ſhewing vs his bagges, and promotions, and thruſting them into our hands. God offers a crowne of glorie; which yet hee tels vs wee muſt giue him day to performe, and haue nothing in preſent, but our hope and ſome ſmall earneſt of the bargaine. Though wee know there is no compariſon betwixt theſe two in value; finding theſe earthly things vaine and vnable to giue any contentment; and thoſe other of invaluable woorth and benefite: Yet wee had rather take theſe in hand, than truſt GOD on his word for the future; While yet in the ſame kinde we chuſe rather to take ſome rich Lordſhips in reuerſion, after the long expectation of three liues expired, than a preſent ſumme much vnder foote: As contrarily, when God and the world are ſellers, & we come to the Mart, The worlde offers fine painted wares, but will not part with them vnder the price of our torment: God proclaimes, Come yee that want, buy for nought. Now we thrifty men, that trie all ſhoppes for the cheapeſt penniworth, refuſe God, profering his precious commodities for nothing; and pay an hard price for that which is worſe than nothing, painefull. Surely, we are wiſe for any thing but our ſoules: and not ſo wiſe for the bodie as fooliſh for them. O Lord, thy payment is ſure, and who knowes how preſent? Take the ſoule that thou haſt both made and bought: And let me rather giue my life for thy fauour, than take the offers of the world for nothing.

33

There was neuer age that more bragged of knowledge, and yet neuer any that had leſſe ſoundnes. Hee that knowes not God, knoweth nothing; and he that loues not God, knowes him not: For hee is ſo ſweete, and infinitely full of delight, that whoeuer knowes him, can-

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not chuſe but affect him. The little loue of God then argues the great ignorance euen of thoſe that profeſſe knowledge. I will not ſuffer my affections to run before my knowledge: for then I ſhall loue faſhionably only, becauſe I heare God is worthy of loue; and ſo bee ſubiect to relapſes: But I will neuer lay knowledge as the ground of my loue. So, as I grow in diuine knowledge; I ſhall ſtill profit in an heauenly zeale.

34

Thoſe that trauell in long pilgrimages to the holy Land, what a number of wearie paces they meaſure? what a number of hard lodgings, and knowen daungers they paſſe? and at laſt when they are come within view of their iourneyes end, what a large tribute pay they at the *Piſan* Caſtle to the Turkes? And when they are come thither, what ſee they but the bare Sepulchre wherein their Sauiour lay? and the earth that hee trode vpon, to the increaſe of a carnall deuotion? What labour ſhould I willingly vndertake in my iourney to the true Land of promiſe, the celeſtiall Ieruſalem; where I ſhall ſee and enioy my Sauiour himſelfe? What tribute of paine or death ſhould I refuſe to pay for my entrance, not into his Sepulchre, but his palace of glorie? and that not to looke vpon, but to poſſeſſe it.

35

Thoſe that are all in exhortation, no whit in doctrine, are like to them that ſnuffe the candle, but powre not in oyle. Againe, thoſe that are all in doctrine, nothing in exhortation, drowne the wike in oyle, but light it not; making it fit for vſe, if it had fire put to it; but as it is, rather capable of good, than profitable in preſent. Doctrine, without exhortation, makes men all braine, no heart. Exhortation, without doctrine, makes the heart full, leaues the braine empty. Both together make a man: One makes a man wiſe; the other good. One ſerues that wee may know our dutie, the other that we may performe it. I will labour in both: but I knowe not in whether more. Men cannot practiſe, vnleſſe they know; and they know in vaine, if they practiſe not.

36

There bee two things in euery good worke; honour and profite. The later God beſtowes vpon vs, the former hee keepes to himſelfe. The profite of our workes redoundeth not to God. My weldoing extendeth not

to

to thee. The honor of our work may not be allowed vs. My glorie I will not giue to another. I will not abbridge God of his part, that he may not bereaue me of mine.

37

The proud man hath no God; the enuious man hath no neighbour; the angrie man hath not himselfe. What can that man haue that wants himselfe? What is a man better, if he haue himselfe, want al others? What is hee the neerer, if he haue himselfe, and others, and yet want God? What good is it then to be a man, if hee bee either wrathfull, proud, or enuious?

38

Man that was once the soueraine Lord of all creatures, whom they seruiceably attended at all turnes, is now sent to the very baseſt of all creatures to learne good qualities, Goe to the Pismire, &c. And sees the most contemptible creatures preferd before him: The Asse knoweth his owner; wherein we, like the miserable heire of some great Peer, whose house is decayed through the treason of our progenitors, heare and see what Honours and Lordships we should haue had; but now finde our selues below many of the vulgar: wee haue not so much cause of exaltation, that we are men, and not beastes; as we haue of humiliation, in thinking how much wee were once better then wee are, and that now in many duties wee are men inferiour to beastes: so as those whom wee contemne, if they had our reason, might more iustly contemne vs; and as they are, may teach vs by their examples, and do condemne vs by their practise.

39

The idle man is the diuels cushion, on which hee taketh his free ease: who as he is vncapable of any good, so he is fitly disposed for all euill motions. The standing water soone stinketh; whereas the current euer keeps cleere and cleanly: conueying down all noisome matter that might infect it, by the force of his streame. If I doe but little good to others by my endeuours, yet this is great good to mee, that by my labour I keepe my selfe from hurt.

40 There

40

There can be no neerer coniunctiō in nature, than is betwixt the body & the ſoule: yet theſe two are of ſo contrary diſpoſition, that as it fals out in an ill matched man and wife, thoſe ſeruants which the one likes beſt, are moſt diſprayſed of the other; ſo heere, one ſtil takes part againſt the other in their choyce: What benefits the one, is the hurt of the other. The glutting of the bodye pines the ſoule; and the ſoule thriues beſt when the bodye is pinched. Who can woonder, that there is ſuch faction, amongſt others, that ſees ſo much in his very ſelfe? True wiſedome is to take, not with the ſtronger, as the faſhion of the world is, but with the better: following herein, not vſurped power, but iuſtice. It is not hard to diſcerne, whoſe the right is; whether the ſeruant ſhould rule or the miſtreſſe. I will labour to make and keepe the peace, by giuing each part his owne indifferently: but if more be affected with an ambitious contention, I will rather beate *Hagar* out of doores, than ſhee ſhall ouer-rule her miſtreſſe.

41

I ſee iron firſt heated red hote in the fire, and after beaten and hardened with colde water. Thus will I deale with an offending friend: firſt heat him with deſerued prayſe of his vertue, and then beat vpon him with reprehenſion: ſo good nurſes when their children are fallen, firſt take them vp and ſpeake them faire, chide them afterwards: Gentle ſpeach is a good preparatiue for rigor. He ſhall ſee that I loue him, by my approbation; and that I loue not his faults, by my reproofe. If he loue himſelfe, he will loue thoſe that miſlike his vices; and if he loue not himſelfe, it matters not whether he loue me.

42

The liker we are to God, which is the beſt and onely good, the better and happier we muſt needes be. All ſinnes make vs vnlike him, as being contrary to his perfect holineſſe: but ſome ſhewe more direct contrariety: ſuch is enuy. For, whereas God bringeth good out of euill; the enuious man fetcheth euill out of good; wherein alſo his ſin prooues a kind of puniſhment: for whereas to good men euen euill things worke together to their good; contrarily to the enuious, good things work together to their euill. The euill, in any man, though neuer ſo proſperous, I will not enuy, but pitty: The good graces I will not repine at, but holily emulate; reioycing that they are ſo good; but grieuing that I am no better.

43 The

43

The couetous man is like a Spider, as in this that he doth nothing but lay his nets to catch euery flie, gaping onely for a bootie of gaine; so yet more in that whiles he makes nets for these flies he consumeth his own bowels: so that which is his life is his death. If there bee any creature miserable, it is he; and yet he is least to be pitied, because hee makes himselfe miserable; such as hee is I will account him; and will therefore sweepe downe his webs and hate his poyson.

44

In heauen there is al life, and no dying: in Hell is all death, and no life; In earth there is both liuing and dying; which, as it is betwixt both, so it prepares for both. So that hee which here below dies to sin, doth after liue in heauen; and contrarily hee that liues in sin vpon earth, dies in hell afterwards. What if I haue no part of ioye here below, but still succession of afflictions? The wicked haue no part in heauen, and yet they enioy the earth with pleasure: I would not change portions with them. I reioyce, that seeing I cannot haue both, yet I haue the better. O Lord, let me passe both my deaths here vpon earth. I care not how I liue or die, so I may haue nothing but life to looke for in another world.

45

The conceipt of propriety hardens a man against many inconueniences, and addeth much to our pleasure: The mother abides many vnquiet nights, many painfull throes, and vnpleasant sauours of her child, vpon this thought, It is my owne. The indulgent father magnifies that in his owne sonne, which he would scarce like in a stranger. The want of this to God-ward makes vs so subiect to discontentment, & cooleth our delight in him, because we thinke of him aloofe, as one in whom we are not interessed: If wee could thinke, It is my God that cheereth me with his presence, and blessings, while I prosper; that afflicteth me in loue, when I am deiected, my Sauiour is at Gods right hand: my Angels stand in his presence, It could not be but Gods fauour would be sweeter, his chastisements more easie, his benefits more effectuall. I am not my owne, while God is not mine: and while he is mine, since I do possesse him, I will enioy him.

46

Nature is of her owne inclination froward, importunately longing after that which is denied her; and scornefull of what shee may haue. If it were appointed that we should liue alwayes vppon earth, how extreamly would we exclaime of wearinesse, and wish rather that wee were not? Now it is appointed wee shall liue here but a while and then giue roome to our successors, each one affects a kinde of eternitie vpon earth. I will labour to tame this peeuish and sullen humor of nature, and will like that best that must bee.

47

All true earthly pleasure forsooke man when he forsooke his Creator; what honest & holy delight he before tooke in the dutiful seruices of the obsequious creatures; in the contemplation of that admirable varietie, & strangenesse of their properties; in seeing their sweete accordance with each other, and all with himselfe? Now most of our pleasure is to set one creature together by the eares with another, sporting our selues onely with that deformitie, which was bred through our owne fault. Yea, there haue beene, that haue delighted to see one man spill anothers blood vpon the sand; & haue shouted for ioy at the sight of that slaughter, which hath fallen out vpon no other quarell but the pleasure of the beholders: I doubt not but as we solace our selues in the discord of the inferiour Creatures; so the euill spirits sport themselues in our dissentions. There are better qualities of the Creature, which we pass ouer without pleasure. In recreations, I will chuse those which are of best example and best vse; seeking those by which I may not onely bee the merrier, but the better.

48

There is no want for which a man may not find a remedie in himselfe. Doe I want riches? He that desires but little, cannot want much. Doe I want friends? If I loue God enough, and my selfe but enough, it matters not. Doe I want health? If I want it but a little, and recouer, I shall esteeme it the more, because I wanted. If I bee long sicke and vnrecouerably, I shall bee the fitter and willinger to die; and my paine is so much lesse sharpe, by how much more it lingreth. Doe I want maintenance? A little and course wil content nature. Let my mind be no more ambitious, than my backe and belly. I can hardly complaine of too little. Doe I want sleepe?

43

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ſleepe? I am going whither there is no vſe of ſleepe: where all reſt, and ſleepe not. Doe I want children? Many that haue them, wiſh they wanted: It is better to bee childleſſe, than croſſed with their miſcarriage. Doe I want learning; Hee hath none that ſaith he hath enough. The next way to get more, is to finde thou wanteſt. There is remedie for all wants, in our ſelues, ſauing onely for want of grace: and that, a man cannot ſo much as ſee and complaine that hee wants, but from aboue.

49

Euery vertuous action (like the Sunne eclipſed) hath a double ſhadowe; according to the diuers aſpects of the beholders: one of glorie, the other of enuie. Glorie followes vpon good deſerts; Enuie vpon glorie. He that is enuied, may thinke himſelfe well: for hee that enuies him, thinkes him more than well: I knowe no vice in another, whereof a man may make ſo good and comfortable vſe to himſelfe. There would be no ſhadow if there were no light.

50

In medling with the faultes of friendes, I haue obſerued many wrongfull courſes; what for feare, or ſelf-loue, or indiſcretion: ſome I haue ſeen, like vnmercifull and couetous Chirurgians; keepe the wound rawe, which they might haue ſeaſonably remedied, for their owne gaine: Others that haue layd healing plaſters to skin it aloft, when there hath beene moore need of corroſiues to eate out the dead fleſh within: Others, that haue galled & drawen when there hath been nothing but ſolid fleſh, that hath wanted onely filling vp. Others that haue healed the ſore, but left an vnſightly ſcarre of diſcredit behind them: He that would do good this waye muſt haue fidelitie, courage, diſcretion, patience. Fidelity, not to beare with; courage, to reprooue them; diſcretion to reprooue them well; patience, to abide the leaſure of amendment; making much of good beginnings, and putting vp many repulſes, bearing with many weaknesſes; ſtil hoping; ſtil ſoliciting: as knowing that thoſe who haue been long vſed to fetters cannot but halt a while, when they are taken off.

51

God hath made all the world, and yet what a little part of it is his? Diuide the worlde into foure parts: but one, and the leaſt containeth all

that

that is worthy the name of Christendome: the rest ouer-whelmed with Turcisme, and Paganisme: and of this least part, the greater halfe yet holding aright concerning God and their Sauiour in some common principles, ouerthrowe the truth in their conclusions; & so leaue the lesser part of the least part for God. Yet lower; of those that hold aright concerning Christ, how fewe are there, that doe otherwise than fashionably professe him? And of those that doe seriously professe him, howe fewe are there that in their liues deny him not, liuing worthy of so glorious a calling? Wherein I doe not pitie God, who will haue glory euen of those that are not his: I pitie miserable men that do reiect their Creator & redeemer, and themselues in him. And I enuie Satan, that he ruleth so large. Since God hath so few, I will bee more thankefull that he hath vouchsafed mee one of his; and be the more zealous of glorifying him, because wee haue but a few fellowes.

52

As those that haue tasted of some delicate dish, finde other plaine dishes but vnpleasant; so it fareth with those which haue once tasted of heauenly things, they cannot but contemn the best worldly pleasures: As therfore some daintie guest knowing there is so pleasant fare to com; I will reserue my appetite for it, and not suffer my selfe cloyed with the course diet of the world.

53

I finde many places where God hath vsed the hand of good Angels for the punishment of the wicked; but neuer could yet find one wherein he employed an euill Angell in any direct good to his children. Indirect I finde many, if not all, through the power of him that brings light out of darkenesse, and turnes their euill to our good: In this choyce GOD would and must bee imitated. From an euill spirit I dare not receiue ought, if neuer so good; I will receiue as little as I may from a wicked man. If hee were as perfectly euill as the other, I durst receiue nothing; I had rather hunger, then wilfully dippe my hand in a wicked mans dish.

54

We are ready to condemne others for that which is as eminently faultie in our selues. If one blinde man rush vpon another in the way; either complaines of others blindnesse, neither of his owne. I haue heard those which haue had most corrupt lungs complaine of the vnsauourie

breath of others. The reason is, because the minde casteth altogether outward, and reflecteth not into it selfe. Yet it is more shameful to be either ignorant of, or favorable to our own imperfections. I will censure others vices fearfully, my owne confidently, because I knowe them; and those I know not, I will suspect.

55

He is a verie humble man that thinks not himselfe better than some others; and hee is verie meane whom some others doe not account better than themselues: so that vessell that seemed verie small vpon the maine, seems a tall ship vpon the Thames. As there are many better for estate than my selfe, so there are some worse; and if I were yet worse, yet would there be som lower: and if I were so low that I accounted my selfe the worst of al; yet some would account them selues in worse case. A mans opinion is in others; his beeing is in himselfe. Let mee know my selfe, let other ghesse at mee. Let others either enuie or pitie mee, I care not so long as I enioy my selfe.

56

He can neuer wonder enough at Gods workemanship, that knowes not the frame of the world: for he can neuer els conceiue of the hugenes, and strange proportion of the creature. And hee that knowes this can neuer wonder more, at any thing else. I will learne to knowe, that I may admire; and by that little I knowe, I will more wonder at that I know not.

57

There is nothing belowe, but toyling, grieving, wishing, hoping, fearing; and wearinesse in all these. What fooles are wee to bee besotted with the loue of our own trouble, & to hate our liberty & rest? The loue of misery is much worse than misery it self. We must first pray, that God would make vs wise, before we can wish he would make vs happie.

58

If a man referre all things to himselfe, nothing seemes enough: If all things to God, any measure will content him of earthly things; but in grace he is insatiable: worldlings serue themselues altogether in

in God, making Religion but to ſerue their turnes, as a colour of their ambition, and couetouſnes: The Chriſtian ſeeks God onely in ſeeking himſelfe, vſing all other things but as ſubordinately to him; not caring whether himſelfe win or loſe, ſo that God may win glorie in both. I will not ſuffer mine eyes and mind to be bounded with theſe viſible things; but ſtil look through all theſe matters, at God which is the vtmoſt ſcope of them: accounting them onely as a through-fare to paſſe by, not as an habitation to reſt in.

59

He is wealthie enough that wanteth not: He is great enough, that is his owne maſter: He is happie enough, that liues to die well. Other things I will not care for; nor too much for theſe, ſaue onely for the laſt, which alone can admit of no immoderation.

60

A man of extraordinarie parts makes himſelfe by ſtrange and ſingular behauiour more admired; which if a man of but common faculty doe imitate, he makes himſelfe ridiculous: for that which is conſtrued as naturall to the one, is deſcried to be affected in the other. And there is nothing forced by affectation can bee comely. I will euer ſtriue to goe in the common road: ſo while I am not notable I ſhall not bee notorious.

61

Gold is the beſt metall, and for the purity not ſubiect to ruſt, as all others; and yet the beſt gold hath ſome droſſe. I eſteeme not that man that hath no faults; I like him wel that hath but a few, and thoſe not great.

62

Many a man marres a good eſtate, for want of skill to proportion his carriage anſwerably to his abilitie. A little ſayle to a large veſſel ridds no way, though the winde bee faire; A large ſayle to a little Barke drownes it; A top-ſail to a ſhip of meane burden in a rough weather is daungerous; A lowe ſayle in an eaſie gale, yeelds little aduantage: This diſproportion cauſeth ſome to liue miſerably in a good eſtate: and ſome to make a good eſtate miſerable. I will firſt knowe what I may doe for ſafetie, and then I will trie what I can doe for ſpeede.

63

The rich man hath many friends; although in truth riches haue them, and not the man: As the Asse that carried the Egyptian Goddesse, had many bowed knees, yet not to the beast, but to the burden. For, separate the riches from the person, and thou shalt see friendship leaue the man and follow that which was euer her obiect: while hee may command, & can either giue, or controll, he hath attendance, and profer of loue at all hands; but which of these dares acknowledge him, when he is going to prison for debt? Then these Waspes, that made such musick about this Gally-pot, shew plainely that they came onely for the hony that was in it. This is the misery of the wealthy, that they cannot knowe their friendes: Whereas those that loue the poore man, loue him for himselfe. Hee that would chuse a true friend, must search out one that is neither couetous nor ambitious; for such a one loues but himselfe in thee. And if it be rare to find any not infected with these qualities, the best is to entertaine all, and trust few.

64

That which the French Prouerbe hath of sicknesses, is true of all euils, that they come on horsebacke, and go away on foot: We haue oft seen a sudden fall, or one meals surfet hath stucke by many to their graues: whereas pleasures come like oxen slowe and heauily; and goe away like posthorses, vpon the spurre. Sorowes, because they are lingering guests, I will entertaine but moderately; knowing that the more they are made of, the longer they will continue: And for pleasures, because they stay not, and doe but call to drinke at my doore, I will vse them as passengers with slight respect. Hee is his owne best friend, that makes least of both of them.

65

It is indeed more commendable to giue good example, than to take it: yet imitation, how-euer in ciuil matters it be condemned of seruilitie, in Christiã practise hath his due praise; and though it be more naturall for beginners at their first imitation, that cannot swim without bladders; yet the best proficient shal see euer som higher steps of those that haue gon to heauen before him, worthy of his tracing: wherein much caution must be had, that we follow good men, and in good: Good men, for if wee propound imperfect patternes to our selues, we shall bee constrained first

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to vnlearne those ill habits we haue got by their imitation, before we can be capable of good: so besides the losse of labor, we are further off from our end: In good; for, that a man should be so wedded to any mans person that hee can make no separation from his infirmities, is both absurdly seruile, and vnchristian. He therfore that would follow well, must knowe to distinguish well, betwixt good men and euill, betwixt good men and better, betwixt good qualities and infirmities. Why hath God giuen me education not in a desert alone, but in the company of good and vertuous men; but that by the sight of their good carriage I should better my own? Why should we haue interest in the vices of men, & not in their vertues? And although precepts bee surer, yet a good mans action is according to precept; yea is a precept it selfe. The Psalmist compares the law of God to a lanterne; good example beares it. It is safe following him that carries the light. If hee walke without the light, he shal walke without mee.

66

As there is one common end to al good men, saluation; and one author of it, Christ: So there is but one way to it, doing well, and suffering euill. Doing well (me thinks) is like the Zodiack in the heauen, the hie-way of the Sun, through which it dayly passeth; suffering euill, is like the Eclipticke line that goes through the midst of it. The rule of doing well, the law of God, is vniforme and eternall; and the copies of suffering euill in all times agree with the originall; No man can either doe well, or suffer ill without an example: are we sawen in peeces? so was *Esay*; are we headed? so *Iohn Baptist*; Crucified? so *Peter*; Throwne to wild beastes? so *Daniel*; Into the fornace? so the three children; Stoned? so *Steuen*; Banished? so the beloued disciple. Burnt? so millions of Martyrs; Defamed and slandered? what good man euer was not? It were easie to bee endlesse both in torments and sufferers: whereof each hath begunne to other, all to vs. I may not hope to speed better than the best Christians; I cannot feare to fare worse. It is no matter which way I goe, so I come to heauen.

67

There is nothing beside life of this nature, that it is diminished by addition. Euery moment we liue longer than other, & each moment that we liue longer, is so much takē out of our life. It increaseth & diminisheth onely by minutes; and therefore is not perceiued: the shorter steppes it taketh, the more sliely it passeth. Time shall not so steale vpon mee that I shall not discerne it, and catch it by the fore-lockes; nor so steale from mee, that it shal carie with it no witnes of his passage in my proficiencie.

68

The prodigall man, while hee ſpendeth, is magnified; when hee is ſpent, is pitied: and that is all his recompence for his lauiſht Patrimonie. The couetous man is grudged while he liues, and his death is reioiced at: for, when hee endes, his riches beginne to bee goods. Hee that wiſely keepes the meane betweene both, liueth well, and heares well; neither repined at by the needy, nor pittied by greater men. I would ſo manage theſe worldly commodities, as accounting them mine to diſpoſe, others to partake of.

69

A good name (if any earthly thing) is worth ſeeking, worth ſtriuing for; yet to affect a bare name, when wee deſerue either ill or nothing, is but a proud hypocriſie: And to be puffed vp with the wrongful eſtimation of others miſ-taking our worth, is an idle and ridiculous pride. Thou art well ſpoken of vpon no deſert: what then? Thou haſt deceiued thy neighbours, they one another; and all of them haue deceiued thee: for thou madeſt them thinke of thee otherwiſe than thou art; and they haue made thee thinke of thy ſelfe as thou art accounted: The deceite came from thee, the ſhame will end in thee. I will account no wrong greater, than for a man to eſteeme and report mee aboue that I am: not reioycing in that I am well thought of, but in that I am ſuch as I am eſteemed.

70

It was a ſpeach worthy the commendation, & frequent remembrance of ſo diuine a Biſhop as *Auguſtine*, which is reported of an aged father in his time; who when his friendes comforted him on his ſicke bed, and told him, they hoped he ſhould recouer, anſwered; If I ſhall not die at all, well: but if euer, why not now? Surely it is follie what wee muſt do to do vnwillingly. I will neuer thinke my ſoule in good caſe, ſo long as I am loth to thinke of dying; and will make this my comfort; Not, I ſhall yet liue longer, but I ſhall yet do more good.

71

Exceſſes are neuer alone: Commonly thoſe that haue excellent parts, haue ſome extreamly vicious qualities: great wits haue great errors, and great

great estates haue great cares: whereas mediocritie of gifts or of estate, hath vsually but easie inconueniences: Else the excellent would not know themselues, and the meane would be too much dejected. Now those whom we admire for their faculties, wee pitie for their infirmities; and those which finde themselues but of the ordinary pitch, ioy that as their vertues so their vices are not eminent. So the highest haue a blemished glory, and the meane are contentedly secure. I will magnifie the highest, but affect the meane.

72

The body is the case, or sheath of the minde: yet as naturally it hideth it; so it doth also many times discouer it: For although the forehead, eyes, and frame of the countenance doe sometimes belye the disposition of the heart; yet most commonly they giue true generall verdicts. An angrie mans browes are bent together, and his eyes sparkle with rage, which when he is well pleased, looke smooth and chearefully. Enuy hath one look; desire another; sorow yet another; contentment, a fourth, different from all the rest. To shew no passion is too Stoicall; to shew all is impotent; to shew other than wee feele, hypocriticall. The face and gesture do but write, and make commentaries vpon the heart. I wil first endeuour so to frame and order that, as not to entertain any passion, but what I neede not care to haue layed open to the world: and therfore will first see that the Text be good; then that the glosse be true; and lastly that it be sparing. To what ende hath God so walled-in the heart, if I should let euery mans eyes into it by my countenance?

73

There is no publique action which the world is not ready to scan; there is no action so priuate, which the euill spirits are not witnesses of; I will endeuor so to liue, as knowing that I am euer in the eyes of mine enemies.

74

When we our selues, and all other vices are olde, then couetousnes alone is yoong, and at his best age. This vice loues to dwell in an olde ruinous cotage: Yet that age can haue no such honest colour for niggardlines, and insatiable desire. A young man might plead the vncertainty of his estate, & doubt of his future need; but an olde man sees his set period before him. Since this humor is so necessarily annexed to this age, I will

turne

turne it the right waye, and nourish it in my selfe. The older I growe, the more couetous I will be; but of the riches, not of the world that I am leauing, but of the world I am entring into. It is good coueting what I may haue, and cannot leaue behind mee.

75

There is a mutuall hatred betwixt a Christian, & the world: for on the one side, the loue of the world is enmitye with God; and Gods children cannot but take their fathers part. On the other, The world hates you because it hated mee first. But the hatred of the good man to the wicked is not so extream, as that wherewith hee is hated. For the Christian hates euer with commiseration & loue of that good he sees in the worst; knowing that the essēce of the very diuels is good, & that the lewdest man hath some excellent partes of nature, or common graces of the Spirit of God, which he warily singleth out in his affection. But the wicked man hates him for goodnesse, and therefore findes nothing in himselfe to moderate his detestation. There can be no better Musicke in my eare than the discorde of the wicked. If he like me, I am afraid he spies some quality in me like to his owne. If he sawe nothing but goodnesse, he could not loue me, and be bad himselfe. It was a iust doubt of *Phocion*, who when the people praised him, asked, What euill haue I done? I will striue to deserue euill of none: but not deseruing ill, it shall not grieue me to heare ill of those that are euill. I know no greater argument of goodnes, than the hatred of a wicked man.

76

A man that comes hungry to his meale, feedes heartily on the meate set before him, not regarding the metall, or forme of the platter, wherein it is serued; who afterwards when his stomacke is satisfied, begins to play with the dish, or to read sentences on his trencher. Those auditors which can find nothing to doe, but note elegant words and phrases, or rhetoricall colours, or perhaps an ill grace of gesture in a pithie and materiall speech, argue themselues full ere they came to the feast: and therefore goe away with a little pleasure, no profit. In hearing others, my onely intention shall bee to feede my minde with solide matter: if my eare can get ought by the way I wil not grudge it, but I will not intend it.

77

The ioy of a Christian in these worldly things is limited, and euer awed with feare of excesse, but recompensed abundantly with his spiri-

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tuall mirth: whereas the worldling giues the raines to his minde, and powres himselfe out into pleasure, fearing only that he shall not ioy enough. He that is but halfe a Christiã, liues but miserably; for he neither enioyeth God, nor the world. Not God, because hee hath not grace enough to make him his owne: Not the world, because hee hath some taste of grace; enough to shew him the vanitie and sinne of his pleasures. So the sound Christian hath his heauen aboue, the worldling here below, the vnsetled Christian no where.

78

Good deeds are very fruitfull; and not so much of their nature, as of Gods blessing, multipliable: We thinke ten in the hundred extreame and biting vsuric; God giues vs more than an hundred for tenne: Yea, aboue the increase of the graine which wee commend most for multiplication. For out of one good action of ours, God produceth a thousand; the harueſt whereof is perpetuall: Euen the faithfull actions of the olde Patriarkes, the constant sufferings of ancient Martyrs liue still, and still doe good to all successions of ages by their example. For publique actions of vertue, besides that they are presently comfortable to the doer, are also exemplary to others: & as they are more beneficiall to others, so are more crowned in vs. If good deeds were vtterly barrẽ & incõmodious, I would seeke after thẽ for the conscience of their owne goodnes: how much more shall I now bee encouraged to performe them, for that they are so profitable both to my selfe, and to others, and to me in others? My principall care shall bee, that while my soule liues in glorie in heauen, my good actions may liue vpon earth; and that they may be put into the bank and multiply, while my body lies in the graue and consumeth.

79

A Christian for the sweete fruit he beares to God and men, is compared to the noblest of all plants, the Vine. Now as the most generous Vine if it be not pruned, runs out into many superfluous stemmes, & growes at last weake and fruitles: so doth the best man if he bee cut short of his desires, and pruned with afflictions. If it be painfull to bleed, it is worse to wither. Let me be pruned that I may grow rather than cut vp to burn.

80

Those, that do but superficially taste of diuine knowledge, finde little sweetnesse in it; and are readie for the vnpleasant relish to abhorre it: whereas

whereas if they would diue deepe into the ſea, they ſhould finde freſh water neere to the bottome: That it ſauours not well at the firſt, is the fault not of it, but of the diſtempered palate that taſtes it. Good metals & minerals are not found cloſe vnder the skinne of the earth, but belowe in the bowells of it: No good Miner caſts away his mattocke becauſe he findes a veine of tough clay, or a ſhelfe of ſtone; but ſtil delueth lower, & paſsing through many changes of ſoyle, at laſt comes to his rich treaſure. We are too ſoone diſcouraged in our ſpirituall gaines. I will ſtill perſeuere to ſeeke; hardening my ſelfe againſt all difficultie. There is comfort euen in ſeeking, hope; and there is ioy in hoping, good ſucceſs; and in that ſucceſſe, is happines.

81

He that hath any experience in ſpiritual matters, knowes that Sathan is euer more violent at the laſt; then raging moſt furiouſly, when hee knowes hee ſhall rage but a while. Hence of the perſecutions of the firſt Church, the tenth and laſt vnder *Diocleſian* and *Maximinian*, and thoſe other fiue tyrants, was the bloodieſt. Hence this age is the moſt diſſolute, becauſe neereſt the concluſion. And as this is his courſe in the vniuerſall aſſaults of the whole Church: ſo it is the ſame in his conflicts with euery Chriſtian ſoule. Like a ſubtill orator he reſerues his ſtrongeſt force till the ſhutting vp: And therefore miſerable is the follie of thoſe men who deferre their repentance till then; when their onſet ſhall be moſt ſharpe, and they through paine of bodie, and perplexednes of minde, ſhall be leaſt able to reſiſt. Thoſe that haue long furniſht themſelues with ſpiritual munition, find worke enough in this extreame brunt of tentation: how then ſhould the careleſſe man, that with the helpe of all opportunities could not find grace to repent, hope to atchieue it at the laſt gaſpe, againſt greater force, with leſſe means, more diſtraction, no leaſure? Wiſe princes vſe to prepare tenne yeeres before for a fielde of one day: I will euerie day lay vp ſomewhat for my laſt. If I win that skirmiſh, I haue enough. The firſt & ſecond blow begin the battell, but the laſt onely winsit.

82

I obſerue three ſeaſons wherein a wiſe man differs not from a foole; In his infancie, in ſleepe, and in ſilence: For in the two former we are all fooles; and in ſilence all are wiſe. In the two former yet, there may bee concealment of folly; but the tounge *is* a blabbe: there cannot bee any kinde of folly, either ſimple, or wicked, in the heart, but the tongue will bewraie it. Hee cannot bee wiſe that ſpeakes much, or without

without ſenſe, or out of ſeaſon; nor hee knowen for a foole that ſayes nothing. It is a great miſerie to be a foole: but this is yet greater, that a man cannot bee a foole but he muſt ſhewe it. It were well for ſuch a one, if he could be taught to keepe cloſe his fooliſhneſſe: but then there ſhould be no fooles. I haue heard ſome (which haue ſcorned the opinion of folly in themſelues) for a ſpeech wherein they haue hoped to ſhew moſt wit, cenſured of folly, by him that hath thought himſelfe wiſer: and another, hearing his ſentence againe, hath condemned him for want of wit in cenſuring. Surely hee is not a foole that hath vnwiſe thoughts, but he that vtters them. Euen concealed folly is wiſdome: and ſometimes wiſdom vttered, is folly. While others care how to ſpeake, my care ſhall bee how to hold my peace.

83

A worke is then onely good and acceptable, when the action, meaning and manner are all good: For, to doe good with an ill meaning (as *Iudas* ſaluted Chriſt to betray him) is ſo much more ſinfull, by howe much the action is better; which being good in the kind is abuſed to an ill purpoſe: To doe ill in a good meaning (as *Vzza* in ſtaying the Arke) is ſo much amiſſe, that the good intention cannot beare out the vnlawful act: which although it may ſeem ſome excuſe, why it ſhould not be ſo ill, yet is no warrant to iuſtifie it. To meane well and doe a good action, in an ill manner (as the Phariſee made a good prayer, but arrogantly) is ſo offenſiue, that the euill manner depraueth both the other. So a thing many be euill vpon one circumſtance, it cannot bee good but vpon all. In what euer buſineſſe I goe about, I will inquire, What I doe for the ſubſtance, How for the manner, Why for the intention: For the two firſt I will conſult with God, for the laſt with my own heart.

84

I can do nothing without a million of witneſſes: The conſcience is as a thouſand witneſſes; and GOD is as a thouſand conſciences: I will therefore ſo deale with men, as knowing that God ſees mee; and ſo with God, as if the world ſawe mee; ſo with my ſelfe, and both of them, as knowing that my conſcience ſeeth me: and ſo with them all, as knowing I am alwayes ouerlooked by my accuſer, by my iudge.

85 Earthly

85

Earthly inheritances are diuided oft times with much inequalitie: The priuiledge of primogeniture ſtretcheth larger in many places now, than it did among the ancient Iewes. The younger many times ſerues the elder; and while the eldeſt aboundeth, all the later iſſue is pinched. In heauen it is not ſo: all the ſonnes of God are heires, none vnderlings; and not heires vnder wardſhip, and hope, but inheritors; and not inheritors of any little pittance of land, but of a kingdome; Nor of an earthly Kingdome, ſubiect to danger of loſſe, or alteration; but one glorious and euerlaſting. It ſhall content me here, that hauing right to all things, yet I haue poſſeſsion of nothing but ſorow. Since I ſhall haue poſſeſsion aboue, of all that, whereto I haue right belowe, I will ſerue willingly, that I may raigne; ſerue for a while, that I may reigne for euer.

86

Euen the beſt things ill vſed, become euills; and contrarily, the worſt things vſed well, prooue good: A good tongue vſed to deceit; a good wit, vſed to defend error; a ſtrong arme, to murder; authoritie, to oppreſſe; a good profeſsion, to diſſemble; are all euill: Yea, Gods owne woorde is the ſword of the ſpirit; which if it kill not our vices, kilies our ſoules. Contrariwiſe (as poiſons are vſed to wholeſome medicine) afflictions and ſinnes, by a good vſe prooue ſo gainefull, as nothing more. Wordes are as they are taken: and things are as they are vſed. There are euen curſed bleſsings: O Lord rather giue mee no fauours, than not grace to vſe them. If I want them, thou requireſt not what thou doeſt not giue: but if I haue them, and want their vſe; thy mercie prooues my iudgement.

87

Man is the beſt of all theſe inferior creatures; yet liues in more ſorrow and diſcontentment, than the worſt of them: whiles that reaſon wherin hee excels them, and by which hee might make aduantage of his life, hee abuſes to a ſuſpicious diſtruſt. How many haſt thou found of the foules of the ayre, lying dead in the way for want of prouiſion? They eate, and reſt, & ſing, & want nothing. Man, which hath far better meanes to liue comfortably, toyleth and careth, and wanteth; whome yet his reaſon alone might teach, that hee which careth for theſe lower creatures

creatures made onely for man, will much more prouide for man to whose vse they were made. There is an holy careleſneſſe; free from idleneſſe, free from diſtruſt. In theſe earthly things, I will ſo depend on my maker, that my truſt in him may not exclude my labour; and yet ſo labour (vpon my confidence on him) as my indeuour may bee voide of perplexitie.

88

The precepts, and practiſe of thoſe with whom we liue, auaile much on either part. For a man not to bee ill where hee hath no prouocations to euill, is leſſe commendable; but for a man to liue continently in *Aſia* (as he ſaid) where hee ſees nothing but allurements to vncleanneſſe; for *Lot* to be a good man in the midſt of *Sodom*, to be abſtemious in *Germanie*, & in *Italy* chaſte; this is truly praiſe-worthy. To ſequeſter our ſelues from the company of the world, that wee may depart from their vices, proceeds from a baſe & diſtruſting mind: as if we would ſo force goodnes vpon our ſelues, that therefore only wee would be good, becauſe wee cannot be ill. But for a man ſo to be perſonally, and locally in the throng of the worlde, as to withdrawe his affections from it, to vſe it, and yet to contemne it at once, to compell it to his ſeruice without any infection, becomes well the noble courage of a Chriſtian. The worlde ſhall bee mine, I will not be his; and yet ſo mine, that his euill ſhall be ſtill his owne.

89

Hee that liues in God, cannot bee wearie of his life, becauſe hee euer findes both ſomewhat too doe, and ſomewhat to ſolace himſelfe with; cannot bee ouer-loath to part with it, becauſe hee ſhall enter into a neerer life and ſociety with that God in whom he delighteth; Whereas hee that liues without him, liues many times vncomfortably here, becauſe partly hee knowes not any part of ioy in himſelfe; and partly hee findes not any worthy employment to while himſelfe withall; Dies miſerably, becauſe hee either knowes not whither he goes, or knowes hee goes to torment. There is no true life, but the life of faith. O Lord let mee liue out of the world with thee (if thou wilt) but let mee not liue in the world without thee.

90

Sinne is both euill in it ſelfe, and the effect of a former euill, and the cauſe of ſinne following; a cauſe of puniſhment, and laſtly a puniſhment it ſelfe. It is damnable iniquitie in man, to multiply one ſinne vpon another; but to puniſh one ſinne by another, in GOD is a iudgement both moſt iuſt, & moſt fearful: So as al the ſtorehouſe of God hath not a greater vengeance: with other puniſhments the body ſmarteth, the ſoule with this. I care not how God offends mee with puniſhments, ſo he puniſh mee not with offending him.

91

I haue ſeene ſome afflict their bodies with wilfull famine, and ſcourges of their owne making; God ſpares me that labour; For hee whippes mee dayly with the ſcourge of a weake bodie; and ſometimes with ill tongues. Hee holdes mee ſhort many times of the feeling of his comfortable preſence, which is in truth ſo much more miſerable an hunger than that of the body, by how much the ſoule is more tender, and the food denied more excellent. Hee is my Father; infinitely wiſe to proportion out my correction according to my eſtate; and infinitely louing in fitting mee with a due meaſure. Hee is a preſumptuous childe that will make choyce of his owne rodde. Let mee learne to make a right vſe of his corrections, & I ſhall not need to correct my ſelfe. And if it ſhould pleaſe God to remit his hand a little; I will gouerne my bodie, as a maſter, not as a tyrant.

92

If GOD had not ſaid, *Bleſſed are thoſe that hunger*; I know not what could keepe weak Chriſtians from ſinking in deſpaire: Many times all I can doe, is to finde and complaine that I want him, and wiſh to recouer him: Now this is my ſtay, that hee in mercie eſteemes vs not onely by hauing, but by deſiring alſo; and after a ſort accounts vs to haue that which we want, and deſire to haue: and my ſoule aſſuming, tels me I doe vnfainedly wiſh him, and long after that grace I miſſe. Let mee deſire ſtill more, and I know I ſhall not deſire alwaies. There was neuer ſoule miſcaried with longing after grace. O bleſſed hunger that ends alwaies in fulnes. I am ſorry that I can but hunger; & yet I would not be ful; for the bleſſing is promiſt to the hungry: Giue me more, Lord, but ſo as I may hunger more. Let me hunger more, and I know I ſhall be ſatisfied.

93. There

There is more in the Christian, than thou seest. For hee is both an entire bodie of himself, and hee is a limme of another more excellent; euen that glorious mysticall bodie of his Sauiour; to whome hee is so vnited, that the actions of either are reciprocally referred to each other. For on the one side, the Christian liues in Christ, dies in Christ, in Christ fulfils the Lawe, possesseth heauen: on the other, Christ is persecuted by *Paul* in his members, and is persecuted in *Paul* afterwardes by others: he suffers in vs, he liues in vs, he workes in and by vs: So thou canst not do either good or harme to a Christian, but thou doest it to his redeemer; to whom he is inuisibly vnited. Thou seest him as a man, & therfore worthy of fauour for humanities sake: Thou seest him not as a Christian, worthy of honour for his secret & yet true vnion with our Sauiour. I will loue euery Christian, for that I see; honour him, for that I shal see.

94

Hell it selfe is scarce a more obscure dungeon in comparison of the earth, than earth is in respect of heauen. Heere, the most see nothing, & the best see little. Heere, halfe our life is night; and our verie day is darkenesse, in respect of God. The true light of the world, and the Father of lights dwelleth aboue. There is the light of knowledge to informe vs, & the light of ioye to comfort vs; without all change of darknesse. There was neuer any captiue loued his dungeon, and complained, when hee must be brought out to light, and libertie: Whence then is this naturall mindnesse in vs men, that we delight so much in this vncleane, noysome, darke and comfortlesse prison of earth, and thinke not of our release to that lightsom & glorious Paradise aboue vs, without grief and repining? Wee are sure that wee are not perfectly well heere: If we could bee as sure that wee should bee better aboue, wee would not feare changing. Certainly our sense telles vs, we haue some pleasure heere; and we haue not faith to assure vs of more pleasure aboue, and hence wee settle our selues to the present, with neglect of the future, though infinitely more excellent: The heart followes the eyes: and vnknowen good is vncared for. O Lord, doe thou breake through this darkenesse of ignorance, and faithlesnesse, wherewith I am compassed. Let mee but see my heauen, and I knowe I shall desire it.

95

To be carried away with an affectation of fame, is so vaine, and absurd, that I wonder it can bee incident to any wise man. For what a mole-hill of earth is it, to which his name can extend, when it is fur-

theft caried by the wings of report? And howe ſhort a while doth it continue where it is once ſpread? Time (the deuourer of his owne broode) conſumes both vs and our memories; not braſſe, nor marble can beare age. How many flattering Poets haue promiſed immortalitie of name to their Princes, who now together are buried long ſince in forgetfulneſſe! Thoſe names and actions, that are once on the file of heauen, are paſt the danger of defacing. I will not care whether I bee knowen, or remembred, or forgotten amongeſt men, if my name & good actions may liue with God in the records of Eternity.

95

There is no man nor no place free from ſpirits, although they teſtifie their preſence by viſible effects but in fewe. Euerie man is an hoſt to entertain angels, though not in viſible ſhapes as *Abraham* and *Lot*. The euill ones doe nothing but prouoke vs to ſin; and plot miſchief againſt vs; by caſting into our way dangerous obiects, by ſuggeſting ſinful motions to our mindes, ſtirring vp enemies againſt vs amongſt men, by frighting vs with terrors in our ſelues, by accuſing vs to God. On the contrary, The good Angels are euer remooving our hinderances from good, and our occaſions of euill; mitigating our tentations; helping vs againſt our enemies; deliuering vs from dangers; comforting vs in ſorowes; furthering our good purpoſes; and at laſt carrying vp our ſoules to heauen. It would affright a weake Chriſtian that knowes the power and malice of wicked ſpirits, to conſider their preſence, and number; but when with the eyes of *Elyſhaes* ſeruant, hee ſees thoſe on his ſide as preſent, as diligent, more powerfull, he cannot but take heart again: Eſpecially, if hee conſider, that neither of them is without God, limiting the one the bounds of their tentation, directing the other in the ſafegard of his children. Whereupon it is come to paſſe, that though there be many legions of diuels, and euery one more ſtrong than many legions of men, and more malicious than ſtrong, yet the little flocke of Gods Church liueth and proſpereth. I haue euer with me inuiſible frinds, and enemies. The conſideration of mine enemies ſhall keepe mee from ſecuritie, and make mee fearefull of doing ought to aduantage them. The conſideration of my ſpirituall friends ſhall comfort me againſt the terror of the other; ſhall remedy my ſolitarineſſe; ſhall make mee warie of dooing ought indecently; grieuing me rather, that I haue euer heretofore made them turne away their eyes, for ſhame of that wherof I haue not been aſhamed; that I haue no more enioyed their ſocietie; that I haue been no more affected with their preſence. What though I ſee them not? I beleeue them. I were no Chriſtian, if my faith were not as ſure as my ſenſe.

96

There is no word or action, but may be taken with two hands; either with the right hand of charitable construction, or the sinister interpretation of malice, and suspicion: and all things doe so succeede, as they are taken. I haue noted, euill actions well taken, passe currant for either indifferent, or commendable: Contrarily, a good speech or action ill taken, scarce allowed for indifferent; an indifferent one, censured for euill; an euill one, for notorious: So fauor makes vertues of vices; and suspicion makes vertues, faults; and faults, crimes. Of the two, I had rather my right hand should offend: It is alwayes safer offending on the better part. To construe an euill act well, is but a pleasing and profitable deceit of my selfe: But to misconstrue a good thing, is a treble wrong; to my self, the actiō, the author. If no good sense can be made of a deed, or speach, let the blame light vpon the author: If a good interpretation may bee giuen and I chuse a worse, let mee bee as much censured of others, as that misconceit is punishment to my selfe.

97

I knowe not how it comes to passe, that the minde of man doth naturally both ouer-prize his owne in comparison of others, and yet contemne and neglect his owne in comparison of what he wants. The remedie of this later euill is, to compare the good things we haue, with the euils which we haue not, and others grone vnder: Thou art in health and regardest it not; Looke on the miserie of those which on their bed of sicknes, through extreamity of paine and anguish, intreat death to release them. Thou hast cleare eyesight, sound lims, vse of reason; and passest these ouer with slight respect: Thinke how many there are which in their vncomfortable blindnes, would giue al the world for but one glimpse of light; how many that deformedly crawle on all foure, after the maner of the most loathsom creatures; how many that in mad phrensies are worse than brutish, worse than dead: thus thou mightest be, and art not. If I be not happie for the good that I haue, I am yet happie for the euils that I might haue had, and haue escaped: I haue deserued the greatest euill; euery euill that I misse, is a new mercie.

98

Earth which is the basest elemēt, is both our mother that brought vs foorth, our stage that beares vs aliue, and our graue wherein at last wee

are entombed; giuing to vs both our original, our harbour, our ſepulchre: Shee hath yeelded her back to beare thouſands of generations; and at laſt opened her wombe to receiue them; ſo ſwallowing them vp, that ſhe ſtill both beareth more, and lookes for more; not bewraying any change in her ſelfe, while ſhee, ſo oft hath changed her broode, and her burden. It is a wonder we can be proude of our parentage, or of our ſelues, while wee ſee both the baſenеſſe and ſtabilitie of the earth, whence wee came. What difference is there? Liuing earth treads vpon the dead earth, which afterwards deſcends into the graue, as ſenſleſſe and dead, as the earth that receiues it. Not many are proude of their ſoules; and none but fooles can bee proud of their bodies. While we walke and looke vpon the earth, we cannot but acknowledge ſenſible admonitions of humility; and while we remember them, wee cannot forget our ſelues. It is a mother-like fauour of the earth, that ſhe beares and nourſhes me, and at the laſt entertaines my dead carcaſſe: but it is a greater pleaſure, that ſhe teacheth mee my vileneſſe by her owne, and ſendes me to heauen, for what ſhe wants.

99

The wicked man carrieth euery day a brand to his hell, till his heape bee come to the height: then he ceaſeth ſinning, and begins his torment; whereas the repentant, in euery fit of holy ſorrowe, carries away a whole faggot from the flame, & quencheth the coales that remaine, with his teares. There is no torment for the penitent; no redemption for the obſtinate. Safetie conſiſteth not in not ſinning, but in repenting: neither is it ſin that condemnes; but impenitence. O Lord I cannot be righteous; let me be repentant.

100

The eſtate of heauenly & earthly things is plainly repreſented to vs, by the two lights of heauen, which are appointed to rule the night and the day. Earthly things are rightly reſembled by the Moone, which being neereſt to the region of mortalitie, is euer in changes, and neuer lookes vpon vs twiſe with the ſame face; and when it is at the full, is blemiſhed with ſome darke blots, not capable of any illumination. Heauenly things are figured by the Sun, whoſe great and glorious light is both naturall to it ſelfe, and euer conſtant. That other fickle and dimme ſtarre is fit enough for the night of miſerie, wherein we liue here belowe. And this firme and beautifull light is but good enough for that day of glorie, which the Saints liue in. If it bee good liuing here where our ſorrowes are changed with ioyes; what is it to liue aboue, where

our

our ioyes change not? I cannot looke vpon the bodie of the ſunne: and yet I cannot ſee at all without the light of it. I cannot behold the glory of thy Saints, O Lord; yet without the knowledge of it, I am blinde. If thy creature be ſo glorious to vs heere belowe; how glorious ſhall thy ſelfe be to vs, when wee are aboue this Sun? This Sunne ſhall not ſhine vpward, where thy glory ſhineth: the greater light extinguiſheth the leſſer. O thou Sunne of righteouſneſſe (which ſhalt only ſhine to mee, when I am glorified) doe thou heate, enlighten, comfort me with the beames of thy preſence, till I be glorified.

Amen.

FINIS.

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HEAVEN VPON EARTH:

OR,

OF TRVE PEACE AND TRANQVILLITY OF MINDE.

By Ios. Hall.

AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel Macham*. 1614.

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TO THE RIGHT HONORABLE, *HENRY* Earle of *Huntingdon*, Lord *Haſtings*, *Hungerford*, *Botreaux*, *Molines* and *Moiles*, his Maieſties Lieutenant in the Counties of *Leiceſter*, and *Rutland*, my ſingular good Lord, all increaſe of true honour, and Heauen begun vpon Earth.

Right Honourable, I haue vndertaken a great taske to teach men how to be happy in this life: I haue vndertaken and performed it: wherein I haue followed Seneca *and gone beyond him; followed him as a Philoſopher, gone beyond him as a Chriſtian, as a Diuine. Finding it a true cenſure of the beſt Moraliſts, that they were like to goodly ſhips, graced with great titles, the* Sauegard, *the* Triumph, *the* Good-ſpeed, *and ſuch like, when yet they haue been both extreamlie ſea-beaten and at laſt wracked. The volume is little, perhaps the vſe more; I haue euer thought according to the Greek Prouerb, μέγα βιβλίον μέγα κακὸν. What it is, euen iuſtice challengeth it to him, to whome the Author hath deuoted himſelfe: The children of the bondman are the goods of the parents Maiſter. I humbly betake it to your Honors protection, and your Honor to the protection of the higheſt.*

Your Honors moſt humbly deuoted *in all duty and ſeruice,*

IOS. HALL.

HEAVEN VPON EARTH:

OR,

OF TRVE PEACE OF MINDE.

Sect. 1

WHen I had ſtudiouſly read ouer the morall writings of ſom wiſe Heathen, eſpecially thoſe of the Stoicall profeſſion, I muſt confeſſe I found a little enuie and pitie ſtriuing together within me. I enuied nature in them, to ſee her ſo witty in deuiſing ſuch plauſible refuges for doubting and troubled mindes: I pittyed them, to ſee that their carefull diſquiſition of true reſt, led them in the end but to meere vnquietneſſe: Where in mee thought, they were as hounds ſwift of foote, but not exquiſite in ſent, which in an haſty purſute take a wrong waye, ſpending their mouths, and courſes in vaine. Their praiſe of geſſing wittily they ſhall not leeſe, their hopes both they loſt, and whoſoeuer follows them. If *Seneca* could haue had grace to his wit, what wonders would hee haue done in this kind? what Diuine might not haue yeelded him the chayre for precepts of Tranquillity without any diſparagement? As he was, this he hath gained. Neuer any Heathen wrote more diuinely, neuer any Philoſopher more probably: Neither would I euer deſire better Maſter, if to this purpoſe I needed no other miſtris then nature. But this in truth is a taske, which nature hath neuer without preſumption vndertaken, and neuer performed without much imperfection. Like to thoſe vaine and wandring Empiricks, which in Tables & pictures make great oſtentation of cures, neuer approouing their skill to their credulous patients. And if ſhe could haue truly effected it alone, I knowe not what employment in this life ſhee ſhould haue left for grace to buſie her ſelfe about, nor what priuiledge it ſhould haue been here below to be a Chriſtian, ſince this that we ſeeke is the nobleſt

Cenſure of Philoſophers.

HEAVEN VPON EARTH:

OR,

OF TRVE PEACE OF MINDE.

Sect. I

Censure of Philosophers.

WHen I had ſtudiouſly read ouer the morall writings of ſom wiſe Heathen, eſpecially thoſe of the Stoicall profeſsion, I muſt confeſſe I found a little enuie and pitie ſtriuing together within me. I enuied nature in them, to ſee her ſo witty in deuiſing ſuch plauſible refuges for doubting and troubled mindes: I pittyed them, to ſee that their carefull diſquiſition of true reſt, led them in the end but to meere vnquietneſſe: Where in mee thought, they were as hounds ſwift of foote, but not exquiſite in ſent, which in an haſty purſute take a wrong waye, ſpending their mouths, and courſes in vaine. Their praiſe of geſsing wittily they ſhall not leeſe, their hopes both they loſt, and whoſoeuer follows them. If *Seneca* could haue had grace to his wit, what wonders would hee haue done in this kind? what Diuine might not haue yeelded him the chayre for precepts of Tranquillity without any diſparagement? As he was, this he hath gained. Neuer any Heathen wrote more diuinely, neuer any Philoſopher more probably: Neither would I euer deſire better Maſter, if to this purpoſe I needed no other miſtris then nature. But this in truth is a taske, which nature hath neuer without preſumption vndertaken, and neuer performed without much imperfection. Like to thoſe vaine and wandring Empiricks, which in Tables & pictures make great oſtentation of cures, neuer approouing their skill to their credulous patients. And if ſhe could haue truly effected it alone, I knowe not what employment in this life ſhee ſhould haue left for grace to buſie her ſelfe about, nor what priuiledge it ſhould haue been here below to be a Chriſtian, ſince this that we ſeeke is the nobleſt

worke of the ſoule, and in which alone conſiſts the onely heauen of this world; this is the ſumme of all humane deſires: which when we haue attained, then onely wee begin to liue, & are ſure we cannot thence forth liue miſerably. No maruaile then if all the heathen haue diligently ſought after it, many wrote of it, none attained it. Not *Athens* muſt teach this leſſon, but *Ieruſalem*.

Sect. 2.

What Tranquillity is, and wher in it conſiſts.

YEt ſomething Grace ſcorneth not to learne of Nature, as *Moſes* may take good counſell of a *Midianite*. Nature hath euer had more skill in the end, then in the way to it; and whether ſhee haue diſcourſed of the good eſtate of the minde which we call Tranquillity, or the beſt which is happineſſe; hath more happely gheſſed at the generall definition of them, then of the meanes to compaſſe them. Shee teacheth vs therefore without controlement, that the *Tranquillitie* of the mind is, as of the ſea and weather, when no wind ſtirreth, when the waues doe not tumultuouſly riſe and fal vpon each other, but when the face both of the Heauen and waters is ſtill, faire, and equable. That it is ſuch an euen diſpoſition of the heart, wherein the ſcoales of the minde neither riſe vp towards the beame, through their owne lightneſſe, or the ouer-weening opinion of proſperity, nor are too much depreſſed with any loade of ſorrow; but hanging equall and vnmooued betwixt both, giue a man libertie in all occurrences to enioy himſelfe. Not that the moſt temperate minde can bee ſo the maiſter of his paſſions, as not ſometimes to ouer-ioye his griefe, or ouer-grieue his ioy, according to the contrary occaſions of both: for not the eueneſt weights, but at their firſt putting into the balance ſomewhat ſwaye both parts thereof, not without ſome ſhewe of inequalitie, which yet after ſome little motion, ſettle themſelues in a meete poyſe. It is enough that after ſome ſudden agitation, it can returne to it ſelfe, and reſt it ſelfe at laſt in a reſolued peace. And this due compoſednеſſe of minde we require vnto our Tranquillity, not for ſome ſhort fits of goode moode, which ſoone after end in diſcontentment, but with the condition of perpetuitie. For there is no heart makes ſo rough weather, as not ſometimes to admitte of a calme; and whether for that he knoweth no preſent cauſe of his trouble, or for that he knoweth that cauſe of trouble is counteruailed with as great an occaſion of priuate ioye, or for that the multitude of euils hath bred careleſnes, the man that is moſt diſordred finds ſome reſpits of quietneſſe. The balances that are moſt ill matched in their vnſteddie motions come to an equality, but ſtaye not at it. The franticke man cannot auoyd the imputation of madnes, tho he be ſober for many moons, if he rage in one. So then the calme minde muſt be ſettled in an habituall reſt, not then firme when there is nothing to ſhake it, but then leaſt ſhaken when it is moſt aſſayled.

scales

Sect. 3.

Sect. 3.

WHence eatily appears how vainly it hath been ſought either in ſuch a conſtant eſtate of outward things, as ſhould giue no diſtaſte to the mind, (whiles all earthly thinges varie with the weather, and haue no ſtaye but in vncertaintie,) or in the naturall temper of the ſoule, ſo ordered by humane wiſedome, as that it ſhould not be affected with any caſuall euents to either part; ſince that cannot euer by naturall power bee held like to it ſelfe; but one while is cheerfull, ſtirring and ready to vndertake; another while drouſie, dull, comfortleſſe, prone to reſt, wearie of it ſelfe, loathing his own purpoſes, his own reſolutions. In both which ſince the wiſeſt philoſophers haue grounded all the rules of their tranquillitie, it is plaine that they ſawe it a farr off, as they did heauen it ſelf with a deſire & admiration, but knew not the way to it: whereupon alas, how ſlighte and impotent are the remedies they preſcribe for vnquietnes! For what is it, that for the inconſtancy and lazineſſe of the minde ſtill diſpleaſing it ſelf in what it doth, and for that diſtemper thereof which ariſeth from the fearfull, vnthriuing, and reſtleſſe deſires of it, we ſhould euer bee imploying our ſelues in ſome publike affaires, chooſing our buſineſſe according to our inclination, and proſecuting what we haue choſen? wherewith beeing at laſt cloyed, we ſhould retire our ſelues, and weare the reſt of our time in priuat ſtudies; that wee ſhould make due comparatiue trials of our own ability; nature of our buſineſſes; diſpoſition of our choſen friends? that in reſpect of Patrimony we ſhould be but careleſly affected, ſo drawing it in as it may bee leaſt for ſhowe, moſt for vſe; remooving all pompe, bridling our hopes, cutting off ſuperfluities; for croſſes, to conſider that cuſtom wil abate and mitigate them, that the beſt thinges are but charges and burdens to thoſe that haue them to thoſe that vſe them, that the worſt thinges haue ſome mixture of comforte to thoſe that grone vnder them. Or leauing theſe lower rudimentes that are giuen to weake and ſimple nouices, to examine thoſe golden rules of *Morality*, which are commended to the moſt wiſe and able practicioners, what is it to account him ſelfe as a tenant at will? To fore-imagine the worſt in all caſual matters? To auoid all idle and impertinent buſineſſes, all pragmaticall meddling with affairs of ſtate? not ſo to fix our ſelues vpon any one eſtate as to be impatient of a change, to call backe the mind from outward things, and draw it home into it ſelfe? to laugh at and eſteeme lightly of others miſdemeanours? Not to depend vpon others opinions, but to ſtand on our owne bottoms? to carry our ſelues in an honeſt and ſimple truth, free from a curious hypocriſie, and affectation of ſeeming other then we are, and yet as free from a baſe kinde of careleſnes? to intermeddle retyrednes with ſociety, ſo as one may giue ſweetnes to the other and both to vs. So ſlackning the minde that wee may not looſen it, and ſo bending as wee may not breake it? to make moſt of our

Inſufficiency of humane precepts.

Seuerall rules of Tranquillitie abbridged.

Allowed yet by *Seneca* in his laſt chapter of Tranquillitie.

Senecaes rules reiected as vnſufficient.

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without complaint, who with the ſame handes which they haue ſince their laſt meale embrued in bloud can freely carue to themſelues large morſels at the next ſitting. Beleeueſt thou that ſuch a mans heart laughs with his face? will not he dare to be an Hypocrite that durſt be a villaine? The ioy and peace of the guilty but diſſembled. Theſe glow-wormes when a night of ſorrow compaſſes them, make a light ſome and fiery ſhewe of ioy, when if thou preſſe them thou findeſt nothing but a cold and crude moiſture. Knoweſt thou not that there are thoſe, which count it no ſhame to ſin, yet count it a ſhame to be checked with remorſe, eſpecially ſo as others eies may deſcry? to whom repentance ſeems baſe-mindednes, vnworthy of him that profeſſes wiſedom and valour. Such a man can grieue when none ſees it, but himſelf, can laugh when others ſee it, himſelfe feeles not. Aſſure thy ſelf that mans hart bleedeth when his face counterfaits a ſmile; hee weares out many waking houres when thou thinkeſt he reſteth, yea as his thoughts affoorde him not ſleepe, ſo his very ſleepe affords him not reſt, but while his ſenſes are tyed vp, his ſin is looſe; repreſenting it ſelfe to him in his vglyeſt ſhape, and frighting him with horrible and helliſh dreames. And if perhaps cuſtome hath bred a careleſnes in him, (as we ſee that vſuall whipping makes the childe not care for the rod) yet an vnwonted extremity of the blowe ſhall fetch bloud of the ſoule, and make the backe that is moſt hardned, ſenſible of ſmart: and the further the blow is fetcht through intermiſſion of remorſe, the harder it muſt needes alight. Therfore I may confidently tell the careleſſe ſinner as that bold *Tragedian* ſaid to his great *Pompey*. The time ſhall come wherein thou ſhalt fetch deepe ſighes, and therfore ſhalt ſorow deſperatly, becauſe thou ſorowedſt not ſooner. The fire of the conſcience may lye for a time ſmothered with a pyle of greene wood, that it cannot bee diſcerned, whoſe moiſture when once it hath maiſtered, it ſends vp ſo much greater flame by how much it had greater reſiſtance. Hope not then to ſtop the mouth of thy conſcience from exclaiming whiles thy ſin continues, that indeuour is both vain and hurtfull; ſo I haue ſeene them that haue ſtopt the noſthrill for bleeding in hope to ſtaye the iſſue, when the blood hindered in his former courſe hath broken out of the mouth, or found way downe into the ſtomacke. The conſcience is not pacifiable while ſinne is within to vexe it: no more then angry ſwelling can ceaſe throbbing and aching whiles the thorn or the corrupted matter lyes rotting vnderneath. Time that remedies all other euills of the minde increaſeth this, which like to bodily diſeaſes proues worſe with continuance, and growes vpon vs vvith our age.

Sect. 5.

The remedy of an vnquiet Conſcience. THere can be therefore no peace without reconciliation, thou canſt not be friends with thy ſelfe, til with God: for thy conſcience (which is thy beſt friend while thou ſinneſt not) like an honeſt ſeruant takes his

Maſters

Maſters part againſt thee when thou haſt ſinned; & wil not look ſtraight vpon thee, till thou vpon God; not daring to be ſo kinde to thee, as to be vnfaithfull to his maker: There can bee no reconciliation without remiſſion. God can neither forget the iniury of ſinne, nor diſſemble hatred. It is for men, and thoſe of hollow hearts, to make pretences contrary to their affections: ſoothings and ſmiles, and imbracements where wee mean not loue, are from weakeneſſe; Either for that wee feare our inſufficiency of preſent reuenge, or hope for a fitter opportunity afterwards, or for that we deſire to make our further aduantage of him to whome we meane euill. Theſe courſes are not incident into an almighty power; who hauing the command of all vengeance can ſmite where hee liſt without all doubtings or delayes. There can bee no remiſſion without ſatisfaction, neither dealeth God with vs as wee men with ſom deſperat debters, whom after long dilation of payments and many dayes broken, wee altogether let go for diſability, or at leaſt diſmiſſe them vpon an eaſy compoſition. All ſins are debts; all Gods debts muſt be diſcharg'd: It is a bold word, but a true. God ſhould not be iuſt if any of his debts ſhould paſſe vnſatisfied. The conceyt of the profane vulgar, makes God all of mercies; and thervpon hopes for pardon without payment. Fond and ignorant preſumption to diſioyne mercy and iuſtice in him to whom they are both eſſenriall; to make mercy exceed iuſtice in him, in whome both are infinite. Dareſt thou hope God can be ſo kind to thee as to bee vniuſt to himſelfe? God will bee iuſt: goe thou on to preſume and periſh. There can be no ſatisfaction by any recompence of ours, an infinite iuſtice is offended, an infinit puniſhment is deſerued by euery ſin, and euery mans ſins are as neere to infinite as number can make them. Our beſt endeauour is worſe then finite, imperfect, & faulty. If it could be perfect wee owe it all in preſent, what wee are bound to doe in preſent cannot make amends for what wee haue not done in time paſt: which while wee offer to God as good payment, wee doe with the profane traueller thinke to pleaſe him with empty date-ſhels in lieu of preſeruation. Where ſhall wee then finde a payment of infinite value, but in him which is onely and all infinite? The dignitie of whoſe perſon being infinite gaue ſuch worth to his ſatisfaction, that what he ſuffered in ſhort time was proportionable to what we ſhold haue ſuffred beyond all times. Hee did all, ſuffered all, paied all, hee did it for vs, wee in him. Where ſhall I begin to wonder at thee O thou diuine and eternall peacemaker, the ſauiour of men, the anointed of God, mediator betweene God and man, in whome there is nothing which doth not exceed not only the conceit, but the very wonder of Angels, who ſaw thee in thy humiliation with ſilence and adore thee in thy glory with perpetuall praiſes and reioycings. Thou waſt for euer of thy ſelf as God, of the Father as the ſon; the eternal Son of an eternal Father; not later in beeing, not leſſe in dignity, not other in ſubſtance. Begotten without diminution

of

of him that begot thee while he comunicated that wholy to thee which hee retained wholy in himselfe, because both were infinite without inequality of nature, without diuision of essence; when being in this estate thine infinite loue and mercy to desperate mankind, caused thee O Sauiour to emptye thy selfe of thy glory, that thou mightest put on our shame and misery. Wherfore not ceasing to bee God as thou wert, thou beganst to bee what thou wert not, man; to the ende that thou mightest be a perfect mediatour betwixt God and man, which wert both in one person; God that thou mightest satisfie, man that thou mightest suffer, that since man had sinned & God was offended, thou which wert God and man, mightst satisfie God for man. None but thy selfe, which art the *eternall Word*, can expresse the depth of this mystery that GOD should be cloathed with flesh, come downe to men, and become man, that man might be exalted into the highest heauens; and that our nature might bee taken into the fellowship of the deitie. That hee to whom all powers in heauen bowed, and thought it their honor to bee seruiceable, should come downe to bee a seruant to his slaues, a ransome for his enemies; together with our nature taking vp our very infirmities, our shame, our torments, and bearing our sinnes without sin. That thou whom the heauens were too strait to containe, shouldst lay thy selfe in an obscure cratch, thou which wert attended of Angels, shouldest be derided of men, reiected of thine owne, persecuted by Tyrants, tempted with Diuels, betrayed of thy seruant, crucified among theeues, and (which was worse then all these) in thine owne apprehension for the time as forsaken of thy father; That thou whom our sins had pearced, shouldst for our sinnes both sweat drops of blood in the Garden, and powre out streames of bloode vppon the Crosse. O the inualuable purchase of our peace! O ransome enough for mo worlds! Thou which wert in the counsell of thy Father the Lambe slaine from the beginning of time, camst now in fulnesse of time to bee slaine by man, for man; Being at once the sacrifice offered, the Priest that did offer, and the God to whom it was offered. How graciously diddest thou both proclaime our peace as a Prophet in the time of thy life vpon earth, and purchase it by thy blood as a Priest at thy death, and now confirmest and applyest it as a King in heauen? By thee onely it was procured, by thee it is profered. O mercy without example, without measure! God offers peace to man, the holy seekes to the vniust, the potter to the clay, the King to the traytor.

Wee are vnworthy that we shuld be receiued to peace though we desired it; what are wee then that wee should haue peace offered for the receiuing? An easie condition of so great a benefite, hee requires vs not to earne it, but to accept it of him: what could hee giue more? what could hee require lesse of vs?

Sect. 6.

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THe purchaſe therefore of our peace was paid at once, yet muſt bee ſeuerally reckoned to euerie ſoule whom it ſhall benefit. If wee haue not an hand to take what Chriſts hand doth either hold, or offer, what is ſufficient in him, cannot be effectuall to vs. The ſpirituall hand wherby we apprehend the ſweet offers of our ſauiour is faith, which in ſhort is no other then an affiance in the mediator: receiue peace and bee happy, beleeue and thou haſt receiued. From hence it is that wee are intereſted in all that either god hath promiſed, or Chriſt hath performed. Hence haue we from god both forgiuenes and loue, the ground of all either peace or glory. Hence of enemies wee become more then friends, ſonnes, and as ſonnes may both expect and challenge not onelie carefull prouiſion and ſafe protection on earth, but an euerlaſting patrimony aboue. This field is ſo ſpatious, that it were eaſie for a man to loſe himſelfe in it: and if I ſhould ſpend all my pilgrimage in this walk, my time would ſooner ende than my way: wherein I would haue meaſured more paſes, were it not that our ſcope is not ſo much to magnifie the benefit of our peace, as to ſeeke how to obtaine it.

The receit of our peace offered by Faith.

Behold now, after wee haue ſought heauen and earth, where onely the wearied Doue may find an Oliue of peace. The apprehending of this alſufficient ſatisfaction makes it ours, vpon our ſatisfaction wee haue remiſsion; vpon remiſsion followes reconciliation; vpon our reconciliation, peace. When therefore thy conſcience like a ſtern Sergeant ſhall catch thee by the throat, and arreſt thee vpon Gods debt, let thy onely plea be, that thou haſt already paid it; Bring forth that bloody acquittance ſealed to thee from heauen vpon thy true Faith, ſtraight way thou ſhalt ſee the fierce & terrible look of thy conſcience changed into friendly ſmiles, and that rough and violent hand that was ready to drag thee to priſon, ſhall now louingly imbrace thee, and fight for thee againſt all the wrongfull attempts of any ſpirituall aduerſary. O heauenly Peace and more then peace, Friendſhip, wherby alone wee are leagued with our ſelues and God with vs, which who-euer wants ſhall find a ſad Remembrancer in the middeſt of his diſſembled iollitie, and after all vaine ſtrifes ſhall fall into many ſecret dumps, from which his guiltie heart ſhall deny to be cheared, tho all the world were his minſtrell. Oh pleaſure worthy to be pitied, and laughter worthy of teares, that is without this! Go then fooliſh man, and when thou feeleſt any check of thy ſin, ſeeke after thy iocondeſt companions, deceiue the time and thy ſelfe with merry purpoſes, with buſie games, feaſt awaye thy cares, burie them and thy ſelf in wine and ſleepe: after all theſe friuolous differrings, it will returne vpon thee, when thou wakeſt, perhaps ere thou wakeſt, nor will be repelled

A corollary of the benefit of this receite.

The vain ſhifts of the guilty.

led till it haue ſhewed thee thy hell, nor when it hath ſhewed thee, will yet bee repelled; So the ſtricken Deere hauing receiued a deadly arrowe, whoſe ſhaft ſhaken out hathleft the head behind it, runs from one thicket to another, not able to change his paine with his places, but finding his wounds ſtill the worſe with continuance. Ah foole, thy ſoule feſtereth within, and is affected ſo much more dangerouſly by how much leſſe it appeareth. Thou mayſt while thy ſelfe with varietie, thou canſt not eaſe thee: Sinne owes thee a ſpight, and will pay it thee, perhaps when thou art in worſt caſe to ſuſtain it. This flitting doth but prouide for a further violence at laſt. I haue ſeen a litle ſtream of no noiſe which vpon his ſtoppage hath ſwelled vp, and with a loude guſhing hath borne ouer the heape of turues wherewith it was reſiſted. Thy death-bed ſhall ſmart for theſe wilfull adiornings of repentance; whereon how many haue we heard raging of their olde neglected ſins, and fearefully deſpairing when they haue had moſt neede of comfort? In ſumme, there is no way but this: Thy conſcience muſt haue either ſatisfaction or torment. Diſcharge thy ſin betimes and be at peace. Hee neuer breakes his ſleepe for debt, that payes when hee takes vp.

Sect. 7.

Solicitation of ſin remedied.

NEither can it ſuffice for peace, to haue croſſed the old ſcrole of our ſins, if we preuent not the future, yea the preſent very importunity of tentation breeds vnquietnes. Sinne where it hath gotte an haunt looketh for more, as humours that fall towardes their olde iſſue; and if it be not ſtrongly repelled, doth neere as much vex vs with ſoliciting as with yeelding. Let others enuy their happines, I ſhal neuer think their life ſo much as quiet, whoſe dores are continually beaten, and their morning ſleep broken with early clyents, whoſe entries are dayly thronged with ſuters preſſing neere for the next audience; much leſſe that through their remiſſe anſweres are daily haunted with traitors or other inſtruments of villany offering their miſchieuous ſeruice and inciting them to ſome peſtilent enterprize. Such are tentations to the ſoule. Whereof it cannot be ridde ſo long as it holds thē in any hope of entertainement: & ſo long they will hope to preuail, while we giue them but a cold & timorous deniall. Suters are drawne on with an eaſie repulſe; counting that as halfe granted which is but faintly gainſaid: Peremptory anſwers can onely put ſinne out of hart for any ſecond attempts. It is euer impudent when it meets not with a bold hart; hoping to preuaile by wearying vs, and wearying vs by intreaties. Let all ſuggeſtiōs therfore finde thee reſolute: ſo ſhall thy ſoule finde it ſelfe at reſt; for as the Diuell, ſo ſinne his naturall brood flies away with reſiſtance. To which purpoſe, all our heady and diſordered affections, which are the ſecret factors of ſinne and Satan,

The ordering of affections.

muſt

muſt bee reſtrained by a ſtrong and yet temperate command of reaſon and Religion; theſe, if they find the reynes looſe in their necks (like to the wilde horſes of that chaſt hunter, in the Tragedie) carry vs ouer hils and rocks, and neuer leaue vs till wee be diſmembred, and they breathleſſe; but contrarily if they be pulled in with the ſudden violence of a ſtraight hand, they fall to plunging, and careering, and neuer leaue till their ſaddle be emptie, and euen then daungerouſly ſtrike at their proſtrate rider. If there be any exerciſe of Chriſtian wiſedome, it is in the menaging of theſe vnrulie affections, which are not more neceſſary in their beſt vſe; then pernicious in their miſ-gouernance. Reaſon hath alwaies beene buſie in vndertaking this ſo neceſſarie a moderation: wherein although ſhe haue preuailed with ſome of colder temper, yet thoſe which haue been of more ſtubborne metall, like vnto growen ſchollers, which ſcorne the ferule that ruled their minoritie, haue ſtill deſpiſed her weake indeauors. Onely chriſtianitie hath this power; which with our ſecond birth giues vs a new nature: ſo that now, if exceſſe of paſſions be naturall to vs as men, the order of them is naturall to vs as Chriſtians. Reaſon bids the angry man ſay ouer his Alphabet ere he giue his anſwere; hoping by this intermiſſion of time to gain the mitigatiō of his rage. He was neuer throughly angry that can indure the recitall of ſo many idle letters. Chriſtianity giues not rules, but power to auoid this ſhort madneſſe. It was a wiſe ſpeech that is reported of our beſt and laſt Cardinall I hope, that this Iland either did or ſhall ſee; who when a skilfull Aſtrologer vpon the calculation of his natiuity had foretold him ſome ſpecialties, concerning his future eſtate, anſwerd: ſuch perhaps I was borne, but ſince that time I haue beene borne againe, and my ſecond natiuitie hath croſſed my firſt. The power of nature is a good plea for thoſe that acknowledge nothing aboue nature. But for a Chriſtian to excuſe his intemperateneſſe by his naturall inclination, and to ſaye I am borne cholericke, ſullen, amorous, is an Apologie worſe then the faulte. Wherefore ſerues religion but to ſubdue or gouerne nature? Wee are ſo much Chriſtians as wee can rule our ſelues, the reſt is but forme, and ſpeculation. Yea, the verie thought of our profeſſion is ſo powerfull that (like vnto that precious ſtone) beeing caſt into this ſea, it aſſwageth thoſe inwarde tempeſts, that were rayſed by the affections. The vnregenerate minde is not capable off this power; and therfore through the continual mutinies of his paſſions cannot but be ſubiect to perpetuall vnquietneſſe. There is neither remedy nor hope in this eſtate: But the Chriſtian ſoule that hath inured it ſelf to the awe of God, and the exerciſes of true mortification, by the only looking vp at his holy profeſſion, cureth the burning venome of theſe fiery ſerpents that lurke within him. Haſt thou nothing but nature? reſolue to looke for no peace. God is not prodigall to caſt away his beſt bleſſings on ſo vnworthy ſubiects. Art thou a chriſtian? Do but remember thou art ſo? and then if thou dar'ſt, if thou canſt yeelde to the exceſſe of Paſſions.

Sect. 8.

The second main enemy to peace, Crosses.

HItherto the most inward and dangerous enemie of our Peace: which if wee haue once maistred, the other field shall bee fought & wonn with lesse blood. Crosses disquiet vs either in their present feeling or their expectation. Both of them when they meet with weak minds, so extreamly distempering them, that the patient for the time is not himselfe: How many haue wee knowne which through a lingring disease, weary of their paine, weary of their liues, haue made their owne hands their executioners? How many meeting with an hedstrong griefe which they could not menage, haue by the violence of it been carried quite from their wits? How many millions, what for incurable maladies, what for losses, what for defamations, what for sad accidents to their children rub out their liues in perpetuall discontentment, therfore liuing because they cannot yet die, not for that they like to liue. If there could be any humane receit prescribed to auoid euils, it would be purchased at an hie rate; But both it is impossible that earth shold redresse that which is sent from heauen: & if it could be don, euen the want of miseries wold proue miserable; For the mind cloied with continual felicity wold grow a burden to it selfe, lothing that at last which intermission would haue made pleasant. Giue a free horse the full rains and he will soon tire. Summer is the sweetest season by all consents, wherin the earth is both most rich with increase, and most gorgeous for ornament, yet if it were not receiued with enterchanges of cold frosts and pearcing winds, who could liue? Summer would be no summer, if winter did not both lead it in and followe it: we may not therfore either hope or striue to escape all crosses, some we may: what thou canst, fly from; what thou canst not, allay and mitigate; in crosses vniuersally let this be thy rule, Make thy selfe none, escape some, beare the rest, sweeten all.

Sect. 9.

Of crosses that arise from conceit.

APprehension giues life to crosses: & if som be simply, most are as they are taken. I haue seen many which whē God hath meant thē no hurt, haue framed themselues crosses out of imagination, and haue found that insupportable for weight, which in truth neuer was, neither had euer any but a fancied being. Others againe laughing out heauy afflictions, for which they were bemoned of the beholders. One receiues a deadly wound, and looks not so much as pale at the smart; an other heares of manie losses, and like *Zeno* after newes of his shipwracke, (as altogether passion-lesse) goes to his rest, not breaking an houres sleepe for that,

which

which would break the heart of some others. *Greenham* that S. of ours (whom it cannot disparage that he was reserued for our so loose an age) can lye spred quietly vpon the forme looking for the Chirurgians knife, binding himselfe as fast with a resolued patience, as others with strongest cords, abiding his flesh carued and his bowels rifled, and not stirring more than if he felt not, while others tremble to expect, and shrink to feele but the pricking of a veyne. There can bee no remedie for imaginarie crosses but wisedome, which shall teache vs to esteeme of all euents as they are; like a true glasse representing all thinges to our minds in their due proportion. So as Crosses may not seeme that are not, nor little and gentle ones seeme great & intolerable. Giue thy bodie Ellebore, thy mind good Counsell, thine eare to thy friend, and these fantasticall euils shall vanish away like themselues.

Sect. 10.

Of true and reall crosses.

IT were idle aduise to bid men auoyde euilles. Nature hath by a secret instinct taught brute creatures so much, whether wit or sagacitie: and our selfe-loue making the best aduantage of reason, will easily make vs vs so wise and carefull. It is more worth our labour since our life is so open to calamities, and nature to impatience, to teach men to beare what euills they cannot auoide, and how by a wel-disposednesse of minde, wee may correct the iniquity of all hard euents. Wherein it is hardly credible how much good art and precepts of resolution may auaile vs. I haue seene one man by the helpe of a little engine lift vp that weight alone which fortie helping handes by their cleare strength might haue indeauored in vain. We liue here in an Ocean of troubles, wherein we can see no firme land; One waue falling vpon another, ere the former haue wrought all his spight. Mischiefes striue for places, as if they feared to loose their roome if they hasted not: so many good things as wee haue, so manye euilles arise from their priuation; besides no fewer reall and positiue euills that afflict vs; To prescribe and apply receits to euery particular crosse, were to write a Salmeron like commentary vpon *Petrarchs* remedies, and I doubt whether so the work would bee perfect: a life would bee too little to write it, and but enough to read it.

Sect. 11.

The first remedy of Crosses. Before they come.

THe same Medicines cannot helpe all diseases of the bodie, or the soule they may. Wee see Fencers giue their schollers the same common rules of position, of warding and wielding their weapon for offence for defence against all commers: such vniuersall precepts there are for

Crosses. In the first whereof I would prescribe Expectation, that either killeth or abateth euils. For Crosses, after the nature of the *Cockatrice*, die if they be foreseene; whether this prouidence makes vs more strong to resist, or by some secret power makes them more vnable to assault vs. It is not credible what a fore resolued mind can do, can suffer. Could our english *Milo*, of whom Spain yet speaketh since their last peace, haue ouerthrown that furious beast, made now more violent throgh the rage of his bayting, if he had not setled himselfe in his station, & expected? the frighted multitude ran away from that ouer earnest sport, which begun in pleasure, ended in terror: if he had turned his back with the rest, where had been his safety, where his glorie, and reward? Now he stood still, expected ouer-came, by one fact he at once preserued, honored, enriched himselfe. Euils will come neuer the sooner for that thou lookest for them, they will come the easier; it is a labor well lost if they come not, and well bestowed if they do come. Wee are sure the worst may come, why should wee bee secure that it will not? Suddennesse findes weake mindes secure, makes them miserable, leaues them desperate. The best way therefore is to make things present in conceit before they com, that they may be half past in their violence when they doe com: Euen as with wooden wasters wee learn to play at the sharpe. As therfore good souldiers exercise themselues long at the pale, and there vse those actiuities which afterwardes they shall practise vpon a true aduersary: so must we present to our selues imaginary crosses and menage them in our mind before god sends them in euent. Now I eat, sleepe, digest, all soundly without complaint; what if a languishing disease shold bereaue me of my appetite and rest? that I should see dainties and loath them, surfetting of the very smell, of the thought of the best dishes? that I should count the lingring houres and thinke *Ezechias* long day returned wearying my selfe with changing sides, and wishing any thing but what I am. How could I take this distemper? Now I haue (if not what I would) yet what I need, as not abounding with idle superfluities, so not straitned with penurie of necessarie things. What if pouerty should rush vpon me as an armed man, spoyling mee of all my little that I had, and send me to the fountaine for my best cellar? to the ground for my bed, for my bread to anothers cupbord, for my cloathes to the brokers shoppe, or my friends wardrobe? How could I brooke this want? I am now at home walking in my owne grounds, looking on my young plants the hope of posterity, considering the nature, aduantages or feares of my soile, enioying the patrimony of my Fathers; What if for my religion, or the malicious sentence of some great one, I should be exiled from my countrey wādering amongst those whose habit, lāguage, fashiō, my ignorance shal make me wonder at; where the solitude of places, & strangenes of persons shal make my life vncomfortable? How could I abide the smel of forrain smoke? how shold I take the contēpt & hard vsage that waits vpō strāgers? Thy prosperity is idle, & il spēt if it be not medled with such

fore-casting

fore-casting and wisely suspicious thoughts, if it bee wholly bestowed in enioying, no whit in preuenting: Like vnto a foolish Cittie which notwithstanding a dangerous situation, spends all her wealth in rich furnitures of chambers, and state-houses; While they bestow not one shouell full of earth on outward Bulwarkes to their defence: this is but to make our enemies the happier and our selues the more readily miserable: If thou wilt not therefore bee oppressed with euils; *Expect*, and, *Exercise*; Exercise thy selfe with conceit of euils; Expect the euils themselues; Yea exercise thy selfe in expectation; so while the minde pleaseth it selfe in thinking, yet I am not thus, it prepareth it selfe against it may be so: And if some that haue beene good at the foyles, haue proued cowardly at the sharpe, yet on the contrary who euer durst point a single combate in the field, that hath not ben some what trayned in the fence schoole?

Sect. 12.

NEither doth it a little blunt the edge of euills to consider that they com from a diuine hand, whose almighty power is guided by a most wise prouidence, and tempered with a fatherly loue. Euen the sauage creatures will be smitten of their keeper, and repine not; if of a stranger, they teare him in peeces. Hee strikes me that made me, that moderates the world, why struggle I with him, why with my selfe? Am I a foole, or a rebell? A foole if I bee ignorant whence my crosses come; A rebell if I know it, and be impatient. My sufferings are from a God, from my God, hee hath destin'd me euery dramme of sorrow that I feele: Thus much thou shalt abide, & here shall thy miseries be stinted: All worldly helps cannot abate them; all powers of hel cannot ad one scruple to their weight, that hee hath allorted me: I must therefore either blaspheme God in my heart, detracting from his infinite iustice, wisedome, power, mercy which al shal stand inuiolable, whe millions of such worms as I am are gon to dust; or els confess that I ought to be patient. And if I profess I should be that I wil not, I bespoke my self & bewray miserable impotēcy. But (as impatience is ful of excuses) it was thine own rash improuidence, or the spight of thine enemie that impouerisht, that defamed thee: it was the malignitie of som vnholsome dish, or some grosse corrupted aire that hath distempered thee. Ah foolish curre, why dost thou bite at the stone, which could neuer haue hurt thee but from the hand that threw it? If I wounde thee, what matters it whether with mine owne sword, or thine, or anothers. God strikes some immediatly from heauen with his owne arme, or with the arme of Angels: others hee buffets with their owne hands, some by the reuenging sword of an enemie, others with the fist of his dumb creatures: God strikes in all; His hand mooues theirs. If thou see it not, blame thy carnall eyes. Why dost thou fault the instrumēt

The next remedy of crosses when they are come. From their Author.

while thou knoweſt the agent? Euen the dying thiefe pardons the executioner, exclaimes on his vniuſt Iudge, or his malicious accuſers. Either then blame the firſt mouer, or diſcharge the meanes. Which as they could not haue touched thee, but as from him; ſo from him they haue afflicted thee iuſtly; wrongfully perhaps, as in themſelues.

Sect. 13.

The third antidote of croſſes.

BVt, neither ſeemeth it enough to bee patient in croſſes, if wee bee not thankefull alſo. Good thinges challenge more then bare contentment. Croſſes (vniuſtly tearmed euills) as they are ſent of him that is all goodneſſe, ſo they are ſent for good, and his end cannot bee fruſtrate. What greater good can be to the diſeaſed man then fit and proper Pyſicke to recure him? Croſſes are the onelie medicines of ſicke mindes. Thy ſounde body carryes within it a ſicke ſoule; thou feeleſt it not perhaps: ſo much more art thou ſick and ſo much more daungerouſly: Perhaps thou laboureſt of ſome plethorie of pride, or of ſome dropſie of Couetouſneſſe, or the Staggers of inconſtancie, or ſome feuer of luxurie, or conſumption of enuye, or perhaps of the lethargie of Idleneſſe, or of the phrenſie of anger: It is a rare ſoule that hath not ſome notable diſeaſe: Onely croſſes are thy remedies: What if they bee vnpleaſant? They are Phyſicke. It is enough if they bee wholſome; Not pleaſant taſt, but the ſecret vertue commends medicines; If they cure thee, they ſhall pleaſe thee; euen in diſpleaſing; or els thou loueſt thy palate aboue thy ſoule. What madneſſe is this? when thou complaineſt of a bodily diſeaſe, thou ſendeſt to the Phyſician, that hee may ſend thee not ſauorie, but wholſom potions; Thou receiueſt them in ſpight of thine abhorring ſtomacke, and withall both thankeſt and rewardeſt the Phyſician. Thy ſoule is ſicke; Thy heauenly Phyſician ſees it, and pitties thee ere thou thy ſelfe, and vnſent to, ſends thee not a plauſible but a ſoueraine remedy: thou loatheſt the ſauour, & rather wilt hazard thy life, thē offend thy palate; & in ſteede of thanks, repineſt at, reuileſt the Phyſician. How comes it that we loue our ſelues ſo little (if at leaſt we count our ſoules the beſt or any part) as that wee had rather vndergoe death then paine; chooſing rather wilfull ſicknes, then an harſh remedy? ſurely wee men are meere fooles in the eſtimation of our own goods: like children, our choiſe is led altogether by ſhowe, no whit by ſubſtāce. We cry after euery well-ſeeming toy, & put frō vs ſolide profers of good things: The wiſe arbitrator of all things ſees our folly & corrects it, withholding our idle deſires, & forcing vpō vs the ſound good we refuſe: It is ſecond folly in vs, if we thāke him not: The fooliſh babe cryes for his fathers bright knife or gilded pilles. The wiſer father knowes that they can but hurt him; & therfore with-holds thē after al his teares: the child thinks he is vſed but vnkindly. Euery wiſe man, & himſelf at more years,

can ſay

ſay it was but childiſh folly, in deſiring it, in complaining that hee miſſed it. The loſſe of wealth, friends, health, is ſometimes gain to vs. Thy body, thy eſtate, is worſe; thy ſoule is better, why complaineſt thou?

Sect. 14.

NAy, it ſhall not be enough (me thinkes) if onelie we be but contented and thankfull, if not alſo cheareful in afflictions; If that, as wee feele their paine, ſo we look to their end; although indeed this is not more requiſite then rarely found, as being proper onely to the good heart; Euery bird can ſing in a cleare heauen, in a temperate ſpring; that one, as moſt familiar, ſo is moſt commended, that ſings merrye notes in the middeſt of a ſhower, or the dead of winter. Euery Epicure can inlarge his heart to mirth in the midſt of his cups & daliance; Only the three childrē can ſing in the furnace, *Paul* & *Silas* in the ſtocks, Martyres at the ſtake. It is from heauē, that this ioy comes, ſo contrary to all earthly occaſions, bred in the faithfull heart through a ſerious & feeling reſpect to the iſſue of what hee feeles; the quiet and vntroubled fruit of his righteouſneſſe, glorie, the crowne after his fight, after his minute of paine eternity of ioy. Hee neuer lookt ouer the threſhold of heauen that cannot more reioyce that he ſhall bee glorious, then mourne in preſent that he is miſerable.

The 4. and laſt part, from their iſſue.

Sect. 15.

YEa this conſideration is ſo powerfull, that it alone is able to make a parte againſt the feare or ſenſe of the laſt and greateſt of al terribles, Death it ſelfe: which in the Conſcience of his owne dreadfulneſſe iuſtly laughs at all the vaine humane precepts of Tranquillitie, appalling the moſt reſolute, and vexing the moſt cheereſull mindes. Neither prophane *Lucretius*, with all his Epicurean rules of confidence, nor drunken *Anacreon*, with all his wanton Odes, can ſhift off the importunate, & violent horror of this aduerſarie. Seeſt thou the *Chaldean* Tyraunt beſet with the ſacred bowles of *Ieruſalem*, the late ſpoiles of Gods temple; and (in contempt of their owner) carouſing healthes to his Queenes, Concubines, Peeres? ſinging amids his cups, triumphant carols of praiſe to his molten & carued Gods? Woldeſt thou euer ſuſpect that this hie courage could bee abated? or that this ſumptuous and preſumptuous banquet (after ſo royall and iocond continuance) ſhould haue any other concluſion, but pleaſure? Stay but one houre longer, and thou ſhalt ſee that face, that now ſhines with a ruddy gloſſe (according to the colour of his liquor) looke pale and gaſtly, ſtayned with the colours of feare and death; and that proud hand, which now lifts vp her maſſie Goblets in defiance of God, tremble like a leafe in a ſtorme: and thoſe

Of the importunity and terror of Death.

ſtrong knees which neuer ſtooped to the burden of their laden body, now not able to beare vp themſelues: but looſened with a ſudden palſie of feare, one knocking againſt the other. And al this, for that death writes him a Letter of ſummõs to appeare that night before him; & accordingly ere the next Sun, ſent two *Eunuches* for his honourable conueiance into another world; where now are thoſe delicate morſelles, thoſe deepe draughts, thoſe mery ditties, wherwith the palate & eare ſo pleaſed them ſelues? What is now become of all thoſe chearfull lookes, looſe laughters, ſtately port, reuells, triumphes of the feaſting court? Why doth none of his gallant nobles reuiue the faynted courage of their Lorde with a new cuppe? or with ſome ſtirring ieſt ſhake him out of this vnſeaſonable Melancholie? O death how imperious art thou to carnall mindes? aggrauating their miſerie not onely by expectation of future payne, but by the remembrance of the woonted cauſes of their ioy; and not ſuffering them to ſee ought but what may torment them. Euen that monſter of Ceſars, that had been ſo well acquainted with bloud and neuer had found better ſport then in cutting of throats; when now it came to his owne turne, how effeminate, how deſperatly cowardous did he ſhow himſelfe! to the wonder of al readers, that he which was euer ſo valiant in killing, ſhould be ſo womaniſhly hartleſſe in dying.

Sect. 16.

The grounds of the feare of death.

THere are that feare not ſo much to bee dead, as to dye; the very act of diſſolution frighting them with a tormenting expectation of a ſhort, but intolerable painfulnes. Which let if the wiſedome of God had not interpoſed to timerous nature, there would haue beene many more *Lucreces, Cleopatraes, Achitophels*; and good lawes ſhould haue found little opportunity of execution through the wilfull funeralls of malefactors. For the ſoule that comes into the body without any (at leaſt ſenſible) pleaſure, departs not from it without an extreamity of paine; which varying according to the manner and means of ſeparation, yet in all violent deathes eſpecially, retayneth a violence not to bee auoyded, hard to bee indured. And if diſeaſes, which are deſtin'd towardes death as their end, be ſo painfull, what muſt the end and perfection of diſeaſes be? Since as diſeaſes are the maladies of the bodie, ſo Death is the maladie of diſeaſes: There are that feare not ſo much to dye as to bee dead. If the pang bee bitter, yet it is but ſhort; the comfortleſſe ſtate of the dead ſtrikes ſome that could well reſolue for the act of their paſſage. Not the the worſt of the heathen Emperors, made that moneſull dittye on his deathbed, wherein he bewraieth (to all memory) much feeling pittie of his ſoule, for her doubtfull and impotent condition after her parture. How doth *Platoes* worldling bewaile the miſerie of the graue, beſides all reſpect of paine! *Wo is me that I ſhall lie alone rotting in the ſilent earth, a-*

Ὠ τοι τοτε κεῖσομαι, &c.

mongſt

mongſt the crawling wormes; not ſeeing ought aboue, not ſeene. Very not-being is ſufficiently abhorred of nature, if death had no more to make it fearfull: But, thoſe that haue liued vnder light enough, to ſhow them the gates of hell, after their paſſage through the gates of death (and haue learned, that death is not onely horrible for our not being heere, but for being infinitely, eternally miſerable in a future world, nor ſo much for the diſſolution of life as the beginning of torment) thoſe cannot without the certain hope of their immunity but carnally feare to dy, and helliſhly feare to be dead: For, if it be ſuch paine to dye, what is it to be euer dying? & if the ſtraining or luxation of one ioint, can ſo afflict vs, what ſhall the racking of the whole body and the torturing of the ſoule? whoſe animation alone makes the bodie to feele and complaine of ſmart. And if men haue deuiſed ſuch exquiſite torments, what can ſpirits, more ſubtile, more malicious? And, if our momentany ſufferinges ſeeme long, how long ſhall that bee that is eternall? and if the ſorrowes indifferently incidēt to Gods dear ones vpon earth be ſo extreme as ſometimes to driue them within ſight of deſpayring, what ſhall thoſe bee that are reſerued onely for thoſe that hate him, and that hee hateth? None but thoſe who haue hearde the deſperate complaints of ſome guilty *Spyra*, or whoſe ſoules haue beene a little ſcorched with theſe flames, can enough conceiue of the horror of this eſtate; it beeing the policie of our common enemy to conceale it ſo long, that we may ſee and feele it at once: leaſt wee ſhould feare it, before it bee too late to bee auoyded.

Sect. 17.

NOw when this great aduerſary, like a proud Gyaunt comes ſtalking out in his feareful ſhape, and inſults ouer our fraile mortalitie, daring the Worlde to match him with an equal chāpion, whiles a whole hoſte of worldlings ſhowe him their backs for feare, the true Chriſtian (armed onely with confidence & reſolution of his future happineſſe) dares boldly encounter him, and can wound him in the forehead (the wonted ſeate of terror) & trampling vpon him can cut off his head with his own ſword and victoriouſly returning, can ſing in Triumph, *Oh death where is thy ſting?* An happy victory! wee die and are not foiled: yea weeare conquerors in dying: wee could not ouercome death, if wee dyed not. That diſſolution is well beſtowed, that parts the ſoule from the body, that it may vnite both to God. All our life heere (as that heauenly Doctor well tearms it) is but a vitall death. How aduantageous is that death that determines this falſe and dying life, and beginnes a true one, aboue all the titles of happineſſe! The Epicure or Saducee, dare not dye for feare of not being. The guiltie and looſe worldling dare not die, for feare of beeing miſerable. The diſtruſtfull and doubting ſemi-chriſtian dare

Remedy of the laſt and greateſt breach of peace, ariſing from death.

Auguſtine.

dare not dye, becauſe hee knows not, whether hee ſhall bee, or bee miſerable, or not be at all. The reſolued Chriſtian dare and would dye, becauſe hee knowes hee ſhall bee happy; and, looking merrily towards heauen (the place of his reſt) can vnfainedly ſay, I deſire to be diſſolued: I ſee thee, my home, I ſee thee. (A ſweete and glorious home, after a weary pilgrimage) I ſee thee; and now after manye lingring hopes, I aſpire to thee: How ofte haue I looked vp at thee, with admiration and rauiſhment of ſoule! and, by the goodly beames that I haue ſeene, gheſſed at the glorye that is aboue them! How oft haue I ſcorned theſe dead and vnpleaſant pleaſures of earth, in compariſon of thine! I come now, my ioyes, I come to poſſeſſe you: I come through paine and death; Yea if Hell it ſelfe were in the way betwixt you and mee, I would paſſe through Hell it ſelfe to enioy you. And (in truth) if that heathen *Cleombrotus* (a follower of the auncient *Academie*) but vpon only reading of his Mr. *Platoes* diſcourſes of the immortalitie of the ſoule, could caſt down himſelfe headlong from an hie rocke; & wilfully breake his necke, that he might be poſſeſſed of that Immortalitie which he beleeued to follow vpō death; how contented ſhould they be to die, that know they ſhal be (more thē immortal) glorious? He went, not in an hate of the fleſh as the *Patrician* heretiks of olde; but in a blind loue to his ſoule, out of bare opinion? We, vpon an holy loue grounded vpon aſſured knowledge. He, vpon an opinion of future life; we, on knowledge of future glory. He went, vnſent for; wee, called for by our maker. Why ſhould his courage exceed ours; ſince our ground, our eſtate ſo far exceeds his. Euen this age, within the reach of our memorie, bred that peremptorie Italian which in imitation of the old Romane courage (leaſt, in that degenerated nation, there ſhould be no ſtep left of the qualities of their Anceſtours) entring vpon his torment for killing a Tyrant, cheared himſelfe with this confidence; my death is ſharpe: my fame ſhall bee euerlaſting. The voice of a Romane; not of a Chriſtian. My fame ſhall bee eternall: an idle comfort. My fame ſhall liue; not my ſoule liue to ſee it. What ſhall it auaile thee to bee talkt of, while thou art not? Then fame only is pretious when a man liues to enioy it: The fame that ſuruiues the ſoule is bootleſſe. Yet euen this hope cheared him againſt the violence of his death: what ſhould it doe vs, that (not our fame, but) our life, our glory after death, cannot dy? He that hath *Stephens* eies to looke into heauen, cannot but haue the tongue of the Saintes, *Come Lord: How long*? That man, ſeeing the glory of the end, cannot but contemne the hardneſſe of the way: But who wants thoſe eies, if he ſay and ſweare, that hee feares not death; beleeue him not: If he proteſt his *Tranquillity*, and yet fear death; beleeue him not: Belieue him not, if he ſay he is not miſerable.

Tull. Tuſcul. Callimach. Epigram.

Auguſt. de Hæreſ.

Mors acerba, Fama perpetua.

Sect. 18.

THese are enemies on the left hand. There want not some on the right: which with lesse profession of hostilitie, hurt no lesse; Not so easilie perceiued, because they distemper the mind, not without some kind of pleasure. Surfeit killes more then famie. These are the *ouer-desiring* and *ouer-ioying* of these earthly things. All immoderations are enemies, as to health, so to peace. He that desires, wants as much, as hee that hath nothing. The drunkē man is as thirsty as the sweating traueller. Hence are the studies, cares, feares, iealousies, hopes, griefes, enuies, wishes, platforms of atchieuing, alterations of purposes, and a thousand like; whereof each one is inough to make the life troublesome. One is sicke of his neighbour field, whose misshapen angles disfigure his, and hinder his Lordship of entire nesse: what he hath is not regarded, for the want of what he cannot haue. Another feeds on crusts, to purchace what he must leaue (perhaps) to a foole, or (which is not much better) to a prodigall heyr. Another, in the extremitie of couetous follie, chooses to dy an vnpitied death; hanging himselfe for the fall of the market: while the Commons laugh at that losse, and in their speaches Epitaph vpon him, as on that Pope; hee liued *as a Wolfe, and died as a dog*. One cares not what attēdance he daunces at al houres, on whose stairs he sits, what vices hee sooths, what deformities he imitates, what seruile offices hee dooth, in an hope to rise. Another stomacks the couered head and stiffe knee of his inferiour; angry that other men thinke him not so good as he thinks himself. Another eates his owne heart with enuie at the richer furniture, and better estate, or more honor of his neighbour; thinking his owne not good, because another hath better. Another vexeth himselfe with a word of disgrace, past from the mouth of an enemie; which he neither can digest, nor cast vp; resolning because another will be his enemie, to be his own. These humors are as manifold, as there are men that seeme prosperous. For the auoiding of all which ridiculous & yet spightfull inconueniences, the Minde must bee setled in a perswasion of the worthlesnesse of these outward things. Let it knowe, that these riches haue made many prouder, none better; That, as neuer man was, so neuer wise man thought himselfe better for enioying them. Would that wise Philosopher haue cast his gould into the sea, if hee had not knowne hee should liue more happily without it? If he knewe not the vse of riches, he was no wise man: if he knew not the best way to quietnes, hee was no Philosopher: now euen by the voice of their oracle, he was confessed to be both; yet cast away his gold, that he might be happy. Would that wise prophet haue prayed aswell against riches, as pouerty? Would so many great men (whereof our little Iland hath yeelded 9. crowned kings while it was held of old by the

The 3. ranke of the enemies of Peace.

Hippocr. Aphorif.

The 1. remedy of an ouerprosperous estate.

The vanity and vnprofitablenes of Riches.

The first enemy on the right hand. Socrates.

A proofe, that with Christians deserues no credit; but with heathens commands it.

the *Saxons*) after they had continued their life in the throne, haue ended it in the cell, and changed their ſcepter for a booke; if they could haue found as much felicity in the hieſt eſtate, as ſecurity in the loweſt? I heare *Peter* and *Iohn*, (the eldeſt and deareſt Apoſtles) ſay, Golde and ſiluer haue I none: I heare the Diuell ſay, All theſe will I giue thee; and they are mine, to giue. Whether ſhal I deſire to bee in the ſtate of theſe ſaints, or that diuel? He was therefore a better husband then a philoſopher, that firſt tearmed riches Goods: & he mended the title wel, that (adding a fit epithete) called them goods of *Fortune*; falſe goods aſcribed to a falſe patron. There is no fortune, to giue or guide riches: there is no true goodnes in riches, to bee guided. His meaning then was (as I can interpret it) to teach vs, in this title; that it is a chance, if euer riches were good to any. In ſumme, who would account thoſe as riches, or thoſe riches as goods, which hurt the owner, diſquiet others? which the worſt haue; which the beſt haue not which thoſe that haue not, want not: which thoſe want, that haue them: which are loſt in a night; and a man is not worſe, when he hath loſt them. It is true of them, that we ſay of Fier and water; they are good ſeruantes, ill maiſters. Make thē thy ſlaues; they ſhal be goodes indeede: in vſe, if not in nature; good to thy ſelf, good to others by thee: But, if they be thy maiſters, thou haſt condemned thy ſelfe to thine own *Gallies*. If a ſeruant rule, he proues a Tyrant. What madneſſe is this? thou haſt made thy ſelfe, at once, a ſlaue and a foole. What if thy chaines be of golde? or if, with *Heliogabalus*, thou haſt made thee ſilken halters? thy ſeruitude may be more glorious: it is no leſſe miſerable.

Sect. 19.

The 2. enemy on the right hand Honor.

HOnour, perhaps is yet better; ſuch is the confuſed opinion of thoſe that know little: but a diſtinct and curious head ſhall finde an hard taske, to define in what point the goodnes thereof conſiſteth. Is it in hye deſcent of blood? I would thinke ſo, if nature were tyed, by any law to produce children like qualitied to their parēts: But, although in the brute creatures ſhe be euer thus regular, that ye ſhall neuer finde a yong pigeon hatched in an eagles neaſt; neither can I thinke that true (or if true, it was monſtrous) that *Nicippus* his ſheepe ſhould yeane a Lion: yet in the beſt creature (which hath his form, and her attending qualities from aboue) with a likenes of face and features, is commonly founde an vnlikenes of diſpoſition: Onely the earthly parte followes the ſeede; wiſedome, valour, vertue are of another beginning. Shall I bow to a molten calfe, becauſe it was made of golden eare-rings? Shall I condemne all honor of the firſt head (tho vpon neuer ſo noble deſeruing) becauſe it can ſhew nothing, before it ſelfe, but a white ſhield? If *Cæſar*, or *Agathocles*, bee a Potters ſonne, ſhall I contemne him? Or if wiſe *Bion* bee the ſonne of an infamous,

infamous Curtizan, shall the censorious lawyer race him of the Catalogue, with *Partus sequitur ventrem*? Lastlie, shall I account that good, which is incident to the worst? Either therfore greatnes must show some charter, wherein it is priuiledged with succession of vertue; or els the goodnes of honor cannot consist in blood. Is it then in the admiration & hie opinion that others haue conceiued of thee, which drawes al dutifull respect, and humble offices from them, to thee? O fickle good, that is euer in the keeping of others! especially of the vnstable vulgar, that beast of many heads: whose diuided tongues, as they neuer agree with each other; so seldome (when euer) agree long with themselues. Do we not see the superstitious *Listrians*, that ere-while would needes make *Paul* a God, against his will; and in deuout zeal, drew crowned buls to the altars of their new *Iupiter* and *Mercury*? violence can scarce holde them from sacrificing to him: now not many houres after, gather vp stones against him; hauing in their conceits turned him, from a God, into a malefactor; and are ready to kill him in stead of killing a sacrifice to him. Such is the multitude; and such, the stedfastnesse of their honour. There then onely is true honour, where bloud and vertue meete together: the greatnes whereof is from blood; the goodnesse from vertue. Reioyce yee great men, that your blood is ennobled with the vertues and deserts of your Auncestors. This only is yours: this only chalengeth al vnfained respect of your inferiours; Count it praise worthy, not that you haue, but that you deserue honour. Bloode may be tainted; the opinion of the vulgar cannot be constant; onely vertue is euer like it selfe, and only wins reuerence, euen of those that hate it. Without which, greatnesse is as a Beacon of vice, to drawe mens eyes the more to behold it: and those that see it, dare loath it; tho they dare not cēsure it. So, while the knee bendeth, the mind abhorreth; and telleth the body, it honors an vnworthy subiect: within it self, secretly comparing that vicious great man (on whom his submisse curtesie is cast away) to some goodly faire bound *Senecaes* Tragedies, that is curiously gilded without: which if a man open, he shall find *Thyestes* the toomb of his own children; or *Oedipus* the husband of his owne mother, or some such monstrous part: which hee (at once) reades, and hates.

Olimpia. Diog. Laert.

Sect. 20.

LEt him think, that not only these outwarde things are not in themselues good, but, that they expose their owners to misery. For, besides that God vsually punishes our ouer-louing them, with their losse (because hee thinks them vnworthy riuals to himselfe, who challengeth all height of loue, as his onely right) so that the way to lose, is to loue much; the largenes moreouer either of affection, or estate, makes an open way

The second remedy of ouer-ioyed prosperity.

way to ruin: while a man walks on plain ground he falls not; or, if hee fall, hee doth but measure his length on the ground, and rise again without harme: but hee that climbeth hie is in danger of falling; and if he fall, of killing. All the sailes, hoised, giue vantage to a tempest; which (through the mariners foresight giuing timely roome thereto) by their fall, deliuer the vessel frō the daunger of that gust, whose rage now passeth ouer with onely beating her with waues for anger that hee was preuented: So, the larger our estate is, the fayrer marke hath Mischiefe giuen to hit; and (which is worse) that which makes vs so easie to hit, makes our wound more deepe and grieuous. If poore *Codrus* his house burn, hee stands by and warms him with the flame: because he knows it is but the losse of an outside; which (by gathering some fewe sticks, straw, and clay) may with little labor, and no cost, be repaired. But, when the many lofts of the rich man doe one giue fire to another; he cries out one while of his counting house, another while of his wardrobe. Then of some noted chest, and straight of some rich Cabinet: and, lamenting both the frame and the furniture, is therefore impatient because he had something.

Sect. 21.

The vanity of pleasure; the third enemy on the right hand.

BVt, if there be any sorceresse vpon earth, it is pleasure: which so inchanteth the minds of men and worketh the disturbance of our Peace, with such secret delight; that foolish men thinke this want of *Tranquillitie*, happinesse. Shee turneth men into swine, ~~which~~ with such sweet charmes, that they would not change their brutish nature, for their former reason. It is a good vnquietnesse (say they) that contenteth: It is a good enemie, that profiteth. Is it any wonder that men should bee sottish, when their reason is mastred with sensuality? thou fool, thy pleasure contents thee: how much? how long? If shee haue not more befriended thee, then euer shee did any earthly fauorite: yea, if she haue not giuen thee more, then she hath her selfe; thy best delight hath had some mixture of discontentment. For either some circumstance crosseth thy desire, or the inward distaste of thy conscience (checking thine appetite) permits thee not any entire fruition of thy ioy. Euen the sweetest of all flowers hath his thornes: and, who can determine whether the sent bee more delectable, or the pricks more yrksome? It is enough for heauen, to haue absolute pleasures: which, if they could bee found here below; certainly, that heauen, which is now not inough desired, would then be feared. God will haue our pleasures here (according to the fashion of our selues) compounded; So as the best delights, may still sauour of their earth. See, how that great King, which neuer had any match for wisedome, scarce euer any superiour for wealth, trauersed ouer all this inferiour world, with diligent inquirie, and obseruation: and all, to find out

out that goodnes of the childrē of men which they enioy vnder the Sun; abbridging himselfe of nothing that either his eies, or his heart could suggest to him: (as what is it, that he could not either know or purchase?) and now comming home to himself, (after the disquisition of al natural & humane things) complaines, that *Behold all is* not onely *vanity*, but *vexation*. Go then thou wise scholler of experience & make a more accurate search for that which he sought, & missed. Perhaps somwhere (betwixt the tallest Cedar in Lebanon, and the shrubbie Hyssop vpon the wall) Pleasure shrowded her self, that she could not be descryed of him; whether throgh ignorance, or negligēce: Thine insight may be more percing, thy meanes more comodious, thy successe happier. If it were possible for any man to entertaine such hopes, his vain experience could not make him a greater foole: it could but teach him what he is and knoweth not. And yet so imperfect as our pleasures are, they haue their satietie: &, as their *Continuance* is not good; so their *Conclusion* is worse, Look to the end: and see, how sudden, how bitter it is. Their only *Curtesie* is, to salute vs with a farewel; and such a one, as makes their salutation vncomfortable. This *Dalila* showes and speakes faire: but, in the ende shee will bereaue thee of thy strength, of thy sight, yea, of thy self. These gnats fly about thine eares, & make thee musick awhile; but euermore they sting, ere they part. *Sorow* & *Repentance*, is the best end of *Pleasure: Paine* is yet worse; but, the worst is *Despaire*. If thou misse of the first of these, one of the latter shall find thee; perhaps, both. How much better is it for thee, to want a little hony, than to bee swolne vp with a venimous sting?

Thus then, the mind resolued that these earthly things (*Honours, wealth, Pleasures*) are casuall, vnstable, deceitfull, imperfect, dangerous; must learne to vse them without trust, and to want them without grief; thinking still, if I haue them, I haue some benefit with a great charge: If I haue them not; with little respect of others, I haue much securitie and ease, in my selfe: which once obtained, we cannot fare amisse in either estate; and without which, we cannot but misery in both.

Sect. 22.

Positiue rules of our peace.

ALl the enemies of our inwarde peace, are thus descried and discomforted. Which done, we haue enough to preserue vs from misery: but (since we moreouer seeke how to liue well and happily) there yet remaine those *positiue rules*, whereby our *Tranquillity* may bee both had, continued and confirmed. Wherein, I feare not least I should seeme ouerdiuine, in casting the Anchor of Quietnes so deep as Heauen (the onely seate of constancy); whiles it can find no holde at all vpon earth. Al earthly things are ful of variablenes: and therfore hauing no stay in themselues, can giue none to vs. He that will haue & hold right *Tranquillity*, must find in himself a sweete fruition of God, and a feeling apprehension of his presence; that, when hee finds manifolde occasions of vex-

ation in theſe earthlye thinges, hee (ouer-looking them all, and hauing recourſe to his Comforter) may finde in him ſuch matter of contentment, that hee may paſſe ouer all theſe pettye grieuaunces with Contempt: which whoſoeuer wantes, may bee ſecure, cannot bee quiet. The minde of man cannot want ſome refuge, and (as wee ſaye of the Elephant) cannot reſt, vnleſſe it haue ſomthing to leane vppon. The *Couetous man* (whoſe heauen is his cheſt) when hee heares him ſelfe rated and curſed for oppreſſion, comes home; and, ſeeing his bags ſafe, applauds himſelfe againſt all cenſurers. The *Glutton*, when he loſeth friends or good name; yet ioyeth in his full furniſht table, and the laughter of his wine: more pleaſing himſelfe in ſome one diſh, then hee can bee greeued with all the worlds miſ-cariage. The *needie Scholler* (whoſe wealth lies all in his braine) cheares himſelfe againſt iniquitie of times, with the conceit of his knowledge. Theſe ſtarting holes the minde cannot want, when it is harde driuen. Now, when as, like to ſome chaſed *Siſera*, it ſhrowds it ſelf vnder the harbour of theſe *Iaels*; altho they giue it houſe roome and milke for a time, yet at laſt either they entertain it with a naile in the temples, or (beeing guiltie to their owne impotency) ſend it out of themſelues, for ſafetie and peace. For, if the Croſſe light in that, which it made his refuge (as, if the couetous man be croſſed in his riches) what earthly thing can ſtay him from a deſperate phrenſy? Or, if the croſſe fall in a degree aboue the height of his ſtay; as if the rich man bee ſick or dying (wherin, all wealth is either contemned, or remembred with anguiſh) how doe all his comforts (like vermine, from an houſe on fire) runne awaye from him, and leaue him ouer to his ruine! whiles the Soule, that hath placed his refuge aboue, is ſure that the grounde of his comfort cannot be matched with an earthly ſorrowe, cannot be made variable by the change of any euent; but, is infinitly aboue all caſualties, and without all vncertainties. What ſtate is there, wherein this heauenly ſtay ſhall not afforde me, not onely Peace, but Ioy? Am I in priſon? or in the hell of priſons (in ſome darke, lowe, and deſolate dungeon)? Lo there, *Algerius* (that ſweet Martyr) finds more light then aboue; and pities the darknes of our liberty. We haue but a Sunne to enlighten our world, which euery cloud dimmeth, and hideth from our eies: but, the father of lights (in reſpect of whome, all the bright ſtarres of heauen are but as the ſnuffe of a dim candle) ſhines into his pit, & the preſence of his glorious Angels make that an Heauen to him, which the world purpoſed as an Hel of diſcomfort. What *walls* can keep out that infinite Spirit, that filles al thinges? What *darkeneſſe* can bee where the God of this ſunne dwelleth? what *ſorow* where he comforteth? Am I wandring in baniſhment? Can I go whither God is not? what ſea can diuide betwixt him and me? then would I feare exile, if I could bee driuen away aſwell from God, as my country. Now he is as much in all earthes: His title is alike to all places; and mine in him: His ſun ſhines to me; his ſea

Pompon. Alger. Fox Martyr.

ſea or earth beares mee vp; his preſence cheareth mee, whither ſoeuer I goe. Hee cannot bee ſayde to flitte, that neuer changeth his Hoſt. He aloue is a thouſand companions; hee alone is a world of friends. That man neuer knew what it was to be familiar with God, that complaines of the want of home, of friends, of companions; while God is with him. Am I contemned of the world? It is inough for me, that I am honored of God: of both, I cannot. The world would loue me more, if I were leſſe friends with God. It cannot hate me ſo much, as God hates it. *What care I to be hated of them, whom God hateth?* He is vnworthy of Gods *fauor*, that cannot thinke *it* happyneſſe enough without the worlds. How eaſie is it for ſuch a man, whiles the world diſgraces him, at once to ſcorne and pitty it, that it cannot think nothing more contemptible then it ſelfe? I am empoueriſhed with loſſes: That was neuer throughly good, that may be loſt. My riches will not leeſe me: yea, tho I forgoe all, to my skin, yet haue I not loſt any part of my wealth. For, if he be rich that hath ſomething; how rich is he, that hath the maker and owner of all things! I am weake and diſeaſed in body: Hee cannot miſcarry, that hath his Maker, for his Phiſician. Yet, my ſoule (the better parte) is ſound; for, That cannot bee weake, whoſe ſtrength God is. How many are ſicke in that, & complain not! I can be content to be let blood in the arme or foot, for the curing of the head or heart. The health of the principall part is more ioye to mee, than it is trouble to dee diſtempered in the inferiour. Let me know that God fauours me: then I haue *libertie* in Priſon, *home* in Baniſhment, *honor* in Contempt, in Loſſes *wealth*, *health* in Infirmitie, *life* in Death; & in al theſe happineſſe: And (ſurely) if our perfect fruition of GOD be our complete heauen: it muſt meede be, that our inchoate conuerſing with him is our heauen imperfectly, and the entrance into the other: which (mee thinkes) differs from this, not in the kinde of it, but in degree. For the continuation of which happy ſocietie (ſith ſtrangeneſſe looſeth acquaintance and breedeth neglect) on our part muſt be a dayly renuing of heauenly familiaritie, by ſeeking him vp, euen with the contempt of all inferiour diſtraction; by talking with him in our ſecret inuocations; by hearing his conference with vs; and by mutuall entertainment of each other in the ſweete diſcourſes of our daily meditations. He is a ſullen and vnſociable friend that wants words. God ſhall take no pleaſure in vs if we bee ſilent. The heart that is full of loue cannot but haue a buſie tongue. All our talke with God is either Suites or Thankes. In them the chriſtian heart powrs out it ſelf to his maker; and would not change this priuiledge for a world. All his annoyances, al his wants, al his diſlikes are poured into the boſome of his inuiſible friend; who likes vs ſtil ſo much more as we aske more, as we complaine more. Oh the eaſy & happy recourſe that the poore ſoule hath to the hie throne of heauen! We ſtay not for the holding out of a golden ſcepter, to warne our admiſion, before which our preſence ſhould be preſumption and death. No houre is vnſeaſonable, no perſon

too bale, no words too homely, no fact too hard, no importunity too great. We ſpeak familiarly, we are heard, anſwered, comforted. Another while God interchangeably ſpeakes vnto vs by the ſecret voice of his ſpirit; or by the audible ſound of his word, wee heare, adore, anſwere him; By both which the minde ſo communicates it ſelfe to God, and hath God ſo plentifully communicated vnto it, that hereby it growes to ſuch an habite of heauenlyneſſe, as that now it wants nothing but diſſolution, of full glory.

Sect. 23.

The ſubordinate rules of Tranquillity.

1. For Actions.

OVt of this maine ground once ſetled in the heart (like as ſo many riuers from one common ſea) flowe thoſe ſubordinate reſolutions, which wee require as neceſſarie to our peace, whether in reſpect of our actions, or our eſtate. For our actions, there muſt bee a ſecret vowe paſſed in the ſoule both of conſtant refraining from whatſoeuer may offend that maieſty wee reſt vpon; and aboue this, of true and Canonicall obedience to God, without all care of difficultie, and in ſpight of all contradictions of nature. Not out of the confidence of our owne power: Impotent men, who are we, that wee ſhould either vow or performe? But as he ſaid; giue what thou bidſt, & bid what thou wilt. Hence the courage of *Moſes* durſt venture his hand to take vp the crawling and hiſſing Serpent. Hence *Peter* durſt walke vpon the Pauement of the waues. Hence that Heroicall ſpirit of *Luther* (a man made of mettall fit for ſo great a worke) durſt reſolue and profeſſe to enter into that fore-warned citie, though there had beene as many diuelles in their ſtreetes, as tiles on their houſes. Both theſe vowes as wee once ſolemnly made by others; ſo, for our peace wee muſt renewe in our ſelues. Thus the experienced minde both knowing that it hath mette with a good friend, and withall what the price of a friend is; cannot but bee carefull to retaine him, and wary of diſpleaſing, and therefore to cut off all dangers of variance, voluntarily takes a double oath of alleageance of it ſelfe to GOD; which neither benefit ſhall induce vs to breake, if wee might gaine a world, nor feare vrge vs thereto, tho wee muſt looſe our ſelues: The wauering heart that findes continuall combates in it ſelfe betwixt Pleaſure and Conſcience, ſo equally matched that neither gets the day, is not yet capable of peace; and whether euer ouercommeth, is troubled both with reſiſtance and victorie. Barren *Rebecca* found more eaſe, then when her twins ſtruggled in her wombe: If *Iacob* had beene there alone, ſhee had not complained of that painefull contention: One while Pleaſure holds the forte, and Conſcience aſſaults it; which when it hath entered at laſt by ſtrong hand, after many batteries of iudgements denounced; ere long pleaſure either corrupts the watch, or by ſome cunning ſtratagem, findes way

way to recouer her first hold. So, one part is euer attempting, and euer resisting. Betwixt both, the heart cannot haue peace, because it resolues not; For while the soule is held in suspense, it cannot inioy the pleasure it vseth; because it is halfe taken vp with feare; Onely a strong and resolute repulse of pleasure is truly pleasant; For therin the Conscience (filling vs with heauenly delight) maketh sweet Triumphes in itselfe; as being now the Lord of his own dominions and knowing what to trust to. No man knowes the pleasure of this thought, I haue done well, but hee that hath felt it: and hee that hath felt it, contemns all pleasure to it. It is a false slander rayled on Christianity, that it maketh men dumpish & melancholicke: for therefore are wee heauie, because wee are not enough Christians. Wee haue religion enough to mislike pleasures; not enough to ouercome them; But if wee bee once conquerours ouer our selues and haue deuoted our selues wholly to GOD, there can be nothing but heauenly mirth in the soule. Loe here ye Philosophers, the true musick of heauen, which the good heart continually beareth, and answeres it in the iust measures of ioye. Others may talke of mirth as a thing they haue heard of; or vainely fancied; Onely the Christian feeles it; and in comparison thereof scorneth the idle ribaldish, and scurrilous mirth of the profane.

Sect. 24.

3. Rule for our Actions.

AND this resolution which wee call for, must not onely exclude manifestly euill actions, but also doubting and suspension of minde in actions suspected, and questionable; wherein the iudgement must euer giue confident determination one way. For this tranquillitie consisteth in a steadinesse of the minde: and how can that vessell which is beaten vpon, by contrary waues and windes (and tottereth to either part) be said to keep a steady course? Resolution is the onely mother of securitie. For instance; I see, that Vsurie which was wont to bee condemned for no better then a Legall theft, hath now obtained (with many) the reputation of an honest trade; and is both vsed by many, and by some defended. It is pittie that a bad practise should find any learned or religious Patron. The summe of my patrimonie lieth dead by mee, sealed vppe in the bagge of my father: my thriftier friends aduise mee to this easy and sure improuement. Their counsel & my gaine preuaile; my yearely sums com in with no cost but of time, wax, parchment; my estate likes it well: better then my conscience; which tels me still he doubts my trade is too easie to be honest: Yet I continue my illiberal course not without some scrupule & contradiction: so as my feare of offence hinders the ioy of my profit, and the pleasure of my gaine, hartens mee against the feare of iniustice; I would be rich with ease; & yet I wold not be vncharitable, I would not be vniust. All the while I liue in vnquiet doubts, & distra-

ction; Others are not ſo much entangled in my bonds, as I in my owne. At laſt that I may bee both iuſt and quiet, I conclude to refeare this caſe wholly to the ſentence of my inward Iudge, the *Conſcience*: the Aduocats *Gaine* and *Iuſtice* pleade on either part at this barre with doubtfull ſucceſſe. *Gaine* informes the Iudge of a new and nice diſtinction of toothleſs, and biting intereſt, and brings preſidents of particular caſes of vſury ſo farre from any breach of charity or iuſtice, that both parts therein confeſſe themſelues aduantaged: *Iuſtice* pleads euen the moſt toothleſſe vſurie to haue ſharpe gummes, and finds in the moſt harmleſſe and profitable practiſe of it, an inſenſible wrong to the common bodie; beſides the infinit wracks of priuate eſtates. The weake Iudge ſuſpends in ſuch probable allegations, and demurreth; as being ouercome of both, and of neither part: & leaues me yet no whit more quiet, no whit leſſe vncertain. I ſuſpend my practiſe accordingly; being ſure it is good not to doe, what I am not ſure is good to be done: and now *Gaine* ſolicites mee as much as iuſtice did before. Betwixt both I liue troubleſomely: Nor euer ſhall do other, till (in a reſolute deteſtation) I haue whipped this euill merchant out of the Temple of my heart. This rigour is my peace. Before I could not be well, either full or faſting. Vncertaintie is much paine, euen in a more tollerable action. Neither is it (I thinke) eaſie to determine, whether it be worſe to doe a lawfull acte with doubting, or an euill with reſolution; Since that which in it ſelfe is good, is made euill to me by my doubt: and what is in nature euill, is in this one point not euill to mee, that I doe it vpon a verdict of a Conſcience: ſo now my iudgement offends in not following the truth; I offend not in that I follow my iudgement: Wherein if the moſt wiſe God had left vs to roue onely according to the aime of our owne coniectures, it ſhould haue beene leſſe faultie to bee *Sceptickes* in our actions, and either not to iudge at all, or to iudge amiſſe: but now that hee hath giuen vs a perfect rule of eternall equitie, and truth, whereby to direct the ſentences of our iudgement: that vncertaintie which alloweth no peace to vs, will afforde vs no excuſe before the tribunall of heauen: wherefore, then onely is the heart quiet, when our actions are grounded vpon iudgement and our iudgement vpon truth.

Sect. 25.

Rules for eſtate 1. Reliance vpō the prouidence of God.

FOr his eſtate the quiet minde muſt firſt rolle it ſelfe vpon the prouidence of the higheſt. For, whoſoeuer ſo caſts himſelfe vpon theſe outward things that in their proſperous eſtate he reioyceth, and (contrarily) is caſt downe in their miſcarriage; I knowe not whether hee ſhall find more vncertainty of reſt, or more certainty of vnquietneſſe; ſince hee muſt needs be like a light vnballaced veſſell, that riſes and falles with euery waue, and depends only on the mercie of winde and water: But

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who relies on the inculcable decree, and all seeing prouidence of God, (which can neither bee crossed with second thoughts, nor with euents vnlooked for,) layes a sure ground of *Tranquillitie*. Let the world tosse how it list, and vary it selfe (as it euer doth) in stormes and calmes; his rest is pitched aloft, aboue the sphere of changeable mortalitie. To begin is harder then to prosecute: What counsell had God in the first moulding of thee in the wombe of thy mother? what ayde shall hee haue in repairing thee from the womb of the earth? and if hee could make, and shall restore thee without thee, why shall hee not much more (not without thy indeuour) dispose of thee? Is God wise enough to guide the heuens & to produce all creatures in their kindes & seasons? and shal he not be able to order thee alone? Thou sayest I haue friends, and (which is my best friend) I haue wealth to make both them and mee; and wit to put both to best vse. O the broken reedes of humane confidence! who euer trusted on friends that could trust to himselfe? *Who euer was so wise, as not sometimes to bee a foole in his owne conceit? oft times in the conceit of others?* Who was euer more discontent, then the wealthy? *Friends* may be false: *Wealth* cannot but bee deceitfull: *Wit* hath made many fooles. Trust thou to that, which (if thou wouldest) cannot faile thee: *Not that thou desirest shall come to passe; but, that which GOD hath decreed.* Neither thy feares, nor thy hopes, nor Vowes shall either forslowe or alter it. The vnexperienced passenger, when hee sees the vessell goe amisse or too farre, layes fast hold on the contrarie part, or on the Mast for remedie: the Pilot laughs at his follie; knowing, that (what euer he labors) the barke will goe, which waye the winde and his sterne directeth it. Thy goods are embarked: Now, thou wishest a direct North-wind to driue thee to the *Strayts*; and then a West, to frunne in: and now, when thou hast emptyed and laded againe, thou call'st as earnestlie for the South, and South-east, to returne; and lowrest, if all these answere thee not: As if heauen and earth had no thing else to doe, but to wayte vpon thy pleasure; and serued onely, to bee commanded seruice by thee. Another that hath contrary occasions, asks for windes quite opposite to thine. He that sits in heauen, neither fits thy fancy nor his: but bids his winds spet sometimes in thy face; sometimes to fauour thee with a side blast; sometimes, to be boistrous; other whiles, to be silent, at his own pleasure. Whether the Mariner sing or curse, it shall goe, whither it is sent. Striue, or lye still, thy Destiny shall run on; and what must be, shall be: Not, that we should hence exclude benefit of Meanes (which are alwayes necessarily included in this wise preordination of all things) but perplexity of cares, and wrestling with prouidence. Oh, the idle and ill-spent cares of curious men, that consulte with starres, and spirits, for their destinies, vnder colour of preuention! If it be not thy destiny; why wouldst thou know it, what needst thou resist it? If it bee thy destiny; why wouldst thou knowe that thou canst not preuent? That, which God hath decreed

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is already done in heauen; and must be done on earth. This kinde of expectation doth but haſten ſlow euills, and prolong them in their continuance: haſten them, not in their euent, but in our conceit. Shortly then, if thou ſwimmeſt againſt the ſtreame of this prouidence, thou canſt not eſcape drowning; euery waue turnes thee ouer, like a *Porkpiſce* before a tempeſt: But, If thou ſwimſt with the ſtreame, do but caſt thine armes abroade, thou paſſeſt with ſafetye, and with eaſe: it both beares thee vp, and carries thee on to the hauen (whither GOD hath determined thine ariuall) in peace.

Sect. 26.

The 2. rule for eſtate. A perſwaſion of the goodnes and fitnes of it for vs.

NExt to this, the mind of the vnquiet man muſt bee ſo wrought by theſe former reſolutions, that it be throughly perſwaded, The eſtate wherin hee is, is beſt of all; if not in it ſelfe, yet to him: Not out of pride; but, out of contentment: Which whoſoeuer wanteth, cannot but bee continuallie vexed with enuie, and racked with ambition. Yea, if it were poſſible to bee in heauen without this, he could not bee happy. For, It is as impoſſible, for the minde at once to long after, and enioye, as for a man to feede and ſleepe at once. And this is the more to bee ſtriuen for, becauſe wee are all naturally prone to afflict our ſelues with our owne frowardnes; ingratefully contemning al we haue, for what we would haue Euen the beſt of the Patriarks could ſay, O Lord what wilt thou giue me, ſince I goe childeleſſe: The bondman deſires, now, nothing but liberty: that alone would make him happy. Once free (forgetting his former thought) he wiſhes ſome wealth, to make vſe of his freedome; and ſaies, it were as good bee ſtraited in place as inabilitie. Once rich, hee longeth after nobilitie, thinking it no praiſe, to be a wealthy peaſant. Once noble, hee begins to deeme it a baſe matter, to be ſubiect: nothing can now content him, but a crowne. Then it is a ſmal matter to rule, ſo long as he hath but little dominions, and greater neighbours. Hee would therfore bee an vniuerſal Monarch: whither then? ſurely, it vexeth him as much, that the earth is ſo ſmall a globe, ſo little a mole-hill; and that there are no more worlds to conquer. And, now that hee hath attained the hyeſt dignity among men, hee would needs bee a God, conceits his immortality, erects temples to his owne name, commaunds his dead Statues to bee adored, and (not thus contented) is angry that he cannot commaund heauen, and controll nature. O vaine fooles! whither doth our reſtleſſe ambition climbe? What ſhall bee at length the period of our wiſhes? I could not blame theſe deſires, if contentment conſiſted in hauing much: but, now that He onely hath much, that hath contentment, (and that is as eaſilie obtained in a lowe eſtate,) I can account of theſe thoughts, no better then proudly fooliſh. Thou art poore? What difference is there betwixt a greater man and thee? ſaue that he doth his buſineſſes

ſineſſes by others; thou doeſt them thy ſelfe. Hee hath *Caters, Cookes, Bayliues, Stewards, Secretaries*, and all other officers for his ſeuerall ſeruices: thou prouideſt, dreſſeſt, gathereſt, receiueſt, expendeſt, writeſt for thy ſelfe. His patrimonie is large; thine earnings ſmall. If *Briareus* feede fiftie bellies with his hundreth hands; what is he the better, then he that with two hands feedeth one? Hee is ſerued in ſiluer: thou, in veſſel of the ſome colour, of leſſer price; as good for vſe, tho not for value. His diſhes are more daintie, thine as wel reliſhed to thee, and no leſſe wholeſome. He eates oliues; thou garlicke: hee miſlikes not more the ſmell of thy ſauce, then thou doeſt the taſt of his. Thou wanteſt ſomewhat that he hath: he wiſheth ſomething which thou haſt, and regardeſt not. Thou couldſt be content to haue the rich mans purſe, but his gout thou wouldſt not haue: Hee would haue thy health; but not thy fare. If wee might picke out of all mens eſtates, that which is laudable, omitting the inconueniences; we wold make our ſelues complete: but if we muſt take all together, we ſhold perhaps little aduantage our ſelues with the change. For, the moſt wiſe GOD hath ſo proportion'd out euerie mans condition, that hee hath ſome inſt cauſe of ſorrow inſeparablie mixed with other contentments: and hath allotted, to no man liuing, an abſolute happineſſe without ſome griefuances; nor, to any man ſuch an exquiſite miſerie, as that he findeth not ſomewhat wherein to ſolace himſelfe: the weight whereof varies, according to our eſtimation of them. One hath much wealth; but no childe to inherit it: he enuies at the poore mans fruitfulneſſe, which hath many heires, and no lands; and could be content, with all his abundance to purchaſe a ſucceſſour of his owne loynes. Another hath many children, little maintenance: he commendeth the careleſs quietnes of the barren; and thinks, fewer mouthes and more meate would do better. The labouring man hath the bleſſing of a ſtrong body, fit to digeſt any fare, to indure any labour: yet, he wiſheth himſelfe weaker, on condition hee might bee wealthier. The man of nice education hath a feeble ſtomach; and (raſping ſince his laſt meal) doubts, whether he ſhould eate of his beſt diſh, or nothing: this man repines at nothing more, than to ſee his hungry plowman feed on a cruſt; and wiſheth to change eſtates, on condition hee might change bodies with him. Say, that God ſhold giue thee thy wiſh: what wouldſt thou deſire? Let me (thou ſayeſt) be wiſe, healthful, rich, honorable, ſtrong, learned, beautifull, immortall. I know, thou loueſt thy ſelf ſo well, that thou canſt wiſh al theſe and more: But, ſay that God hath ſo ſhared out theſe gifts (by a moſt wiſe and iuſt diſtribution) that thou canſt haue but ſome of theſe, perhaps but one; Which wouldeſt thou ſingle out for thy ſelfe? Any thing, beſide what thou haſt: If learned thou wouldeſt be ſtrong; if ſtrong, honorable; if honorable, long-liued: Some of theſe thou art already. Thou foole! cannot God chooſe better for thee, then thou for thy ſelf? In other matches thou truſteſt the choyce of a skilfuller chapman: when thou ſeeſt a goodlie horſe

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in the faire (tho his ſhape pleaſe thine eye well) yet thou dareſt not buy him, if a cunning horſe-maſter ſhall tell thee he is faultie; and art willing to take a plainer and ſounder, on his commendation, againſt thy fancie: How much more ſhould we in this caſe, allow his choyce that cannot deceiue vs; that cannot be deceiued? But, thou knoweſt that other thou deſireſt, to bee better then what thou haſt: Better perhaps for him that hath it: not better for thee. Liberty is ſweet and profitable to thoſe that can vſe it: But, fetters are better for the frantick man. Wine is good nouriſhment for the healthfull; poyſon to the agu[illegible]. It is good for a ſound bodie, to ſleepe in a whole skin: but, he that complaines of ſwelling ſores, canot ſleep till it be broken. Hemlocke to the goat, and ſpiders to the monky turne to good ſuſtenance; which, to other creatures are accounted deadly. As in diets ſo in eſtimation of good and euil, of greater and leſſer good, there is much variety. All palates commend not one diſh; and what one commends for moſt delicate, another reiects for vnſauory. And if thou know what diſh is moſt pleaſant to thee, thy Phyſician knowes beſt which is wholeſome. Thou [illegible]ſt follow thine appetite too much; and, (as the French haue in the [illegible]uerb) wou[illegible] dig thy owne graue with thy teeth: thy wiſe phyſician ouerſees and ouerrules thee. Hee ſees, if thou wert more eſteemed, thou wouldſt bee proude; If more ſtrong, Licentious; if richer, couetous; if health-fuller more ſecure: But thou thinkeſt not thus hardly of thy ſelfe. Fond man! what knoweſt thou future things? belieue thou him, that onely knowes what would bee, what will bee. Thou wouldeſt willingly goe to heauen: what better guide canſt thou haue, than him that dwels there? If hee lead thee through deepe ſloughes, and brackie thickets; know, that hee knowes this the neerer way, though more comberſome. Can there be, in him, any want of wiſedome, not to foreſee the beſt? Can there be any want of power, not to effect the beſt? Any want of loue not to giue thee what he knowes is beſt? How canſt thou then faile of the beſt? Since what his Power can doe, and what his wiſedome ſees ſhould be done, his Loue hath done, becauſe all are infinite. He willeth not thinges, becauſe they are good: but, they are good, becauſe he wills them. Yea, if ought had beene better, this had not been. GOD willeth what hee doth: and, if thy will accord not with his, whether wilt thou condemne of imperfection?

Sect. VI.

The concluſiō of the whole.

I Haue chalked out the way of Peace: What remayneth, but that wee walke along in it? I haue conducted my reader to the Mine, yea to the mint of Happines; and ſhewed him thoſe glorious heapes, which may eternally enrich him. If (now) he ſhall goe away with his hands and skirt emptie

emptie; how is he but woorthy of a miſerable want? Who ſhall pitty vs, while we haue no mercy on our ſelues? wilfull diſtreſſe hath neither remedy nor compaſſion. And, to ſpeake freely, I haue oft wondred at this painfull folly of vs men, who in the open view of our peace (as if wee were condemned to a neceſſary and fatal vnquietnes, liue vpon our owne rack, finding no more ioy then if wee were vnder no other hands, but our executioners. One droupeth vnder a fained euill, another augments a ſmall ſorrow through impatience, another drawes vpon himſelfe an vncertaine euill through feare; one ſeeks true contentment, but not inough, another hath iuſt cauſe of ioy, and perceiues it not: One is vexed for that his grounds of ioy are matched with equall gricuances; another cannot complaine of any preſent occaſion of ſorow, yet liues ſullenly, becauſe he finds not any preſent cauſe of comfort; one is haunted with his ſinne, another diſtracted with his paſſion: Amongſt all which he is a miracle of all men, that liues not ſome waye diſcontented. So we liue not while we doe liue, onely for that we want either wiſedome, or wil, to huſband our liues to our owne beſt aduantage. O the inequality of our cares! Let riches or honour bee in queſtion, we ſue to them, we ſeeke for them with importunity, with ſeruile ambition: Our paines need no ſolicitor; Yea, there is no way wrong that leads to this end: We abhorre the patience to ſtay till they inquire for vs. And if euer (as it rarely happens) our deſert and woorthines winnes vs the fauour of this profer, wee meete it with both handes, not daring with our modeſt denyalls to whet the inſtancy, and double the intreaties of ſo welcome ſuiters; Yet lo, here the onely true and precious riches, the hyeſt aduancement of the ſoule, peace and happines, ſeekes for vs, ſues to for acceptation; our anſweres are coy and ouerly, ſuch as we giue to thoſe clients that looke to gaine by our fauours. If our want were through the ſcarcitye of good, wee might yet hope for pitty to eaſe vs: but now that it is through negligence, and that wee periſh with our hands in our boſome, wee are rather worthy of ſtripes, for the wrong wee doe our ſelues, then of pittie for what we ſuffer. That we may and will not, in opportunity of hurting others, is noble and Chriſtian: but in our owne benefit ſluggiſh, and ſauoring of the worſt kinde of vnthriftines.

Sayeſt thou then, this peace is good to haue, but hard to get? It were a ſhamefull neglect that hath no pretence: Is difficultly ſufficient excuſe to hinder thee from the purſuit of riches, of preferment, of learning, of bodily pleaſures? Art thou content to ſit ſhrugging in a baſe cottage, ragged, famiſhed, becauſe houſe, clothes, and food will neither be had without mony, nor mony without labour, nor labour without trouble and painfulnes? Who is ſo mercifull, as not to ſay that a whip is the beſt almes for ſo lazie and wilful need? Peace ſhould not be good, if it were not hard: Goe, and by this excuſe ſhutte thy ſelf out of heauen at thy death, and liue miſerably till thy death, becauſe the good of both worlds is hard to compaſſe.

compaſſe. There is nothing but miſery on earth and hell below, that thou canſt com to without labour; And if we can be content to caſt away ſuch immoderate and vnſeaſonable paines vpon theſe earthly trifles, as to weare our bodies with violence, and to incroach vpon the night for time to get them; what madnes ſhall it ſeeme in vs not to afford a leſſe labour to that which is infinitly better, and which onely giues worth & goodnes to the other? Wherefore if wee haue not vowed enmity with our ſelues, if we be not in loue with miſerie and vexation, if wee bee not obſtinately careleſſe of our owne good; let vs ſhake off this vnthriftie, dangerous, and deſperate negligence, and quicken theſe dull hearts to a liuely and effectuall ſearch of what onely can yeeld them ſweet and abiding contentment; which once attayned, How ſhall wee inſult ouer euils, and bidde them do their worſt? How ſhall wee vnder this calme and quiet bay, laugh at the rough weather and vnſteadye motions of the world? How ſhal heauen and earth ſmile vpon vs, and wee on them; commanding the one, aſpiring to the other? How pleaſant ſhall our life be, while neither ioyes nor ſorrowes can diſtemper it with exceſſe? yea while the matter of ioye that is within vs, turnes all the moſt ſad occurrences into pleaſure? How deare and welcome ſhall our death bee, that ſhall but lead vs from one heauen to another, from peace to glory? Go now ye vaine and idle worldlings, and pleaſe your ſelues in the large extent of your rich Mannors, or in the homage of thoſe whome baſeneſſe of minde hath made ſlaues to your greatnes, or in the price and faſhions of your full wardrobe, or in the wanton varieties of your delicate gardens, or in your cofers full of red and white earth; or if there be any other earthly thing more alluring, more precious, enioy it, poſſeſſe it, and let it poſſeſſe you: Let me haue onely my peace; and let me neuer want it, till I enuie you.

FINIS.

THE ART OF DIVINE MEDITATION;

Exemplifyed with two large Patternes *of Meditation:*

The one of eternall life, as the end;
The other of Death, as the way.

Reuiſed and augmented.
By Ios. Hall.

AT LONDON,
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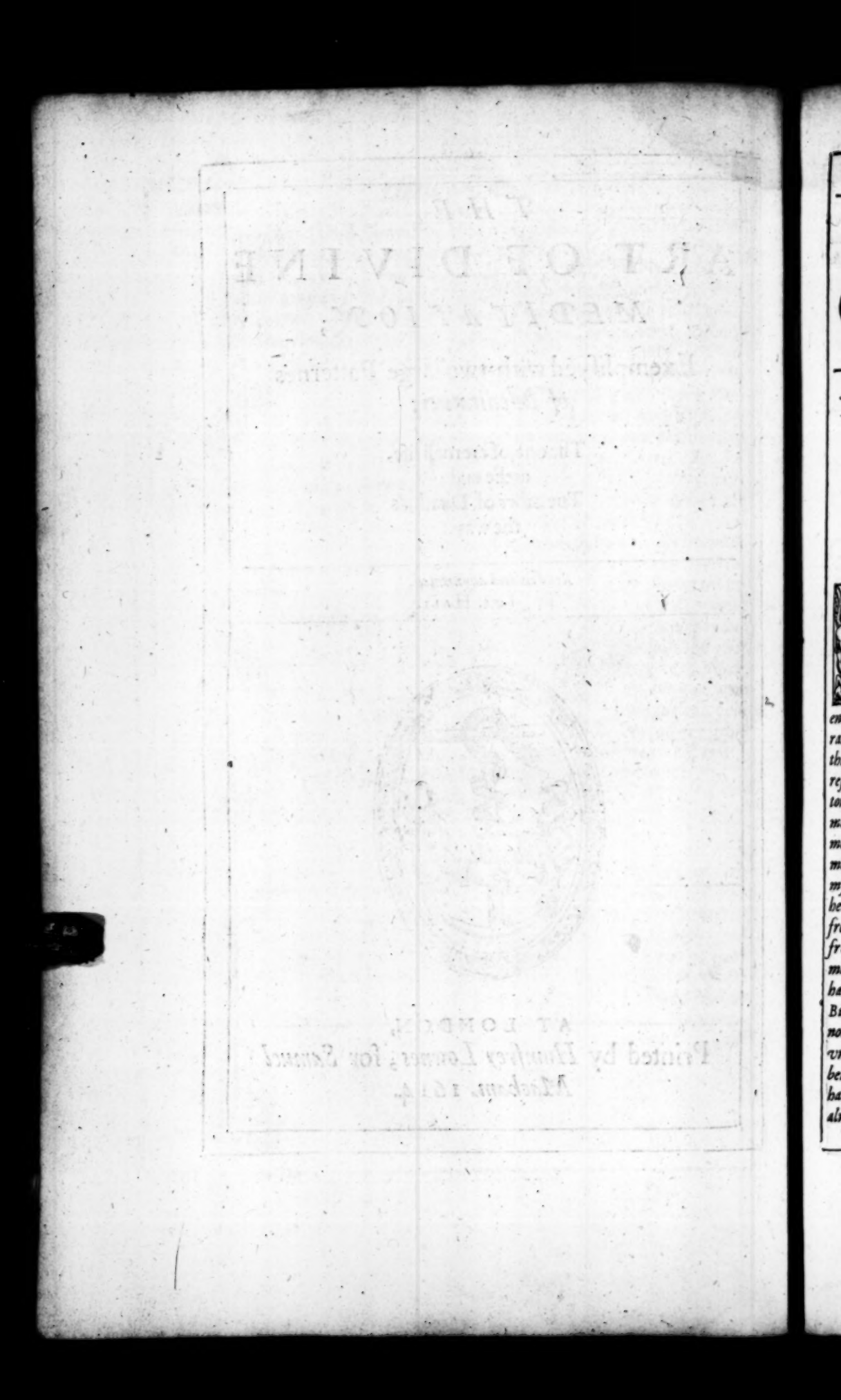

TO THE RIGHT WORSHIPFVLL, SIR

RICHARD LEA KNIGHT,

all increase of true honour with

God and men.

SIr, euer since I began to bestow my selfe vpon the common good, studying wherein my labours might bee most seruicable; I still found they could could bee no way so well improoued, as in that part which concerneth deuotion, and the practise of true pietie. For, on the side I perceiued the number of Polemicall bookes rather to breede then ende strifes; and those which are doctrinall, by reason of their multitude, rather to oppresse then satisfie the Reader; wherein, if wee write the same thinges, wee are indged tedious; if different, singular. On the other part, respecting the Reader, I sawe the braines of men neuer more stuffed, their tongues neuer more stirring, their hearts neuer more emptie, nor their handes more idle, Wherefore, after those sudden Meditations which passed me without rule, I was easily induced by their successe (as a small thing mooues the willing,) to send foorth this Rule of Meditation; and after my Heauen vpon earth *to discourse (although by waye of example) of heauen aboue. In this Arte of mine, I confesse to haue receiued more light from one obscure nameless Monke, which wrote some* 112. *yeares agoe, then from the directions of all other writers: I would his humility had not made him niggardly of his name, that wee might haue knowne whome to haue thanked. It had beene easie to haue framed it with more curiositie: But God and my soule knowe, that I made profite the scope of my labour, and not Applause: and therefore (to chuse) I wished rather to bee rude then vnprofitable. If now the simplicitie of any Reader, shall bereaue him of the benefite of my precepts, I know he may make his vse of my examples. Why I haue honored it with your name, I neede not giue account to the world; which alreadie knoweth your worth and deserts; and shall see by this, that I acknow-*

ledge them. Goe you on happily (according to the heauenly aduice of your Iunius *) in your worthie and glorious profession; still, bearing your selfe as one that knoweth vertue the truest nobilitie, and Religion the best vertue. The God whome you serue shall honour you with men, and crowne you in heauen. To his grace I humbly commend you: requesting you onely to accept the worke, and continue your fauour to the Author.*

Your Worships humbly deuoted,

Ios. Hall.

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THE ART OF DIVINE MEDITATION.

Cap. 1.

IT is not, I ſuppoſe, a more bold then profitable labour, after the indeuors of ſo many contemplatiue men, to teach the Art of Meditation: An heauenly buſineſſe, as any belongeth either to man or Chriſtian; and ſuch as wherby the ſoule doth vnſpeakeably benefite it ſelf. For by this doe we ranſacke our deepe & falſe hearts, finde out our ſecret enemies, buckle with them, expel them, arme our ſelues againſt their reentrance. By this, we make vſe of all good meanes; fit our ſelues to all good dueties; by this we deſcrie our weakeneſſe, obtaine redreſſe, preuent tentations, cheare vp our ſolitarines, temper our occaſions of delight; get more light vnto our knowledge, more heat to our affections, more life to our deuotion. By this we growe to be (as wee are) ſtraungers vpon earth; and, out of a right eſtimation of all earthly things, into a ſweete fruition of inuiſible comforts. By this, wee ſee our Sauiour with *Steuen*, wee talke with God as *Moſes*; and by this we are rauiſhed with bleſſed *Paul* into Paradiſe, and ſee that Heauen which wee are loath to leaue, which we cannot vtter. This alone is the remedy of ſecuritie and worldlineſs, the paſtime of Saints, the ladder of heauen, and in ſhort, the beſt improouement of Chriſtianitie. Learne it who can; and neglect it who liſt; hee ſhall neuer finde ioy, neither in God nor in himſelfe, which doeth not both knowe and practiſe it. And how euer of olde ſome hidden Cloyſterers, haue ingroſſed it to themſelues, and confined it within their Celles, who indeed profeſſing

The benefit & vſes of Meditation.

Which are vniuerſal to al chriſtiãs, & not to be appropriated to ſome profeſſions.

fessing nothing but contemplation, through their immunitie from those cares which accompany an actiue life, might haue the best leasure to this businesse; yet seeing there is no man so taken vp with action, as not sometimes to haue a free minde; and there is no reasonable minde so simple, as not to be able both to discourse somewhat, and to better it self by her secret thoughts; I deeme it an enuious wrong to conceale that from any, whose benefit may bee vniuersall. Those that haue but a little stocke, had neede to knowe the best rules of thrift.

Cap. 2.

The description and kinds of Meditation.

THe rather for that whereas our Diuine Meditation is nothing else but a bending of the minde vpon some spirituall obiect, through diuers formes of discourse, vntill our thoughts come to an issue: and this must needs be either Extemporall, and occasioned by outward occurrences offered to the mind; or Deliberate, and wrought out of our owne heart: which againe is either in matter of Knowledge, for the finding out of some hidden truth, and conuincing of an heresie by profound trauersing of reason, or in Matter of Affection, for the enkindling of our loue to God: the former of these two last, we sending to the Schooles and masters of Controuersies, search after the later; which is both of larger vse, and such as no Christian can reiect, as either vnnecessarie, or ouer-difficult. For, both euerie Christian had neede of fire put to his affections, and weaker iudgements are no lesse capable of this diuine heate, which proceedes not so much from reason, as from faith.

One saith (and I beleeue him) that Gods Schoole is more of Affection, than Vnderstanding: Both lessons verie needefull, very profitable; but for this age, especially the later: For, if there bee some that haue much zeale, little knowledge, there are more that haue much knowledge without zeale. And hee that hath much skill and no affection, may doe good to others by information of iudgement, but shall neuer haue thanke either of his owne hart or of God; who vseth not to cast away his loue on those, of whome he is but knowne, not loued.

Cap. 3.

Concerning meditation Extemporall.

OF Extemporall Meditation there may bee much vse, no rule: forasmuch as our conceipts herein varie according to the infinite multitude of obiects, and their diuers manner of proffering themselues to the mind; as also for the suddennesse of this act. Man is placed in this Stage of the world to viewe the

the seuerall natures and actions of the creature; To view them, not idly, without his vse, as they doe him: God made all these for man, and man for his owne sake. Both these purposes were lost, if man should let the creatures passe carelesly by him, onely seene, not thought vpon: Hee onely can make benefit of what he sees; which if hee doe not, it is all one, as if he were blind or brute. Whence it is, that wise *Salomon* putteth the sluggard to schoole vnto the Ant, and our Sauior sendeth the distrustfull to the Lilly of the field.

In this kinde was that Meditation of the Diuine Psalmist, which vpon the viewe of the glorious frame of the Heauens, was ledde to wonder at the mercifull respect GOD hath to so poore a creature as man. Thus our Sauiour tooke occasion of the water fetcht vp solemnely to the Altar, from the Well of *Shilo*, on the day of the great HOSANNAH, to meditate and discourse of the Water of life. Thus holy and sweet AVGVSTINE, from occasion of the water-course neere to his Lodging, running among the pebbles, sometimes more silently, sometimes in a baser murmure, and sometimes in a shriller note, entred into the thought and discourse of that excellent order which God hath setled in all these inferiour things. Thus that learned and heauenly soule of our late *Estye*, when wee sate together and heard a sweet consort of Musicke, seemed vpon this occasion carried vp for the time before-hand to the place of his rest, saying, not without some passion, What Musicke may we thinke there is in heauen? Thus lastly (for who knowes not that examples of this kind, are infinite?) that faithfull & reuerend *Deering*, when the Sunne shined on his face now lying on his death-bed, fell into a sweet Meditation of the glorie of God, and his approching ioy. The thoughts of this nature are not onely lawfull, but so behoouefull, that wee cannot omit them, without neglect of God, his creatures, our selues. The creatures are halfe lost if we onely employ them, not learne something of them: God is wronged if his creatures bee vnregarded; our selues most of all, if wee reade this great volume of the creatures, and take out no lesson for our instruction.

Cap. 4.

Cautions of extemporall Meditation.

WHerein yet caution is to be had, that our Meditations bee not either too farre fetcht, or sauoring of Superstition. Farre fetcht I cal those which haue not a faire & easie resemblance vnto the matter from whence they are raised; in which case our thoughts proue loose and heartlesse, making no memorable impression in the mind. Superstitious, when wee make choice of those grounds of Meditation, which are forbidden vs as Teachers of Vanitie; or imploy our owne deuises (though well grounded) to an vse

aboue their reach; making them vpon our owne pleasures not only furtherances, but parts of Gods worship; in both which, our Meditations degenerat, and growe rather perillous to the soule; Whereto adde, that the minde bee not too much cloyed with too frequent iteration of the same thought; which at last breedes a wearinesse in our selues, and an vnpleasantnesse of that conceit, which at the first entertainement promised much delight. Our nature is too readie to abuse familiaritie in any kinde: and it is with Meditations, as with Medicines; which with ouer-ordinarie vse, lose their Soueraignetie; and fill, in stead of purging. God hath not straited vs for matter, hauing giuen vs the scope of the whole world; so that there is no creature, euent, action, speech, which may not afoord vs new matter of Meditation. And that which we are wont to say of fine wittes, wee may as truely affirme of the Christian hart; that it can make vse of any thing. Wherefore as trauellers in a forreine countrey make euery sight a lesson; so ought wee in this our pilgrimage. Thou seest the heauen rolling aboue thine head in a constant and vnmoueable motion; the starres so ouerlooking one another, that the greatest shewe little, the least greatest, all glorious: the ayre full of the bottles of raine, or fleeces of snow, or diuers formes of fierie Exhalations: the Sea vnder one vniforme face, full of strange and monstrous shapes beneath; the earth so adorned with varietie of plants, that thou canst not but tread on many at once with euery foote; besides the store of creatures that flie aboue it, walke vpon it, liue in it: Thou idle Truant, doest thou learn nothing of so many maisters? hast thou so long read these capitall letters of Gods great booke, and canst thou not yet spell one word of them? The brute creatures see the same things, with as cleere, perhaps better eyes. If thine inward eyes see not their vse, as well as thy bodily eyes their shape, I know not whether is more reasonable, or lesse brutish.

Cap. 5.

Of Meditation deliberate.

Wherein first, The qualities of the person.

Of whome is required: First, that he be pure from his sinnes.

DEliberat Meditation is that wee chiefely inquire for; which both may be well guided, and shall be not a little furthered by precepts; part wherof the labors of others shal yeeld vs, & part the plainest mistresse, Experience: Wherin order requires of vs first the qualities of the person fit for meditation; then the circumstances, maner and proceedings of the worke.

The hill of Meditation may not bee climbed with a profane foot; but as in the deliuery of the lawe so here, no beast may touch Gods hill lest he die: only the pure of heart haue promise to see God: sinne dimmeth and dazeleth the eie that it cannot behold spirituall things: The gard of heauenly Souldiers was about *Elishaes* seruant before; hee saw them not before, through the scales of his infidelity. The soule must therefore bee purged

purged, ere it can profitably meditate. And as of old they were wont to ſearch for, and thruſt out malefactors from the preſence, ere they went to ſacrifice, ſo muſt wee our ſins, ere we offer our thoughts to God. Firſt, ſaith *Dauid*, I will waſh my hands in innocency, then I wil compaſs thine altar. Whereupon not vnfitly did that worthie Chauncellour of *Paris*, make the firſt ſtaire of his Ladder of Contemplation, *Humble Repentance*. The cloth that is white, (which is wont to bee the colour of innocencie) is capable of any Dye; the blacke, of none other: Not that wee require an abſolute perfection (which as it is incident vnto none, ſo if it were, would exclude all neede and vſe of Meditation) but rather an honeſt ſinceritie of the heart, not willingly ſinning, willingly repenting when wee haue ſinned: which whoſo findes in himſelfe, let him not thinke any weaknes a lawfull barre to Meditation. Hee that pleades this excuſe, is like ſome ſimple man, which being halfe ſtarued with cold, refuſeth to come neere the fire, becauſe hee findeth not heate enough in himſelfe.

Cap. 6.

NEither may the ſoule that hopeth to profit by Meditation, ſuffer it ſelfe for the time intangled with the world; which is all one, as to come to GODs flaming buſh on the hill of viſions, with our ſhooes on our feete. Thou ſeeſt the birde, whoſe feathers are limed, vnable to take her former flight: ſo are wee, when our thoughtes are clinged together by the world, to ſoare vp to our heauen in Meditation. The payre of brothers muſt leaue their nets if they will follow Chriſt; *Eliſha*, his oxen, if hee will attend a Prophet: It muſt bee a free and a light minde that can aſcend this Mount of Contemplation, ouercomming this height, this ſteepeneſſe: Cares are an heauie lode, and vneaſie; theſe muſt be laid downe at the bottome of this hill, if wee euer looke to attaine the top. Thou art loaded with houſhold-cares, perhaps publike; I bid thee not caſt them away: euen theſe haue their ſeaſon, which thou canſt not omit without impietie: I bid thee lay them downe at thy Cloſet doore, when thou attempteſt this worke: Let them in with thee, thou ſhalt find them troubleſome companions, euer diſtracting thee from thy beſt errand: thou wouldeſt thinke of heauen; thy Barne comes in thy way, or perhaps thy Count book, or thy Coffers, or it may be thy mind is before hand trauelling vpon the morrowes iourney. So while thou thinkeſt of many things, thou thinkeſt of nothing; while thou wouldeſt goe many wayes, thou ſtandeſt ſtill. And as in a crowde, while many preſſe forward at once through one doore, none proceedeth: ſo when variety of thoughts tumultuouſly throng in vpon the minde, each prooueth a barre to the other, and all an hinderance to him that entertaines them.

Secondly that he be free from worldly thoughts.

Cap. 7.

Thirdly, that he be constant: and that, First.

AND as our Clyent of Meditation must both bee pure and free in vndertaking this taske, so also constant in continuing it; Constant both in time and in matter: both in a set course and houre reserued for this worke, and in an vnwearied prosecution of it once begunne. Those that meditate by snatches and vncertaine fits, when onely all other employments forsake them, or when good motions are thrust vpon them by necessitie, let them neuer hope to reach to any perfection. For, those feeble beginnings of luke-warme grace, which are wrought in them by one fitte of serious Meditation, are soone extinguished by intermission, and by mis-wonting perish: This dayes meale (tho large and liberall) strengthens thee not for to morrow: the body languisheth if there bee not a dayly supply of repast. Thus feede thy soule by Meditation; Set thine houres and keepe them, and yeeld not to an easie distraction. There is no hardnesse in this practise, but in the beginning; vse shall giue it not ease onely, but delight. Thy companion entertaineth thee this while in louing discourses, or some inexpected businesse offers to interrupt thee. Neuer any good worke shall want some hinderance: Either breake through the lettes, except it be with inciuility or losse; or, if they bee importunate, pay thy selfe the time that was vnseasonably borrowed; and recompence thine omitted houres with the double labours of another day: For thou shalt finde, that deferring breedes (beside the losse) an indisposition to good; So that what was before pleasant to thee, being omitted, to morrow growes harsh; the next day vnnecessarie; afterwards odious. To day thou canst, but wilt not; to morrow thou couldest, but listest not; the next day thou neither wilt nor canst bend thy mind on these thoughts. So I haue seene friends that vpon neglect of dutie growe ouerly: vpon ouerlinesse, strange; vpon strangenes, to vtter defiance. Those whose very trade is Diuinitie (mee thinks) should omit no day without his line of Meditation: those which are secular men, not many; remembring that they haue a common calling of Christianitie to attend, aswell as a speciall vocation in the world: and that other being more noble and important, may iustly challenge both often and diligent seruice.

Cap. 8.

Secondly that he be Constant in the continuance.

AND as this Constancie requires thee to keepe day with thy selfe, vnlesse thou wilt prooue bankrupt in good exercises; so also that thy minde should dwell vpon the same thought without flitting, without wearinesse, vntill it haue attained

to

to some issue of spirituall profit: Otherwise it attempteth much, effecteth nothing. What auaileth it to knock at the doore of the heart, if we depart ere wee haue an answere? What are wee the warmer if wee passe hastily along by the heart; and stay not at it? Those that doe onely trauell through *Africke* become not Blackemores: but those which are borne there, those that inhabite there. Wee account those damosels too light of their loue, which betroth them selues vpon the first sight, vpon the first motion: and those wee deeme of much price, which require long and earnest soliciting. Hee deceiueth himselfe that thinketh grace so easily wonne; there must bee much suite and importunitie ere it will yeeld to our desires: Not that wee call for a perpetuitie of this labour of Meditation; Humane frailty could neuer beare so great a toyle. Nothing vnder heauen is capable of a continuall motion without complaint: It is inough for the glorified spirits aboue, to bee euer thinking, and neuer wearie: the minde of man is of a strange metall; if it be not vsed, it rusteth; if vsed hardly, it breaketh: briefly, is sooner dulled than satisfied with a continuall meditation: whence it came to passe, that those ancient Monks who intermeddled bodily labour with their contemplations, proued so excellent in this diuine busines; when those at this day, which hauing mewd & mured vp themselues from the world, spend themselues wholly vpon their beads and Crucifixe, pretending no other work but meditation, haue colde hearts to God, and to the world shew nothing but a dull shadow of deuotion: for that, if the thoughts of these latter were as diuine as they are superstitious; yet being, without all interchangeablenes, bent vpon the same discourse, the minde must needes growe wearie, the thoughts remisse and languishing, the obiects tedious: while the other refreshed themselues with this wise varietie, employing the hands, while they, called of the mind, as good Comedians so mixe their parts, that the pleasantnes of the one, may temper the austerenes of the other; whereupon they gained both inough to the body, and to the soule more than if it had bin all the while busied.

Besides, the excellencie of the obiect letteth this assiduity of meditation, which is so glorious, that like vnto the Sunne, it may abide to haue an eye cast vp to it for a while, will not bee gazed vpon; whosoeuer ventureth so farre, loseth both his hope and his wits. If wee hold with that blessed *Monica*, that such like cogitations are the foode of the minde, yet euen the minde also hath her satietie, and may surfet of too much. It shall bee sufficient therefore, that wee perseuere in our Meditation without any such affectation of perpetuitie, and leaue without a light fickleneſſe; making alwayes not our houre-glasse, but some competent increase of our deuotion, the measure of our continuance; knowing, that as for heauen, so for our pursuite of grace, it shall auaile vs little to haue begunne well, without perseuerance: and withall that the Soule of man is not

alwaies in the like disposition: but sometimes is longer in setling through some vnquietnesse, or more obstinate distraction; sometimes heauier, and sometimes more actiue, and nimble to dispatch. * *Gerson* (whose authoritie I rather vse, because our aduersaries disclaim him for theirs) professeth, hee hath been sometimes foure houres together working his heart, ere hee could frame it to purpose: A singular patterne of vnwearied constancie, of an vnconquerable spirit; whome his present vnfitnesse did not so much discourage, as it whetted him to striue with himselfe till hee could ouercome. And surely other victories are hazardous, this certaine, if wee will persist to striue: other fights are vpon hope, this vpon assurance; whiles our successe dependeth vpon the promise of God which cannot disappoint vs. Persist therefore, and preuaile; persist till thou hast preuailed: so that which thou beganst with difficultie, shall end in comfort.

* Sauing our iust quarrell against him for the Councell of Constance.

Cap. 9.

Of the Circumstances of Meditation.

FRom the qualities of the person, wee descend towards the action it selfe: where first wee meete with those Circumstances which are necessary for our prediposition to the worke; *Place, Time, Site of body.*

And the rst, First, Of the place.

Solitarinesse of Place is fittest for Meditation. Retire thy selfe from others, if thou wouldst talke profitably with thy selfe. So IESVS meditates alone in the Mount, *Isaac* in the fields, *Iohn Baptist* in the desert, *Dauid* on his bed, *Chrysostome* in the bath, each in seuerall places; but all solitarie. There is no place free from God, none to which hee is more tied: one finds his closet most conuenient, where his eyes being limited by the knowne walls, call the mind after a sort from wandering abroade; Another findeth his soule more free when it beholdeth his heauen aboue and about him; It matters not so wee bee solitarie and silent. It was a wittie and Diuine speech of *Bernard*, that the Spouse of the soule, CHRIST IESVS, is bashfull, neither willingly commeth to his bride in the presence of a multitude; And, hence is that sweete inuitation which wee finde of her: *Come my welbeloued, let vs goe foorth into the fields, let vs lodge in the villages: Let vs goe vp early to the vines: let vs see if the Vine flourish, whether it hath disclosed the first grape, or whether the Pomegranates blossom; there will I giue thee my loue.* Abandon therefore all worldly societie, that thou mayest change it for the companie of GOD and his Angels; The societie, I say, of the world, not outward onely, but inward also. There bee many that sequester themselues from the visible companie of men, which yet carie a world within them: who being alone in body, are haunted with a throng of fancies: as *Ierome*, in his

his wildeſt deſert, found himſelfe too oft in his thoughts amongſt the daunces of the Romane dames. This companie is worſe than the other: for it is more poſsible for ſome thoughtfull men to haue a ſolitarie minde in the midſt of a market, then for a man thus diſpoſed to bee alone in a wildernes. Both companies are enemies to Meditation; whither tendeth that ancient counſell of a great Maſter in this Art, of three things requiſite to this buſines, *Secrecy*, *Silence*, *Reſt*: whereof the firſt excludeth companie, the ſecond noyſe, the thirde motion. It cannot bee ſpoken how ſubiect wee are in this worke, to diſtraction; like *Salomons* old man whome the noyſe of euerie bird wakeneth: ſenſuall delights wee are not drawne from with the three-fold cords of iudgement; but our ſpirituall pleaſures are eaſily hindered. Make choice therefore of that place, which ſhall admitte the feweſt occaſions of withdrawing thy ſoule from good thoughts: wherein alſo euen change of places is ſomewhat preiudiciall; and I knowe not how it fals out, that wee finde God neerer vs in the place where we haue been accuſtomed familiarly to meet him: Not for that his preſence is confined to one place aboue others, but that our thoughts are through cuſtome more eaſily gathered to the place where wee haue ordinarily conuerſed with him.

Cap. 10.

ONe *Time* cannot bee preſcribed to all: for, neither is God bound to houres, neither doth the contrary diſpoſition of men agree in one choice of opportunities: the golden houres of the morning ſom find fitteſt for Meditation, whē the body newly rayſed, is well calmed with his late reſt, and the ſoule hath not as yet had from theſe outwarde things any motiues of alienation: Others find it beſt to learne wiſedome of their reines in the night; hoping, with *Iob*, that their bedde will bring them comfort in their meditation; when both all other things are ſtill; and themſelues, wearied with theſe earthly cares, doe out of a contempt of them, growe into greater liking and loue of heauenly things: I haue euer found *Iſaacs* time fitteſt, who went out in the euening to meditate. No precept, no practiſe of others can preſcribe to vs in this circumſtance: It ſhall bee enough, that firſt we ſet our ſelues a time; ſecondly, that we ſet apart that time, wherein we are apteſt for this ſeruice. And as no time is preiudiced with vnfitneſſe, but euery day is without difference ſeaſonable for this worke; ſo eſpeciallie Gods day. No day is barren of grace to the ſearcher of it, none alike fruitfull to this; which being by God ſanctified to himſelfe, and to bee ſanctified by vs to God, is priuiledged with bleſsings aboue others: for, the plentifull inſtruction of that day ſtirreth thee vp to this action, and filles thee with matter; and the zeale of thy publike

Secondly, of the Time.

ſeruice warmeth thy heart to this other buſineſſe of deuotion. No MANNA fell to the Iſraelites on their Sabaoth; our ſpirituall MANNA falleth on ours, moſt frequent: if thou wouldeſt haue a full ſoule, gather as it falles; gather it by hearing, reading, meditation: ſpirituall idleneſſe is a fault this daye, perhaps not leſſe then bodily worke.

Cap. 11.

Of the Site and geſture of the body.

NEither is there leſſe varietye in the Site and geſture of the body: the due compoſednes wherof is no little aduantage to this exerciſe; euen in our ſpeech to God, wee obſerue not alwaies one and the ſame poſition; ſometimes wee fall groueling on our faces, ſometimes wee bow our knees, ſometimes ſtand on our feete; ſometimes wee lift vp our handes, ſometimes caſt downe our eyes. God is a Spirit, who therefore being a ſeuere obſeruer of the diſpoſition of the ſoule, is not ſcrupulous for the body; requiring not ſo much, that the geſture thereof ſhould bee vniforme, as reuerent: No maruell therefore though in this, all our teachers of meditation haue commended ſeuerall poſitions of body, according to their diſpoſition and practiſe; * One, ſitting with the face turned vp to heauen-ward, according to the precept of the Philoſopher, who taught him, that by ſitting and reſting, the mind gathereth wiſedome.

* Gerſon.

* Another, leaning to ſome Reſt, towards the left ſide, for the greater quieting of the heart; * A third, ſtanding with the eyes lift vp to heauen, but ſhut for feare of diſtractions; But of all other (mee thinketh) *Iſaacs* choice the beſt, who meditated walking. In this let euery man bee his owne maiſter; ſo bee wee vſe that frame of body that may both teſtifie reuerence, and in ſome caſes helpe to ſtirre vp further deuotion; which alſo muſt needes bee varyed according to the matter of our Meditation. If wee thinke of our ſinnes, *Ahabs* ſoft paſe, the Publicans deiected eyes, and his hand beating his breaſt, are more ſeaſonable: If of the ioyes of heauen, *Steuens* countenance fixed aboue, and *Dauids* hands lift vp on high, are moſt fitting; In all which the body, as it is the inſtrument and vaſſall of the ſoule, ſo will eaſily follow the affections therof; and in truth then is our deuotion moſt kindly when the body is thus commanded his ſeruice by the ſpirit, and not ſuffered to goe before it and by his forwardnes to prouoke his maſter to emulation.

* Guliel. Paris. * Dionyſ. Carthuſ.

Cap. 12.

Cap. 12.

Of the matter and ſubiect of our meditatiō.

NOw time and order call vs from theſe circumſtances, to the matter and ſubiect of Meditation: which muſt bee Diuine and Spirituall; not euill, nor worldly. O the carnall and vnprofitable thoughts of men! Wee all meditate, one how to doe ill to others; another how to doe ſome earthly good to himſelfe: another to hurt himſelfe, vnder a colour of good, as how to accompliſh his lewde deſires, the fulfilling whereof proueth the bane of the ſoule; how hee may ſinne vnſeene, and goe to hell with the leaſt noiſe of the world. Or perhaps ſome better mindes bend their thoughts vpon the ſearch of naturall things; the motions of euery heauen, and of euery ſtarre; the reaſon and courſe of the ebbing and flowing of the Sea; the manifold kinds of ſimples that growe out of the earth, and creatures that creepe vpon it; with all their ſtrange qualities, and operations. Or perhaps the ſeuerall formes of gouernment, & rules of State take vp their buſie heads: ſo that while they would be acquainted with the whole world, they are ſtrangers at home; and while they ſeeke to know all other thinges, they remaine vnknown of themſelues. The God that made them, the vileneſſe of their nature, the danger of their ſins, the multitude of their imperfectiōs, the ſauiour that bought them, the heauen that hee bought for them, are in the meane time as vnknowne, as vnregarded, as if they were not.

Thus do fooliſh children ſpend their time and labour in turning ouer leaues to looke for painted babes, not at all reſpecting the ſolide matter vnder their hands. We fooles, when will we be wiſe, & turning our eyes from vanitye, with that ſweete ſinger of Iſrael, make gods ſtatutes our ſong, and meditation in the houſe of our pilgrimage?

Earthly thinges proffer themſelues with importunity: Heauenly things muſt with importunity be ſued to. Thoſe, if they were not ſo little worth, would not be ſo forward; and being ſo forward, need not any Meditation to ſolicite them: Theſe by how much more hard they are to intreate, by ſo much more precious they are being obtained; and therfore worthier our endeauour. As then wee cannot goe amiſſe, ſo long as wee keepe our ſelues in the tracke of Diuinity; while the ſoule is taken vp with the thoughts, either of the Deitie in his eſſence, and perſons (ſparingly yet in this point, and more in Faith and admiration then inquirie) or of his attributes, his iuſtice, power, wiſedome, mercie, truth; or of his workes, in the creation, preſeruation, gouernment of all things; according to the Pſalmiſt, *I will meditate of the beautie of thy glorious Maieſtie, and thy wonderfull woorkes*: ſo, moſt directly in our way, and beſt fitting our exerciſe of Meditation are thoſe matters in Diuinity, which can moſt of all worke compunction in the heart, and moſt ſtir vs vp to deuotion. Of which kinde, are the Meditations concerning Chriſt Ieſus, our mediator his Incarnation, Miracles, Life, Paſſion, Buri-

all, Reſurrection, Aſcenſion, Interceſſion, the benefit of our Redemption, the certainty of our Election, the graces and proceeding of our Sanctification, our glorious eſtate in Paradiſe loſt in our firſt Parents, our preſent vileneſs, our inclination to ſin, our ſeuerall actuall offences; the tentations and ſleights of euill Angels, the vſe of the Sacraments, nature and practiſe of faith and repentance: the miſeries of our life, with the frailty of it, the certaintie and vncertainty of our death, the glory of Gods Saints aboue, the awfulneſſe of iudgement, the terrors of hell, and the reſt of this quality: wherein both it is fit to haue variety (for that euen the ſtrongeſt ſtomake doeth not alwayes delight in one diſh) and yet ſo to change, that our choice may be free from wildnes and inconſtancy.

Cap. 13.

The order of the work it ſelf.

NOw after that we haue thus orderly ſuited the perſon & his qualities, with the due circumſtances of time, place, diſpoſition of body, & ſubſtance of the matter diſcuſſed; I knowe not what can remaine, beſides the maine buſines it ſelf, & the manner & degrees of our proſecution therof; which aboue al other calleth for an intentiue Reader, & reſolute practiſe; Wherein, that we may auoide al nicenes & obſcuritie (ſince we ſtriue to profit) we will giue directiō for the *Entrance, Proceeding, Concluſion* of this Diuine worke.

Cap. 14.

The Entrance into the worke.

A Goodly building muſt ſhewe ſome magnificence in the gate; and great perſonages haue ſeemely Vſhers to goe before them; who by their vncouered heads commaund reuerence and way. Euen verie Poets of old had wont, before their Ballads, to implore the aid of their Gods: And the heathen *Romans* entred not vpon any publike ciuile buſineſſe, without a ſolemne apprecation of good ſucceſſe: How much leſſe ſhould a Chriſtian dare to vndertake a ſpirituall worke of ſuch importance, not hauing craued the aſſiſtance of his GOD? which (me thinkes) is no leſſe, then to profeſſe hee could doe well without Gods leaue. When wee thinke euill, it is from our ſelues; when good, from God. As prayer is our ſpeach to God, ſo is each good Meditation (according to *Bernard*) GODS ſpeech to the heart; The heart muſt ſpeake to God, that GOD may ſpeake to it. Prayer therefore, and Meditation are as thoſe famous twinnes in the ſtory, or as twoo louing Turtles, whereof ſeparate one, the other languiſheth.

1 The commō entrance, which is Prayer.

Prayer maketh way for Meditation; Meditation giueth matter, ſtrength

ſtrength, and life to our prayers. By which, as all other things are ſanctified to vs, ſo wee are ſanctified to all holy things: This is as ſome royall Eunuch to perfume and dreſſe our ſoules, that they may bee fit to conuerſe with the Kinge of heauen.

But the prayer that leadeth in Meditation, would not be long, requiring rather that the extenſion and length ſhould bee put into the vigour and feruencie of it; for that it is not here intended to be the principall buſineſſe, but an introduction to another; and no otherwiſe than as a portall to this building of Meditation: The matter whereof ſhall be, that the courſe of our Meditation may be guided aright and bleſſed; that al diſtractions may be auoided; our iudgements enlightened, our inuentions quickned, our willes rectified, our affections whetted to heauenly things, our hearts enlarged to God-ward, our deuotion enkindled; ſo that wee may finde our corruptions abated, our graces thriuen, our ſoules and liues euerie way bettered by this exerciſe.

Cap. 15.

Particular and proper entrance into the matter which is in our choice thereof.

SVch is the common entrance into this worke: there is another yet more particular and proper; wherein the minde, recollecting it ſelfe, maketh choiſe of that Theme or matter whereupon it will beſtow it ſelfe for the preſent; ſettling it ſelfe on that which it hath choſen: which is done by an inward inquiſition made into our heart of what we both doe, and ſhould thinke vpon: reiecting what is vnexpedient and vnprofitable: In both which, the Soule, like vnto ſome noble Hauke, lets paſſe the Crowes, and Larkes, and ſuch other worthleſſe birdes that croſſe her way, and ſtoopeth vpon a fowle of price, worthy of her flight: after this manner.

What wilt thou muze vpon, O my ſoule? thou ſeeſt how little it auaileth thee to wander and roue about in vncertainties: thou findeſt how little ſauour there is in theſe earthly things, wherewith thou haſt wearied thy ſelfe; Trouble not thy ſelfe any longer (with Martha *) about the many and needleſſe thoughts of the world: None but heauenly thinges can affoord thee comfort: vp then my ſoule, and minde thoſe things that are aboue, whence thy ſelfe art: Amongſt all which, whereon ſhouldeſt thou rather meditate than of the life and glorie of Gods Saints? A worthier employment thou canſt neuer finde, than to thinke vpon that eſtate thou ſhalt once poſſeſſe, and now deſireſt.*

Cap. 16

The proceeding of our Meditation.

HItherto the *entrance*; after which, our Meditation muſt *proceede* in due order, not troubledly, not prepoſterouſly: It begins in the vnderſtanding, endeth in the affection; It begins in the braine, deſcends to the heart; Begins on earth, aſcends to heauen; Not ſuddenly, but by certain ſtaires and degrees,

degrees, till wee come to the higheſt.

And therein a Methode allowed by ſome authors, reiected by vs.

I haue found a ſubtill Scale of Meditation, admired by ſome Profeſſors of this Arte, aboue all other humane deuiſes; and farre preferred by them to the beſt directions of *Origen*, *Auſten*, *Bernard*, *Hugo*, *Bonauenture*, *Gerſon*, and whoſoeuer hath been reputed of greateſt perfection in this skill. The ſeuerall ſtaires whereof (leſt I ſhould ſeeme to defraude my Reader through enuie) I would willingly deſcribe, were it not that I feared to ſcarre him rather with the danger of obſcuritie, from venturing further vpon this ſo worthy a buſineſſe: yet, leſt any man perhaps might complaine of an vnknowne loſſe, my Margent ſhall finde roome for that which I hold too knotty for my Text.

* In all which, (after the incredible commendations of ſome practitioners) I doubt not but an ordinary Reader will eaſily eſpie a double fault at the leaſt, *Darkeneſſe*, and *Coincidence*: that they are both too obſcurely deliuered, and that diuers of them fall into other, not without ſom vain ſuperfluitie. For this part therefore which concerneth the vnderſtanding, I had rather to require only a deepe and firme *Conſideration* of the thing propoun ded; which ſhall be done, if we follow it in our diſcourſe, through all, or the principall of thoſe places which naturall reaſon doth afford vs: wherein, let no man pleade ignorance, or feare difficulty: we are all thus far borne Logicians; Neither is there, in this, ſo much need of skill, as of induſtry. In which courſe yet, we may not be too curious, in a preciſe ſearch of euery place and argument, without omiſſion of any (though to bee fetcht in with racking the inuention.) For as the minde, if it go looſe and without rule, roues to no purpoſe; ſo if it bee too much fettered, with the the giues of ſtrict regularity, moueth nothing at all.

The Scale of Meditation of an Author, ancient but nameleſſe.

* *Degrees of Preparation.*

1 *Queſtion.* What I thinke, ſhould think.

2 *Excuſsion.* A repelling of what I ſhould not thinke.

3 *Choice, or Election.* Of what moſt neceſſary, expedient comely.

* *Degrees of proceeding in the vnderſtanding.*

4 *Commemoration.* An actuall thinking vpon the matter elected.

5 *Conſideration.* A redoubled Commemoration of the ſame, till it be fully knowne.

6 *Attention.* A fixed and earneſt conſideration whereby it is faſtned in the mind.

7 *Explanation.* A clearing of the thing conſidered by ſimilitudes.

8 *Tractation.* An extending the thing conſidered to other points where all queſtions of doubts are diſcuſſed.

9 *Diudication.* An eſtimation of the worth of the thing thus handled.

10 *Cauſation.* A confirmation of the eſtimation thus made.

11 *Rumination.* A ſad and ſerious Meditation of all the former, till it may worke vpon the affections.

From hence to the degrees of affection.

Cap. 17.

ERe I enter therefore into any particular tractation, there are three things whereof I wold premonish my Reader, concerning this first part, which is to the vnderstanding. First, that I desire not to binde euerie man to the same vniforme proceeding in this part: Practise and custome may perhaps haue taught other courses more familiar, and not lesse direct. If then wee can, by any other method, worke in our hearts so deepe an apprehension of the matter meditated, as it may duely stirre the affections, it is that onely wee require.

Premonition concerning our proceeding in the first part of Meditation.

Secondly, that whosoeuer applyeth himselfe to this direction, thinke him not necessarily tyed to the prosecution of all these Logicall places, which hee findeth in the sequele of our Treatise, so as his Meditation should bee lame and imperfect without the whole number: for there are some Themes which will not beare all these; as, when wee meditate of God, there is no roome for *Causes* or *Comparisons*, and others yeeld them with such difficultie, that their search interrupteth the chiefe worke intēded. It shal be sufficient if we take the most pregnant, & most voluntary.

Thirdly, that when wee sticke in the disposition of any the places following (as if, meditating of *Sin*, I cannot readily meete with the *Materiall* and *Formall Causes*, or the *Appendances* of it) wee rack not our minds too much with the inquirie thereof; which were to striue more for Logique, than deuotion: but, without too much disturbaunce of our thoughts, quietly passe ouer to the next. If wee breake our teeth with the shell, wee shall finde small pleasure in the kernell.

Now then, for that my onely feare is, least this part of my discourse shall seeme ouer-perplexed vnto the vnlearned Reader; I will in this whole processe, second my rule with his example, that so what might seem obscure in the one, may by the other be explained; & the same steps he seeth me take in this, he may accordingly treade in any other Theme.

Cap. 18.

FIrst therefore it shal be expedient to consider seriously, what the thing is whereof wee meditate.

The practise of Meditation; wherein First we begin with som description of that we meditate of.

What then, O my soule, is the life of the Saints, whereof thou studiest? Who are the Saints, but those which hauing beene weakly holy vpon earth, are perfectly holy aboue? which euen on earth were perfectly holy in their Sauiour, now are so in themselues? which ouercomming on earth, are truely canonized in heauen? What is their life, but that blessed estate aboue, wherein their glorified soule hath a full fruition of God?

Cap. 19.

Secondly followes an easie and voluntarie diuision of the matter meditated.

THe nature whereof after we haue thus shadowed-out to our selues by a description, not curious alwayes, and exactly framed according to the rules of art, but sufficient for our owne conceit; the next is (if it shall seeme needfull, or if the matter will beare, or offer it,) some easie and voluntarie diuision, whereby our thoughts shall haue more roome made for them, and our proceeding shall bee more distinct.

There is a life of nature, when thou my soule, dwellest in this bodie, and informest thine earthly burden: There is a life of grace, when the spirite of God dwels in thee; There is a life of glorie, when the body beeing vnited to thee, both shall bee vnited to God: or when, in the meane time, being separated from thy companion, thou enioyest God alone. This life of thine therefore, as the other, hath his ages, hath his statures; for it entereth vpon his birth when thou passest out of thy bodie, and changest this earthly house for an heauenly: It enters into his full vigour, when at the day of the common resurrection, thou resumest this thy companion, vnlike to it selfe, like to thee, like to thy Sauiour, immortall now, and glorious. In this life heere may bee degrees, there can bee no imperfection: If some be like the skye, others like the starres, yet all shine; If some sit at their Sauiours right hand, others at his left, all are blessed; If some vessels hold more, all are full; none complaineth of want, none enuieth at him that hath more.

Cap. 20.

3 A consideration of the causes thereof in al kinds of them.

WHich done, it shall bee requisit for our perfecter vnderstanding, and for the laying grounds of matter for our affection, to carrie it through those other principal places, and heads of reason, which Nature hath taught euery man, both for knowledge and amplification: the first whereof are the *Causes*, of all sorts.

Whence is this eternall life, but from him which onely is eternall; which onely is the fountaine of life, yea, life it selfe? Who, but the same God that giues our temporall life, giueth also that eternall? The Father bestoweth it, the Sonne meriteth it, the holy Ghost seales and applyeth it: Expect it onely from him, O my soule, whose free election gaue thee the first title to it, to be purchased by the blood of thy Sauiour. For thou shalt not therefore bee happie because he sawe that thou wouldest bee good; but therefore art thou good, because hee hath ordained, thou shalt bee happye: Hee hath ordayned thee to life; he hath giuen thee a Sauiour to giue this life vnto thee; faith wherby thou mightest attaine to this Sauiour; his woord by which thou mightest attaine to this faith; what is there in this, not his? And

yet

yet not so his simplie, as that it is without thee: without thy merit indeede, not without thine acte. Thou liuest heere through his blessing, but by bread; thou shalt liue aboue through his mercy, but by thy faith belowe, apprehending the author of thy life. And yet as hee will not saue thee without thy faith, so thou canst neuer haue faith without his gift; Looke vp to him therefore, O my soule, as the beginner and finisher of thy saluation; and while thou magnifiest the author, bee rauished with the glorye of the worke: which farre passeth both the tongue of Angels, and the heart of man: It can be no good thing that is not there; Howe can they want water that haue the spring? Where God is enioyed, in whome onely all things are good, what good can bee wanting? And what perfection of blisse is there where all goodnesse is mette and vnited? In thy presence is the fulnesse of ioye, and at thy right hand are pleasures for euermore: *O blessed reflection of glorie! wee see there, as wee are seen: in that we are seene, it is our glory; in that wee see, it is Gods glory; therefore doth he glorifie vs, that our glory should bee to his. How worthy art thou O Lord, that through vs thou shouldest looke at thy selfe!*

Cap. 21.

THe next place shalbe the *Fruits* and *Effects* following vpon their seuerall causes: which also affoords very feeling and copious matter to our meditation; wherein it shall bee ouer best, not so much to seek for all, as to chuse out the chiefest.

4 The Consid: of the Fruits & Effects.

No maruaile then if from this glory proceede vnspeakable ioy, and from this ioy the sweete songs of praise and thanksgiuing. The spirit bids vs, when wee are merrie, sing: How much more then, when wee are merrie without all mixture of sorrowe, beyonde all measure of our earthly affections, shall wee sing ioifull Hallelu-iahs, and Hosannahs *to him that dwelleth in the highest heauens? our hearts shall be so full that wee cannot chuse but sing, and vve cannot but sing melodiously; There is no iarre in this Musicke, no end of this song. O blessed change of the Saints; they doe nothing but weepe belowe, and now nothing but sing aboue; Wee sowed in teares, reape in ioy; there was some comfort in those teares, when they were at worst; but there is no danger of complaint in this heuenly mirth. If wee cannot sing here with the Angels,* On earth peace, *yet there wee shall sing with them,* Glory to god on hye; *and ioyning our voices to theirs shall make vp that celestiall consort, which none can either heare or beare part in, and not be happy.*

Cap. 22.

AFter which comes to bee considered the *Subiect*, either *wherein* that is, or *where-about* that is employed, which wee meditate of: As,

5 Consideratiõ of the *Subiect wherein*, or *whereabout* it is

And indeed, what lesse happinesse doth the verie place promise, wherein

wherein this glory is exhibited? which is no other then the Paradiſe of God. Here belowe we dwell, or rather we wander in a continued wilderneſſe, there we ſhall reſt vs in the the true Eden: I am come into my garden, my ſiſter, my ſpouſe. *Kings vſe not to dwell in Cottages of clay; but in Royall Courts fit for their eſtate: How much more ſhall the King of heauen, who hath prepared for men ſo faire manſions on earth, make himſelf an habitatiõ ſutable to his maieſtie. Euen earthly Princes haue dwelt in Cedar and Iuory: but the great Citie,* Holy Ieruſalem *the palace of the higheſt, hath her wall of Iaſper, her building of gold, her foundation of precious ſtones, her gates of pearle:* How glorious things are ſpoken of thee, O thou Citie of God! *We ſee but the pauement, and yet how goodly it is! The beleeuing Centurion thought himſelfe vnworthy that Chriſt ſhould come vnder his roofe: yet wert thou, O Sauiour, in thine humbled eſtate, in the forme of a ſeruant: How then ſhall I thinke my ſelfe woorthy to come vnder this roofe of thine, ſo ſhining and glorious? O, if this claye of mine may come to this honour aboue, let it bee trampled vpon and deſpiſed on earth.*

Cap. 23.

6 Conſid. of the *Appendances* and *Qualities* of it.

SIxtly, ſhall followe the *Appendances* and *Qualities*, which cleaue vnto the ſubiect whereof wee meditate: As,

But were the place leſſe noble and maieſticall; yet the company which it affoordeth, hath enough to make the ſoule bleſſed: For, not the place giueth ornament to the gueſt, ſo much as the gueſt to the place. How loath are we to leaue this earth, onely for the ſocietie of ſome fewe friends in whom we delight? which yet are ſubiect euery daye to mutuall diſlikes: what pleaſure ſhall wee then take in the enioying of the Saints? when there is nothing in them not amiable, nothing in vs that may coole the feruor of our loue. There ſhalt thou my ſoule, thy ſelfe glorified, meete with thy deare Parents and friends alike glorious, neuer to bee ſeuered: There ſhalt thou ſee and conuerſe with thoſe ancient Worthies of the former world; the bleſſed Patriarches and Prophets, with the crowned Martyrs and Confeſſors; with the holy Apoſtles and the Fathers of that Primitiue, and this preſent Church, ſhining each one according to the meaſure of his bleſſed labours. There ſhalt thou liue familiarly in the ſight of thoſe Angels, whome now thou receiueſt good from, but ſeeſt not. There (which is the heade of all thy felicitie,) thine eyes ſhall ſee him whome now thine heart longeth for, (that Sauiour of thine) in the onely hope of whome now thou liueſt. Alas how dimmely, and a farre off doeſt thou nowe beholde him? How imperfectly doeſt thou enioye him, while euery temptation bereaues thee, for the time, of his preſence? I ſought him whome my ſoule loueth: I ſought him, but found him not; his backe is now towardes thee many times through thy ſinnes, and therefore thou hardlie diſcerneſt him. Other-while and often thy backe is turned vnto him through negligence, that when thou mighteſt

teſt obſcurely ſee him, thou doeſt not: Now thou ſhalt ſee him, and thine eyes thus fixed ſhall not be remooued. Yet neither could this glory make vs happye, if beeing thus abſolute, it were not perpetuall. To bee happie, is not ſo ſweet a ſtate, as it is miſerable to haue beene happie. Leaſt ought therefore ſhould be wanting, beholde, this felicitie knoweth no end, feareth no intermiſſion, and is as eternall for the continuance, as hee that had no beginning. O bleſſednesſe truely infinite! Our earthly ioyes doe ſcarce euer beginne; but when they beginne, their end bordereth vppon their beginning. One houre ſeeth vs oft-times ioyfull and miſerable: Heere alone is nothing but eternitie. If then the diuine Prophet thought here one day in Gods earthly houſe, better then a Thouſande otherwhere; what ſhall I compare to thouſandes of millions of yeares in Gods heauenly Temple? Yea, millions of yeares are not ſo much as a minute to eternity, and that other houſe not a cottage to this.

Cap. 24.

SEauenthly, our thoughts, leauing a while the conſideration of the thing as it is in it ſelf, ſhal deſcend vnto it as reſpectiuely with others; and therfore firſt ſhall meditate of that which is *diuers* from it, or *contrary* vnto it.

7 Of that which is *Diuers* from it, or *Contrary* to it.

What doeſt thou here then, O my ſoule? What doeſt thou here groueling vpon earth? where the beſt thinges are vanitie, the reſt no better then vexation. Looke round about thee, and ſee whether thine eyes can meete with any thing but either ſinnes or miſeries. Thoſe fewe and ſhort pleaſures thou ſeeſt, end euer ſorrowfully; and in the meane time are intermingled with many griefuances. Here thou heareſt one crie out of a ſicke body, whereof there is no parte which affoords not choice of diſeaſes; This man layeth his hande vpon his conſuming lungs, and complaineth of ſhorte winde; that other, vpon his riſing ſpleene; a third ſhaketh his painefull head; another roares out for the torment of his reines or bladder; another for the racking of his goutie ioynts; one is diſtempered with a watery Dropſie, another with a windie Colicke, a third with a fiery Ague, a fourth with an earthen Melancholie; one groueleth and ſweateth with the falling ſickneſs; another lyeth bed-ridde halfe ſenſeleſſe with a dead Palſey. There are but fewe bodies that complaine not of ſome diſeaſe; and that thou maieſt not looke farre, it is a wonder if thy ſelfe feele not alwaies one of theſe euils within thee. There, thou heareſt another lament his loſſe: either his eſtate is impaired by ſuretieſhip or ſtealth, or ſhipwracke, or oppreſſion, or his child is vnruly, or miſcarried, or his wife dead, or diſloyall; Another tormented with paſſions; Euerione is ſome way miſerable: But that which is yet more irkeſome, thy one eare is beaten with curſings & blaſphemies; thy other with ſcorneful, or vaniue, or murthering ſpeeches; thine eyes ſee nothing but pride, filthineſs, prophaneneſſe, bloud, exceſſe; and whatſoeuer elſe might vexe a righteous ſoule: and if all the world beſides were innocent, thou findeſt enough within thy ſelfe, to make thy ſelfe weary, and thy life loathſome. Thou needeſt not ſeeke cauſe of com-

plaint from others; thy corruptions yeeld thee too much at home; euer sinning, euer presuming; Sinning euen when thou hast repented: yea, euen while thou repentest, sinning. Goe to nowe, my soule and solace thy selfe heere belowe, and suffer thy selfe besotted with these goodly contents; worthy of no better, while thou fixest thy selfe on these: see if thou canst find any of these aboue; and if thou canst meet with any distemper, any losse, any sinne, any complaint, from thy selfe or any other aboue, despise thine heauen as much as now thou louest the earth. Or if al this cannot enough commend vnto thee the state of heauenly glorye, cast downe thine eyes yet lower, into that deepe and bottomlesse pit, full of horror, full of torment, where there is nothing but flames, and teares, and shrikes, and gnashing of teeth, nothing but fiends and tortures: where there is palpable darknes, and yet perpetuall fire; where the damned are euer boyling, neuer consumed; euer dying, neuer dead; euer complayning, neuer pittyed; where the Glutton, that once would not giue a cruſt of bread, now begges for one droppe of water; and yet alas, if whole riuers of water should fall into his mouthe, how should they quench those riuers of brimstone that feede this flame? where there is no intermission of complaints, no breathing from paine, and after millions of yeares, no possibilitie of Comfort: And if the rodde wherewith thou chastisest thy children, O Lord, euen in this life be so smart & galling, that they haue beene brought down to the brimme of despaire, & in the bitternesse of their soule haue intreated death to release them: What shall I thinke of their plagues in whose righteous confusion thou insultest, and sayest; Aha, I will auenge me of mine enemies? Euen that thou shalt not be thus miserable, O my soule, is some kind of happinesse: but that thou shalt bee as happy, as the reprobate are miserable, how worthy is it of more estimation, then thy selfe is capable of?

Cap. 25.

8 Of comparisons and similitudes whereby it may be most fitly set forth.

AFter this opposition, the minde shall make comparison of the matter meditated, with what may nearest resemble it; and shall illustrate it with fittest similitudes, which giue no small light to the vnderstanding, nor lesse force to the affection.

Woonder then, O my soule, as much as thou canst, at this glory; and in comparison thereof, contemne this earth, which now thou treadest vpon; whose ioyes, if they were perfect, are but short; and if they were long, are imperfect: One day when thou art aboue, looking downe from the height of thy glory, and seeing the sonnes of men creeping like so many Ants on this molehill of earth, thou shalt thinke: Alas how basely I once liued! Was yonder filthie dungeon the place I soloued, and was so loath to leaue! Thinke so now before hand; and since of heauen thou canst not yet account of thy earth, as it is worthy: Howe heartlesse and irke some are yee, O yee best earthly pleasures, if yee be matched with the least of those aboue? Howe vile are you, O ye sumptuous buildings of

of Kings, euen if all the entrailes of the earth had agreed to enrich you, in compariſon of this frame not made with hands? It is not ſo hie aboue the earth in diſtance of place, as in woorth and maieſty: Wee may ſee the face of heauen from the heart of the earth; but from the neareſt parte of the earth who can ſee the leaſt glorie of heauen? The three diſciples, on Mount Tabor, ſawe but a glimpſe of this glorie ſhining vpon the face of their Sauiour; and yet being rauiſhed with the ſight, cryed out, Maſter, It is good being heere; and, thinking of building of three Tabernacles (for Chriſt, Moſes, Elias,) could haue beene content themſelues to haue lien without ſhelter, ſo they might alwayes haue enioyed that ſight: Alas, how could earthly Tabernacles haue fitted thoſe heauenly bodies? They knewe what they ſawe, what they ſayd they knewe not. Lo theſe 3. diſciples were not transfigured; yet how deepely they were affected, euen with the glory of others? How happy ſhall wee bee, when our ſelues ſhall bee changed into glorious? and ſhall haue Tabernacles not of our owne making, but prepared for vs by God? and yet not Tabernacles, but eternall manſions. Moſes ſawe God but a while, and ſhined; How ſhall wee ſhine that ſhall behold his face for euer? What greater honour is there then in Soueraigntie? What greater pleaſure then in feaſting? Thus life is both a kingdome and a feaſt. A kingdome: He that ouercomes, ſhall rule the nations, & ſhall ſit with me in my Throne: O bleſſed promotion, Oh large dominion, and royall ſeate! to which Salomons throne of Iuory was not woorthy to become a footeſtoole. A feaſt: Bleſſed are they that are called to the Marriage-ſupper of the Lamb: Feaſtes haue more then neceſsitie of prouiſion, more then ordinarie diet; but marriage-feaſtes yet more then common aboundance; But the marriage-feaſt of the Sonne of God to his bleſſed ſpouſe the Church, muſt ſo farre exceede in all heauenly munificence and varietie, as the perſons of the greater ſtate and Maieſtie. There is newe wine, pure Manna, and all manner of ſpirituall dainties; and with the continuall cheare, a ſweete and aunſwerable welcome; while the bridegroome louingly cheareth vs vp, Eate, O Friendes, drinke, and make you merrie, O welbeloued: yea, There ſhalt thou bee my ſoule not a gueſt, but (how vnworthie ſoeuer) the Bride her ſelfe; whome hee hath euerlaſtingly eſpouſed to himſelfe in trueth and righteouſneſſe; The contract is paſſed here belowe, the marriage is conſummate aboue, and ſolemnized with a perpetuall feaſt: So that now thou maieſt ſafely ſaye, My welbeloued is mine, and I am his: Wherefore hearken O my ſoule, and conſider and incline thine eare, forgette alſo thine owne people, and thy fathers houſe, (thy ſuppoſed home of this world,) ſo ſhall the King haue pleaſure in thy beauty; for hee is the Lord, and worſhip thou him.

Cap. 26.

9 The *Titles* and *Names* of the thing considered.

AHe verie *Names*, and *Titles* of the matter considered, yeeld no small store to our Meditation: which being commonly so imposed, that they secretly comprehend the nature of the thing which they represent, are not vnworthy of our discourse.

What neede I seeke these resemblances, when the verye name of life implyeth sweetnesse to men on earth: euen to them which confesse to liue with some discontentment? Surely the light is a pleasant thing, and it is good to the eyes to see the Sunne: yet when Temporall *is added to* Life, *I know not how this addition detracteth some thing, and doth greatlye abate the pleasure of life; for those which ioye to thinke of Life, grieue to thinke it but* Temporall; *So vexing is the ende of that whose continuance was delightfull; But nowe when there is an addition (aboue Time) of Eternitie, it maketh life so much more sweete as it is more lasting; and lasting infinitelie, what can it giue lesse then an infinite contentment? Oh dying and false life, which wee enioye heere, and scarce a shadowe and counterfeite of that other: What is more esteemed then glory? which is so precious to men of spirit, that it makes them prodigall of their bloude, proude of their woundes, careless of themselues: and yet alas how pent and how fading is this glorye, affected with such dangers and death? hardly after all Trophees and monumentes, either knowne to the next Sea, or suruiuing him that dyeth for it: It is true glory to triumph in heauen; where is neither enuie nor forgetfulnes.*

What is more deare to vs then our Countrey? which the worthy and faithfull Patriots of al times haue respected aboue their parents, their children, their liues, counting it onely happy to liue in it, and to dye for it: The banisht man pines for the want of it; the traueller digesteth all the tediousnesse of his way, all the sorrowes of an ill iourney, in the onely hope of home; forgetting all his forreine miseries, when he feeleth his owne smoake. Where is our Countrey but aboue? Thence thou camest, O my soule; thither thou art going, in a short, but weary pilgrimage: O miserable men, if wee account our selues at home in our pilgrimage: if in our iourney, wee long not for home! Doest thou see men so in loue with their natiue soyle, that euen when it is all deformed with the desolations of warre, and turned into rude heapes, or while it is euen now flaming with the fire of ciuill broiles, they couet yet still to liue in it; preferring it to all other places of more peace and pleasure; and shalt thou, seeing nothing but peace and blessednes at home, nothing but trouble abroad, content thy selfe with a faint wish of thy dissolution? If heauen were thy Iayle, thou couldest but thinke of it vncomfortably Oh what affection can bee woorthy of such an home?

Cap. 27.

10 Consid. of ſix teſtimonies of Scripture, concerning our Theme.

LAſtly, if wee can recal any pregnant *Teſtimonies of Scripture* concerning our Theme, thoſe ſhall fully conclude this part of our Meditation. Of Scripture; for that in theſe matters of God, none but diuine authority can command aſſent, and ſettle the conſcience: Witneſſes of holy men may ſerue for colours; but the ground muſt bee onely from God.

There it is (ſaith the ſpirit of God, which cannot deceiue thee) that all teares ſhall bee wiped from our eyes; there ſhall bee no more death, nor ſorrow, nor crying, neither ſhall there be any more pain: yea, there ſhall not onely be an end of ſorrowes, but an abundant recompence for the ſorrowes of our life; as hee that was rapt vp into the thirde heauen, and there ſawe what cannot bee ſpoken, ſpeaketh yet thus of vvhat hee ſawe: I count, that the afflictions of this preſent time are not worthy of the glory which ſhall bee ſhewed to vs: *It was ſhevved vnto him what ſhould heereafter bee ſhewed vnto vs; and hee ſawe, that if all the world full of miſeries were layd in one balance, and the leaſt glorie of heauen in another, thoſe vvoulde bee incomparablye light, yea (as that diuine Father) that one dayes felicitie aboue, were vvorth a thouſand yeares torment belovve; vvhat then can bee matched vvith the eternity of ſuch ioyes? Oh how great therefore is this thy goodnes, O Lord, which thou haſt laide vp for them that fear thee, and done to them that truſt in thee, before the ſonnes of men!*

Cap. 28.

Of our ſecond part of meditation: which is, in the affectiõs.

THe moſt difficulte and knotty parte of Meditation thus finiſhed, there remayneth that which is both more liuelye, and more eaſie vnto a good hearte, to bee wrought altogether by the affections: which if our diſcourſes reach not vnto, they proue vaine, and to no purpoſe. That which followeth therfore, is the verye ſoule of Meditation, whereto all that is paſt ſerueth but as an inſtrument. A man is a man by his vnderſtanding part: but he is a Chriſtian by his will & affections. Seeing therfore, that al our former labour of the braine, is onely to affect the heart, after that the mind hath thus trauerſed the point propoſed through all the heads of reaſon, it ſhal indeuour to finde in the firſt place ſome feeling touch, and ſweete reliſh in that which it hath thus chewed; which fruite, through the bleſſing of God will voluntarily follow vpon a ſerious meditation. *Dauid* ſaith, *Oh taſte and ſee how ſweete the Lord is:* In Meditation wee doe both ſee and taſte; but wee ſee before we taſte: ſight, is of the vnderſtanding; taſte, of the affection: Neither can wee ſee, but wee muſt taſte; wee cannot knowe aright, but wee muſt needes be affected: Let the heart therefore firſt conceiue and feele in it ſelfe the *ſweetnes* or *bit-*

Wherin is required a *Taſt* and reliſh of what wee haue thought vpon.

ernes of the matter meditated: which is neuer done without ſome paſſion; nor expreſſed without ſome hearty exclamation.

Oh bleſſed eſtate of the Saints. ! O glorie not to be expreſſed, euen by thoſe which are glorified! O incomprehenſible ſaluation! what ſauour hath this earth to thee! Who can regarde the world, that beleeueth thee? Who can thinke of thee, and not bee rauiſhed with wonder and deſire? Who can hope for thee, and not reioyce? Who can knowe thee, and not bee ſwallowed vp with admiration at the mercy of him that beſtoweth thee? O bleſſednesse woorthy of Chriſts blood to purchaſe thee! woorthy of the continuall ſongs of Saints and Angels to celebrate thee! How ſhould I magnify thee! How ſhould I long for thee! how ſhould I hate all this world for thee!

Cap. 29.

Secondly a *Complaint* bewailing our wants and vntowardnes.

AFter this *Taſt* ſhall followe a *Complaint*, wherein the heart bewayleth to it ſelfe his owne pouertie, dulneſſe, and imperfection; chiding and abaſing it ſelfe in reſpect of his wants and indiſpoſition: wherein *Humiliation* truly goeth before glory. For, the more wee are caſt downe in our conceit; the higher ſhall GOD lift vs vp at the ende of this exerciſe, in ſpirituall reioycing.

But alas, where is my loue? where is my longing? where art thou, O my ſoule? what heauineſſe hath ouertaken thee? Howe hath the worlde bewitched & poſſeſſed thee, that thou art becom ſo careleſſe of thine home, ſo ſenſeleſſ of ſpirituall delights, ſo fond vpon theſe vanities? doeſt thou doubt whether there bee an heauen? or whether thou haue a God, and a Sauiour there? O farre be from thee this Atheiſme; farre bee from thee the leaſt thought of ſuch deſperate impietie. Wo were thee, if thou beleeuedſt not: But O thou of little faith, doeſt thou beleeue there is happineſſe, and happineſſe for thee, and deſireſt it not, and delighteſt not in it? Alas, how weake and vnbeleeuing is thy beleefe! how cold and fainte are thy deſires? Tell me, what ſuch goodly entertainement haſt thou met withall here on earth, that was woorthie to withdraw thee from theſe heauenly ioyes? What pleaſure in it euer gaue thee contentment? or what cauſe of diſlike findeſt thou aboue? Oh no, my ſoule, it is onely thy miſerable drowzineſſe, onelie thy ſecuritie: The world, the world hath beſotted thee, hath vndone thee with careleſneſſe! Alas, if thy delight bee ſo colde, what difference is there in thee from an ignorant Heathen, that doubts of another life, yea from an Epicure that denyes it? Art thou a Chriſtian, or art thou none? If thou bee what thou profeſſeſt, awaye with this dull and ſenceleſſe worldlineſſe; awaye with this earthly vnchearefulneſſe: ſhake off at laſt this profane and godleſſe ſecuritie, that hath thus long weighed thee doune from mounting vp to thy ioyes; Looke vp to thy GOD, and to thy crowne, and ſay with confidence, O Lord I haue waited for thy ſaluation.

Cap. 30.

AFter this *Complaint*, muſt ſucceed an heartie and paſsionate *Wiſh* of the ſoule, which ariſeth clearly from the two former degrees, For, that which a man hath found ſweete, and comfortable, and complaines that hee ſtill wanteth; hee cannot but wiſh to enioy.

Thirdly, an harty *wiſh* of the ſoule for what it complaineth to want.

O Lord, that I could waite and long for thy ſaluation! Oh that I could mind the things aboue; that as I am a ſtranger indeed, ſo I could bee alſo in affection! Oh that mine eyes, like the eyes of thy firſt Martyr, could by the light of faith ſee but a glimpſe of heauen! Oh that my heart could bee rapt vp thither in deſire! How ſhould I trample vpon theſe poore vanities of the earth! How willinglie ſhould I endure all ſorrowes, all torments! how ſcornefully ſhoulde I paſſe by all pleaſures! how ſhould I be in trauell of my diſſolution! Oh when ſhall that bleſſed daye come, when all this wretched wordlineſſe remooued, I ſhall ſolace my ſelfe in my God? Behould, as the Hart brayeth for the riuers of waters, ſo panteth my ſoule after thee, O God; My ſoule thirſteth for God, euen for the liuing God; Oh when I ſhall come and appeare before the preſence of God?

Cap. 31.

AFter this *Wiſhing*, ſhall follow humble *Confeſsion*, by iuſt order of nature: for, hauing bemoaned our want, and wiſhed ſupplie, not finding this hope in our ſelues, we muſt needes acknowledge it to him, of whom onelye wee may both ſeeke and find; wherein it is to be duely obſerued, how the mind is by turnes depreſſed, and lifted vp: Beeing lifted vppe with our Taſte of ioy, it is caſt downe with *Complaint*: lift vp with *Wiſhes*, it is caſt downe with *Confeſsion*; which order doth beſt holde it in vre, and iuſt temper; and maketh it more feeling of the comfort which followeth in the Concluſion. This *Confeſsion* muſt derogate all from our ſelues, and aſcribe all to God.

4 An humble *Confeſsion* of our diſabilitie to effect what wee wiſh.

Thus I deſire, O Lord, to be aright affected towards thee and thy glory; I deſire to come to thee: but alas, how weakely! how heartleſly! Thou knoweſt that I can neither com to thee, nor deſire to com, but from thee. It is Nature that holds me from thee; this treacherous Nature fauours it ſelfe, loueth the world, hateth to thinke of a diſſolution, and chuſeth rather to dwell in this dungeon with continuall ſorrow and complaint, then to endure a parting, although to liberty and ioye. Alas, Lord, it is my miſerie that I loue my paine. How long ſhall theſe vanities thus beſot me? It is thou onely that canſt turne away mine eyes, from regarding theſe follies, and my heart from affecting them: Thou onely, who as thou ſhalt one daie receiue my ſoule into heauen, ſo nowe before hand canſt fix my ſoule vpon heauen and thee.

Cap. 32.

5 An earnest *Petition* for that which we confess to want.

AFter *Confession*, naturally followes *Petition*; earnestly requesting that at his handes, which wee acknowledge our selues vnable, and none but God able to performe.

Oh carrie it vp therefore, thou that hast created, and redeemed it, carrie it vp to thy glorie: Oh let me not alwayes bee thus dull and brutish; Let not these scales of earthly affection alwayes dimme and blinde mine eyes: Oh thou that layedst clay vpon the blinde mans eyes, take away this clay from mine eyes, wherewith alas they are so dawbed vp, that they cannot see heauen: Illuminate them from aboue, and in thy light let me see light. Oh thou that hast prepared a place for my soule, prepare my soule for that place; prepare it with holinesse, prepare it with desire: and euen while it soiourneth on earth, let it dwell in heauen with thee, beholding euer the beautie of thy face, the glory of thy Saints and of it selfe.

Cap. 33.

6 A Vehement enforcement of our petition.

AFter *Petition*, shall follow the *Enforcement* of our request, from argument and importunate obsecration; wherin we must take heede of complementing in tearmes with God; as knowing that he wil not be mocked by any fashionable forme of suite, but requireth holy and feeling intreaty.

How graciously haste thou proclaimed to the worlde, that who euer wants wisedome shall aske it of thee, which neither denyest nor vpbraidest: O Lord, I want heauenly wisedome, to conceiue aright of heauen, I want it and aske it of thee; giue mee to aske it instantly, and giue me according to thy promise abundantly. Thou seest it is no strange fauour that I begge of thee: no other then that which thou hast richly bestowed vpō al thy valiant Martyrs, Confessors, seruants from the beginning: who neuer could haue so cheerefully embraced death and torment, if through the middest of their flames and paine, they had not seene their crowne of glorie. The poore theefe on the Crosse had no sooner craued thy remembrance when thou camest to thy kingdome, then thou promisedst to take him with thee into heauen: Presence was better to him then remembrance. Beholde, now thou art in thy kingdome, I am on earth; remember thine vnworthy seruant, and let my soule in conceit, in affection, in conuersation, bee this day and for euer with thee in Paradise. I see, man walketh in a vaine shadowe, and disquieteth himselfe in vaine: they are pittifull pleasures hee enioyeth, while he forgetteth thee; I am as vaine, make mee more wise: Oh let mee see heauen, and I knowe I shall neuer enuie, nor follow them. My times are in thine hand: I am no better then my fathers, a stranger on earth. As I speake of them, so the next,

yea

yea this generation shall speake of mee as one that was; My life is a bubble, a smoake, a shadowe, a thought: I know it is no abiding in this thorowfare: Oh suffer me not so madde, as while I passe on the waye, I should forget the ende. It is that other life that I must trust to; With thee it is that I shall continue; Oh let mee not bee so foolish as to settle my selfe on what I must leaue, and to neglect eternitie. I haue seene enough of this earth, and yet I loue it too much. O let me see heauen another while, and loue it so much more then the earth, by howe much the things there are more worthy to be loued. Oh God, looke downe on thy wretched Pilgrime; and teach mee to looke vp to thee, and to see thy goodnes in the land of the liuing. Thou that boughtest heauen for me, guide mee thither, and for the price that it cost thee, for thy mercies sake, in spight of all temptations enlighten thou my soule, direct it, crowne it.

Cap. 34.

7 A chearfull *Confidence* of obtaining what wee haue requested and enforced.

AFter this *Enforcement* doth followe *Confidence*; wherein the soule after many doubtful and vnquiet bickerings, gathereth vp her forces, and chearefully rowzeth vp it selfe; and, like one of *Dauids* Worthies, breaketh through a whole armie of doubts, and fetcheth comfort from the Well of life, which, though in some, later, yet in all is a sure reward from GOD of sincere Meditation.

Yea, bee thou bold, O my soule, and doe not meerely craue, but challenge this fauour of God, as that which he oweth thee: He oweth it thee because he hath promised it, and by his mercie hath made his gift, his debt; Faithfull is he that hath promised, which will also doe it: *Hath he not giuen thee not onely his hand in the sweete hopes of the Gospel, but his seale also in the* Sacraments? *Yea, besides promise, hand, seale; hath hee not giuen thee a sure earnest of thy saluation, in some weake, but true graces? Yet more: hath he not giuen thee, besides* Earnest, *possession? while hee that is the* Truth *and* Life, *saith,* Hee that beleeueth hath euerlastinglife, and hath passed from death to life. *Canst thou not then bee content to cast thy selfe vpon this blessed issue; If God bee mercifull, I am glorious; I haue thee alreadie, Oh my life. God is faithfull, and I doe beleeue: who shall separate me from the loue of Christ? from my glorie with Christ? who shall pull me out of my heauen? Goe to then, and returne to thy rest, O my soule, make vse of that heauen wherein thou art, and bee happie.*

Thus wee haue found, that our meditation, like the wind, gathereth strength in proceeding; and as naturall bodies, the neerer they come to their places, moue with more celeritie; so doeth the soule in this course of meditation, to the vnspeakeable benefite of it selfe.

Cap. 35.

The *Conclus.* of our Meditation, in what order it must be.

THe *Conclusion* remaineth: wherin we must aduise (like as Physicians doe in their sweats and exercise) that we ceasse not ouersuddenly, but leaue off by little and little. The mind may not bee

bee ſuffered to fall headlong from this height, but muſt alſo deſcend by degrees.

First, with *Thankſgiuing.*

The firſt whereof after our *Confidence*, ſhall bee an heartie *Gratulation*, and thankeſgiuing. For, as man naturally cannot bee miſerable, but hee muſt complaine, and craue remedie; ſo the good heart cannot finde it ſelfe happie, and not be thankefull: & this thankefulneſſe which it feeleth and expreſſeth, maketh it yet more good, and affecteth it more.

What ſhall I then do to thee for this mercie, O thou Sauiour of men? what ſhould I render to my Lord, for all his benefites? Alas! what can I giue thee, which is not thine owne before? Oh that I could giue thee but all thine! Thou giueſt mee to drinke of this cuppe of ſaluation: I will therefore take the cuppe of ſaluation, and call vpon the name of the Lord: Praiſe thou the Lord, O my ſoule, and al that is within me praiſe his holy name. And ſince here thou beginneſt thine heauen, beginne heere alſo that ioyfull ſong of thankſgiuing, which there thou ſhalt ſing more ſweetly, and neuer end.

Cap. 36.

Secondly, with Recommendation of our ſoules & waies to God.

AFter this *Thankeſgiuing*, ſhall follow a faithful recommendation of our ſelues to God; wherein the ſoule doth cheerfully giue vp it ſelfe, and repoſe it ſelfe wholly vpon her Maker, and Redeemer; commiting herſelfe to him in all her wayes, ſubmitting her ſelfe to him in all his wayes, deſiring in all things to glorifie him, and to walke worthy of her high and glorious calling.

Both which later ſhall bee done (as I haue euer found) with much life and comfort, if for the full concluſion, we ſhall lift vp our heart and voice to God, in ſinging ſome *Verſicle* of *Dauids* diuine Pſalmes, anſwerable to our diſpoſition, and matter; whereby the heart cloſes vp it ſelfe with much ſweetnes and contentment.

This courſe of meditation thus heartily obſerued, let him that practiſes it, tell me whether he find not that his ſoule, which at the beginning of this exerciſe did but creepe and grouell vpon earth, doe not now in the concluſion ſoare aloft in heauen; and being before alooſe off, do not now finde it ſelfe neare to God, yea with him and in him.

Cap. 37.

An Epilogue.

THus haue I endeauored (right worſhipfull Sir) according to my ſlender faculty, to preſcribe a Methode of Meditation: Not vpō ſo ſtrict tearmes of Neceſſity, that whoſoeuer goeth not my way, erreth. Diuers paths leade ofttimes to the ſame end; and euerie man aboundeth in his owne ſenſe: If experience and cuſtome hath made another forme familiar to any man, I forbid it not; as that learned Father ſaid of his Tranſlation. *Let him*

him vſe his owne, not contemne mine. If any man be to chuſe, & beginne, let him practiſe mine, till he meete with a better Maſter: If another courſe may bee better, I am ſure this is good. Neither is it to be ſuffered, that like as fantaſticall men, while they doubt what faſhioned ſute they ſhould weare, put on nothing; ſo, that wee Chriſtians ſhould neglect the matter of this worthy buſineſſe, while wee nicely ſtand vpon the forme thereof. Wherein giue mee leaue to complaine with iuſt ſorrowe and ſhame, that if there bee any Chriſtian duetie, whoſe omiſsion is notoriouſly ſhamefull, and preiudiciall to the ſoules of profeſſors, it is this of Meditation. This is the very end, God hath giuen vs our ſoules for: wee miſſeſpend them, if we vſe them not thus. How lamentable is it, that we ſo employe them, as if our facultie of diſcourſe ſerued for nothing but our earthly prouiſion? as if our reaſonable and Chriſtian mindes were appointed for the ſlaues and drudges of this body, onely to bee the Caters and Cookes of our Appetite.

Reproouing the neglect of Meditation.

The world filleth vs, yea cloyeth vs: wee find our ſelues woorke enough to thinke; *What haue I yet? How may I get more? What muſt I lay out? What ſhall I leaue for poſteritie? How may I preuent the wrong of mine Aduerſarie, how may I returne it? What anſweres ſhall I make to ſuch allegations? What entertainement ſhall I giue to ſuch friends? What courſes ſhall I take in ſuch ſuits? In what paſtime ſhall I ſpend this day? in what the next? What aduantage ſhall I reape by this practiſe; what loſſe? What was ſayd, anſwered, replyed, done, followed?*

Goodly thoughts, and fitte for Spirituall minds! Say, there were no other world; how could wee ſpend our cares otherwiſe? Vnto this onely neglect, let mee aſcribe the commonneſſe of that *Laodicean* temper of men, or (if that bee worſe) of the dead coldneſſe which hath ſtriken the hearts of many, hauing left them nothing but the bodies of men, and viſors of Chriſtians; to this onely, *They haue not meditated.* It is not more impoſsible to liue without an heart, then to bee deuout without Meditation: Would GOD therefore my words could be in this (as the wiſeman ſaith the wordes of the wiſe are,) like vnto *Goades* in the ſides of euery Reader, to quicken him vp out of this dull and lazy ſecurity, to a chearefull practiſe of this *Diuine Meditation.* Let him curſe mee vpon his death bed, if looking backe from thence to the beſtowing of his former times, hee acknowledge not theſe houres placed the moſt happily in his whole life; if hee then wiſh not he had worne out more dayes, in ſo profitable and heauenly a worke.

Exhorting to the vſe of Meditation.

A MEDITATION OF DEATH ACCORDING TO THE FORMER RVLES.

The Entrance.

AND now, my Soule, that thou haſt thought of the end, what can fit thee better then to think of the way? And though the forepart of the way to heauen bee a good life, the latter and more immediate, is death; Shall I call it the way, or the gate of life? ſure I am, that by it only, wee paſſe into that bleſſednes, whereof we haue ſo thought, that wee haue found it cannot bee thought of, enough:

The Deſcriptiõ.

What then is this Death, but the taking downe of theſe ſticks, wherof this earthly tent is compoſed? The ſeparation of two great, and old friends, till they meete againe. The gaole-deliuery of a long priſoner; our iourney into that other world, for which wee, and this thorowfare were made; our payment of our firſt debt to Nature, the ſleepe of the body, and the awaking of the ſoule?

The Diuiſion.

But leaſt thou ſhouldſt ſeeme to flatter him whoſe name and face hath euer ſeemed terrible to others, remember that there are no deathes, then one; If the firſt death bee not ſo fearefull, as hee is made, (his horror lying more in the conceit of the beholder, then in his owne aſpect) ſurely, the ſecond is not made ſo fearefull, as he is: No liuing eye can behold the terrors thereof; it is as impoſſible to ſee them, as to feele them, and liue: Nothing but a name is common to both; The firſt hath men, caſualties, diſeaſes for his executioners, the ſecond, Diuels: The power of the firſt is in the graue; the ſecond, in hell; The worſt of the firſt is ſenſleſneſſe, the eaſieſt of the ſecond is a perpetuall ſenſe of all the paine, that can make a man exquiſitly miſerable.

The Cauſes.

Thou ſhalt haue no buſines, O my ſoule, with the ſecond death; Thy firſt reſurrection hath ſecured thee; Thank him that hath redeemed thee, for thy ſafety. And how can I thank thee enough, O my Sauiour, which haſt ſo mercifully bought off my torment, with thy owne; and haſt drunk off that bitter potion of thy fathers wrath, whereof the very taſt had bene our death; Yea ſuch is thy mercy, O thou redeemer of men, that thou haſt not onely ſubdued the ſecond death, but reconciled the firſt; ſo as thy children taſt not at all of the ſecond, & find the firſt ſo ſweetned to them by thee, that they complaine not of bitternes: It was not thou, O God, that madeſt death; Our hands are they that were guilty of this euil; Thou ſawſt all thy work that it was good; we brought forth ſin, and ſinne brought forth death: To the diſcharge of thy iuſtice and mercy, we acknow-

acknowledge this miſerable conception: and needs muſt that child be vglie that hath ſuch parents: Certainely, if Being and Good be (as they are) of an equall extent, then the diſſolution of our Being muſt needes in it ſelfe be euill: How full of darkeneſſe and horror then, is the priuation of this vitall light? eſpecially ſince thy wiſdome intended it to the reuenge of ſinne, which is no leſſe then the violation of an infinite iuſtice? It was thy iuſt pleaſure to plague vs with this brood of our owne begetting: Behold, that death which was not til then, in the world, is now in euery thing: one great conqueror findes it in a ſtate, another findes it in a flye; one findes it in the kirnell of a grape, another in the pricke of a thorne; one in the taſte of an herbe, another in the ſmell of a flower; one in a bit of meat, another in a mouthfull of ayre; one in the very ſight of a daunger, another in the conceit of what might haue beene: Nothing in all our life is too little to hide death vnder it: There needs no cords, nor kniues, nor ſwords, nor pieces; wee haue made our ſelues as many waies to death, as there are helps of liuing.

But if wee were the authors of our death, it was thou that didſt alter it; our diſobedience made it, and thy mercy made it not to be euill; It had beene all one to thee, to haue taken away the very Being of death from thine owne: but thou thoughteſt it beſt, to take away the ſting of it onely; as good Phyſitians when they would apply their Leeches, ſcoure them with ſalt and nettles, and when their corrupt blood is voided, imploy them to the health of the patient. It is more glory to thee, that thou haſt remoued enmity from this *Eſau*, that now hee meets vs with kiſſes in ſteede of frownes: and if wee receiue a blowe from this rough hand, yet that very ſtripe is healing. Oh how much more powerfull is thy death, then our ſinne? O my ſauiour, how haſt thou perfumed, and ſoftened this bed of my graue by dying? How can it grieue me to tread in thy ſteps to glory?

Our ſinne made death our laſt enemy, thy goodnes hath made it the first friend that we meet with, in our paſſage to another world: For as ſhee that receiues vs from the knees of our mother in our firſt entrance to the light, waſheth, cleanſeth, dreſſeth vs, and preſents vs to the breſt of our nurſe, or the armes of our mother, challenges ſome intereſt in vs, when wee come to our growth; ſo death which in our paſſage to that other life, is the firſt that receiues and preſents our naked ſoules to the handes of thoſe Angels, which carie it vp to her glory, cannot but think this office friendly, and meritorious: What if this guide leade my carcaſſe through corruption and rottenneſſe, when my ſoule in the very inſtant of her ſeparation knowes it ſelfe happy? What if my friendes mourne about my bed, and coffin, when my ſoule ſees the ſmiling face, and louing imbracements of him that was dead, and is aliue? what care I, who ſhut theſe earthen eyes, when death opens the eye of my ſoule, to ſee as I am ſeene? what if my name be forgotten of men, when

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I liue aboue with the God of ſpirits?

The Subiect. If death would be ſtill an enemie, it is the worſt part of mee, that he hath any thing to doe withall; the beſt is aboue his reach, and gaines more then the other can leeſe: The worſt peece of the horror of death is the graue; and ſet aſide infidelitie, what ſo great miſerie is this? That part which is corrupted, feeles it not; that which is free from corruption feeles an abundant recompence, and foreſees a ioyfull reparation: What is here but a iuſt reſtitution? We carry heauen and earth wrapt vppe in our boſoms; each part returnes homeward; And if the exceeding glory of heauen cannot counteruaile the doleſomeneſſe of the graue, what doe I beleeuing? but if the beauty of that celeſtiall ſanctuarie doe more then equallize the horrour of the bottomeleſſe pit, how can I ſhrinke at earth like my ſelfe, when I knowe my glory? And if examples can mooue thee any whit, looke behinde thee, O my ſoule, and ſee which of the Worthies of that ancient, and later worlde, which of the Patriarks, Kings, Prophets, Apoſtles, haue not trod in theſe red ſteps; where are thoſe millions of generations, which haue hitherto peopled the earth? How many paſsing-bels haſt thou heard for thy known friends? How many ſicke beds haſt thou viſited? How many eyes haſt thou ſeene cloſed? How many vaine men haſt thou ſeene that haue gone into the field to ſeeke death, in hope to find an honor as fooliſh as themſelues: How many poore creatures haſt thou mulcted with death for thine owne pleaſure? And canſt thou hope that God will make a by-way and a poſtern for thee alone, that thou maieſt paſſe to the next world, not by the gates of death, not by the bottome of the graue?

The Adiunct. What then doeſt thou feare, O my ſoule? There are but two ſtages of death, the bed, and the graue; This latter, if it haue ſenſleſneſſe, yet it hath reſt; The former, if it haue paine, yet it hath ſpeedineſs; and when it lights vpon a faithfull heart, meets with many and ſtrong antidotes of comfort: The euill that is euer in motion is not fearfull? That which both time, and eternitie finde ſtanding where it was, is worthie of terror: well may thoſe tremble at death, which find more diſtreſſe within, then without, whoſe conſciences are more ſick, and nearer to death, then their bodies: It was thy fathers wrath that did ſo terrifie thy ſoule, O my Sauiour, that it put thy body into a bloody ſweat. The mention and thought of thy death ended in a Pſalme, but this began in an agonie: Then didſt thou ſweat out my feares; The power of that agony doth more comfort all thine, then the Angels could comfort thee; That very voyce deſerued an eternall ſeparation of horror from death, where thou ſaydſt, *My God, my God, vvhy haſt thou forſaken mee*? Thou hadſt not complained of being left, if thou wouldeſt haue any of thine left deſtitute of comfort, in their parting. I knowe not whome I can feare, while I knowe whome I haue beleeued;

beleeued; how can I be diſcouraged with the ſight of my loſſe, when I ſee ſo cleare an aduantage?

The Contrary.

What diſcomfort is this, to leaue a frayle body, to bee ioyned vnto a glorious head? To forſake vaine pleaſures, falſe honours, bootleſſe hopes, vnſatisfying wealth, ſtormie contentments, ſinnefull men, perilous tentations, a ſea of troubles, a gallie of ſeruitude, an euil world, and a conſuming life, for freedom, reſt, happineſſe, eternitie; And if thou wert ſentenced, O my ſoule, to liue a thouſand yeares in this bodie, with theſe infirmities, hovv wouldeſt thou bee wearie, not of being onely, but of complaining. Whiles, ere the firſt hundred, I ſhould bee a childe; ere the ſecond, a beaſt; a ſtone, ere the third; and therefore ſhould bee ſo farre from finding pleaſure in my continuance, that I ſhould not haue ſenſe enough left, to feele my ſelfe miſerable; And when I am once gone, what difference is there, betwixt the agedeſt of the firſt *Patriarks*, and mee, and the childe, that did but liue to be borne, ſaue onely in what was; and that which was, is not. And if this body had no weakeneſſe, to make my life tedious, yet what a torment is it, that while I liue, I muſt ſinne; Alaſſe, my ſoule, euery one of thy knowne ſinnes, is not a diſeaſe, but a death: What an enemie art thou to thy ſelfe, if thou canſt not be content, that one bodily death ſhould excuſe thee from many ſpirituall; to caſt off thy body, that thou maieſt be ſtripped of the ragges, yea the fetters of thy ſinne, and clothed with the robes of glory: Yet theſe tearmes are too hard; Thou ſhalt not be caſt off, O my body: rather thou ſhalt be put to making; this change is no leſſe happie for thee, then for thy partner. This very skinne of thine, which is now tawny, and wrinkled, ſhall once ſhine; this earth ſhall be heauen, this duſt ſhall be glorious. Theſe eyes, that are now wearie of being witneſſes of thy ſinnes and miſeries, ſhall then neuer bee wearie of ſeeing the beauty of thy Sauiour, and thine owne in his: Theſe eares, that haue beene now tormented with the impious tongues of men, ſhall firſt heare the voyce of the Sonne of God, and then the voyces of Saints, and Angels in their ſongs of *Alleluiah*. And this tongue that now complaines of miſeries, and feares, ſhall then beare a part in that diuine harmony.

The Compariſons.

In the meane time, thou ſhalt but ſleepe in this bed of earth; hee that hath tryed the worſt of death, hath called it no worſe; very heathens haue tearmed them cozens; and it is no vnuſuall thing for cozens of blood, to carry both the ſame names, and features: Haſt thou wont, O my body, when the day hath wearied thee, to lye downe vnwillingly to thy reſt? behold in this ſleepe there is more quietneſſe, more pleaſure of viſions, more certaintie of waking, more cheerefulnes in riſing: why then art thou loath to think of laying off thy rags, and repoſing thy ſelfe; why art thou like a child, vnwilling to go to bed? Haſt thou e-

uer ſeene any bird, which when the cage hath beene opened, would rather ſit ſtill, and ſing within her grates, then fly forth vnto her freedome in the woods? Haſt thou euer ſeene any priſoner, in loue with his bolts, and fetters? Did the chiefe of the Apoſtles, when the Angell of God ſhined in his Iayle, and ſtrooke him on the ſide, and looſed his two chaynes, and bad him, Ariſe quickly, and opened both the wooden, and iron gate, ſay, What, ſo ſoone? yet, a little ſleepe? What madneſſe had it beene, rather to ſlumber betwixt his two keepers, then to follow the Angell of God into liberty? Haſt thou euer ſeene any mariner that hath ſaluted the ſea with ſongs, and the hauen with teares? What ſhall I ſay to this diffidence, O my ſoule, that thou art vnwilling to thinke of reſt after thy toyle, of freedome after thy durance; of the hauen after an vnquiet and tempeſtuous paſſage? How many are there that ſeeke death, and cannot finde it? meerely out of the irkſomneſſe of life: Hath it found thee, and offered thee better conditions, not of immunitie from euils, but of poſſeſſion of more good, then thou canſt thinke, and wouldeſt thou now fly from happineſſe, to be ridde of it?

The Names. What? Is it a name that troubles thee? what if men would call ſleep death, wouldeſt thou bee afraid to cloſe thine eyes? what hurt is it then, if hee that ſent the firſt ſleepe vpon man, whileſt he made him an helper, ſend this laſt and ſoundeſt ſleep vpon me, whiles he prepares my ſoule for a glorious ſpouſe to himſelfe. It is but a parting, which we call death; as two friends, when they haue led each other on the way, ſhake handes till they returne from their iourney: If either could miſcarie, there were cauſe of ſorrow; now, they are more ſure of a meeting, then of a parture; what folly is it, not to be content to redeeme the vnſpeakable gain of ſo deare a friend, with a little intermiſsion of enioying him? He will returne laden with the riches of heauen, and will fetch his old partner to the participation of this glorious wealth: Goe then my ſoule, to this ſure and gainfull traffique, and leaue my other halfe in an harbor as ſafe, tho not ſo bleſſed; yet ſo ſhalt thou be ſeparated, that my very duſt ſhall be vnited to thee ſtill, and to my Sauiour in thee.

The Teſtimonies. Wert thou vnwilling at the command of thy creator, to ioyne thy ſelfe at the firſt, with this body of mine? why art thou then loath to part with that, which thou haſt found, though intire, yet troubleſome? Doeſt thou not hear *Salomon* ſay, *The day of death is better then the day of thy birth*, doeſt thou not beleeue him, or art thou in loue with the worſe, and diſpleaſed with the better? If any man could haue found a life worthy to be preferred vnto death, ſo great a King muſt needs haue don it; now in his very throne, he cõmends his coffin: yea, what wilt thou ſay to thoſe heathens, that haue mourned at the birth, & feaſted at the death of their childrẽ? They knew the miſeries of liuing as wel as thou, the happines of diing they could not know; & if they reioiced out of a cõceit of ceaſing to

be

be miſerable; how ſhouldſt thou cheer thy ſelfe in an expectation, yea an aſſurance of being happie? Hee that is the Lord of life, and tryed what it was to dye, hath proclaimed them bleſſed that die in the Lord; Thoſe are bleſſed I know, that liue in him, but they reſt not from their labours; Toyle and ſorrow is between them, and a perfect inioying of that bleſſednes, which now they poſſeſſe only in hope and inchoation; when death hath added reſt, their happineſſe is finiſhed.

The taſt of our Meditation.

O death, how ſweet is that reſt wherewith thou refreſheſt the weary pilgrims of this vale of mortalitie? How pleaſant is thy face to thoſe eyes, that haue acquainted themſelues with the ſight of it, which to ſtrangers is grim, and gaſtly? How worthy art thou to be welcome vnto thoſe that know whence thou art, and whither thou tendeſt? who that knowes thee can fear thee? who that is not all nature, would rather hide himſelfe amongſt the baggage of this vile life, then follow thee to a crowne? what indifferent iudge that ſhould ſee life painted ouer, with vaine ſemblances of pleaſures, attended with troupes of ſorrowes; on the one ſide, and on the other with vncertaintie of continuance, and certaintie of diſſolution; and then ſhould turne his eyes vnto death, and ſee her blacke, but comely, attended on the one hand with a momentany paine, with eternitie of glory on the other; would not ſay, out of choice, that which the Prophet ſaid out of paſsion, *It is better for mee to dye then to liue.*

The Complaint.

But, Oh my ſoule, what ailes thee to beo thus ſuddenly backeward, and fearfull? No heart hath more freely diſcourſed of death, in ſpeculation; no tongue hath more extolled it in abſence. And now, that it is comne to thy beds-ſide, and hath drawne thy curtaines, and takes thee by the hand, and offers thee ſeruice, thou ſhrinkeſt inward, and by the paleneſſe of thy face, and wildneſſe of thine eye bewraieſt an amazement at the preſence of ſuch a gueſt. That face, which was ſo familiar to thy thoughts, is now vnwelcome to thine eyes; I am aſhamed of this weak irreſolution. Whitherto haue tended all thy ſerious meditations? what hath Chriſtianitie done to thee, if thy feares be ſtill heatheniſh? Is this thine imitation of ſo many worthie ſaints of God, whome thou haſt ſeene intertaine the violenteſt deathes with ſmiles and ſongs? Is this the fruit of thy long, and frequent inſtruction? Diddeſt thou thinke death would haue been content with words? didſt thou hope it would ſuffice thee to talke, while all other ſuffer? Where is thy faith? Yea, where art thou thy ſelfe, O my ſoule? Is heauen worthy of no more thankes, no more ioy? Shall hereticks, ſhall pagans giue death a better welcome, then thou? Hath thy maker, thy redeemer ſent for thee, and art thou loath to go? hath hee ſent for thee, to put thee in poſſeſsion of that glorious inheritance, which thy wardſhippe hath cheerfully expected, and art thou loath to go? Hath God with this ſergeant of his, ſent his Angels to fetch thee, and art thou loath to go? Rouze vp thy ſelfe

for ſhame, ô my ſoule: and if euer thou haſt truely beleeued, ſhake off this vnchriſtian diffidence and addreſſe thy ſelfe ioyfully for thy glory.

The Wiſh. Yea ô my Lord, it is thou, that muſt raiſe vp this faint and drooping heart of mine; thou onely canſt ridde mee of this weake and cowardly diſtruſt; Thou that ſendeſt for my ſoule, canſt prepare it for thy ſelfe; thou only canſt make thy meſſenger welcome to me. Oh that I could but ſee thy face, through death! Oh that I could ſee death, not as it was, but as thou haſt made it; Oh that I could hartily pledge thee, my Sauiour, in this cup, that ſo I might drinke new wine with thee, in thy fathers Kingdome.

The Cõfeſſion But alaſſe, O my God, nature is ſtrong and weake in mee, at once: I I cannot wiſh to welcome death, as it is worthie; when I looked for moſt courage, I finde ſtrongeſt temptations: I ſee & confeſſe, that when I am my ſelfe, thou haſt no ſuch coward as I: Let me alone, and I ſhall ſhame that name of thine, which I haue profeſſed: Euery ſecure worldling ſhall laugh at my feeblenes. O God were thy Martyrs thus haled to their ſtakes? might not they haue beene looſed from their racks, and choſe to die in thoſe tortures? Let it be no ſhame for thy ſeruant, to take vp that complaint, which thou mad'ſt of thy better attendants; *The ſpirit is willing, but the fleſh is weake.*

The Petition and enforcement. Oh thou God of ſpirits, that haſt coupled theſe two together, vnite them in a deſire of their diſſolution; weaken this fleſh to receiue, and encourage this ſpirit either to deſire, or to contemne death; and now as I grow neerer to my home, let mee increaſe in the ſenſe of my ioyes: I am thine, ſaue me, O Lord; It was thou that didſt put ſuch courage into thine ancient, and late witneſſes, that they either inuited, or challenged death; and held their perſecutors their beſt friends, for letting them looſe from theſe gyues of fleſh. I knowe thine hand is not ſhortned; Neither any of them hath receiued more proofes of thy former mercies; Oh let thy goodneſſe inable me to reach them in the comfortable ſteddineſſe of my paſſage: Doe but draw this vaile a little, that I may ſee my glory, and I cannot but be inflamed with the deſire of it: It was not I, that either made this body for the earth, or this ſoule for my body, or this heauen for my ſoule, or this glory of heauen, or this entrance into glory: All is thine owne worke; Oh perfect what thou haſt begun, that thy praiſe, and my happineſſe may be conſummate at once.

The aſſurance or Cõfidence. Yea, O my ſoule, what need'ſt thou wiſh the God of mercies to bee tender of his owne honour? Art thou not a member of that body, whereof thy Sauiour is the head? canſt thou drowne, when thy head is aboue? was it not for thee, that hee triumpht ouer death? Is there any feare in a foiled aduerſarie? Oh my redeemer, I haue already ouercomne in thee: how can I miſcarie in my ſelfe? O my ſoule, thou haſt marched valiantly! Behold, the damoſels of that heauenly Ieruſalem

come

come forth with timbrels and harpes to meet thee, and to applaud thy ſucceſſe: And now, there remaines nothing for thee, but a crowne of righteouſneſſe, which that righteous iudge ſhall giue thee, at that day: *Oh death where is thy ſting! Oh graue where is thy victory?*

Returne now vnto thy reſt, O my ſoule; for the Lord hath been beneficiall vnto thee. O Lord God the ſtrength of my ſaluation, thou haſt couered my head in the day of battell: O my God, and King, I will extoll thee, and will bleſſe thy name for euer, and euer. I will bleſſe thee dayly, and praiſe thy name for euer and euer. Great is the Lord, and moſt worthy to bee praiſed, and his greatnes is incomprehenſible: I will meditate of the beautie of thy glorious maieſty, and thy wonderfull workes: *Hoſanna*, thou that dwelleſt in the higheſt heauens

Amen.

The Thankſgiuing.

FINIS.

HOLY OBSERVATIONS.

LIB. I.

By Ios. HALL.

AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel Macham*. 1614.

TO THE RIGHT HONORABLE, *EDWARD* LORD DENNIE, *BARON OF WALTHAM*, MY MOST bountifull Patron; Grace, *and Peace.*

Right Honourable:

THis aduantage a ſcholar hath aboue others, that he cannot be idle, and that he can worke without inſtruments. For, the mind inured to contemplation will ſet it ſelfe on worke, when other occaſions faile: and hath no more power not to ſtudie, then the eye which is open, hath not to ſee ſomething; in which buſineſs it carries about his owne Library, neither can complaine to want books while it inioyeth it ſelfe.

I could not then neglect the commoditie of this plentifull leaſure in my ſo eaſie attendance here; but (though beſides my courſe, and without the help of others writings) muſt needs buſie my ſelfe in ſuch thoughts as I haue here giuen account of, to your Lordſhip: ſuch as I hope ſhall not be vnprofitable, nor vnwelcome to their Patron, to their Readers. I ſend them forth from hence, vnder your honorable name; to ſhew you that no abſence, no imployment can make me forget my due reſpect to your Lordſhip: to whome (next vnder my gracious Maſter) I haue deſeruedly bequeathed my ſelfe and my indeauours. Your goodneſſe hath not vvont to magnifie it ſelfe more in giuing then in receiuing ſuch like holy preſents: the knowledge whereof hath intitled you to more labours of this nature (if I haue numbred aright) then any of your Peeres. I miſdoubt not either your acceptation, or their vſe. That GOD, who hath aboue all his other fauours giuen your Lordſhippe, euen in theſe careleſſe times, an heart truely religious, giue you an happy increaſe of all his heauenly

ly graces by my vnworthie ſeruice. To his gracious care I dayly commend your Lordſhippe with my honourable Lady; wiſhing you both, all that little ioy earth can affoord you, and fulneſſe of glory aboue.

Non-ſuch. *Iuly.* 3.

Your Lo:

Moſt humbly deuoted
for euer,

In all duty and
obſeruance,

Ios. Hall.

HOLY
OBSERVATIONS.

AS there is nothing ſooner dry then a tear; ſo there is nothing ſooner out of ſeaſon then worldly ſorrow: which if it bee freſh and ſtill-bleeding, findes ſome to comfort and pitty it; if ſtale and skinned ouer with time, is rather intertained with ſmiles, then commiſeration: But the ſorrow of repentance comes neuer out of time. All times are alike vnto that eternitie, whereto wee make our ſpirituall mones: That which is paſt, that which is future, are both preſent with him. It is neither weake nor vncomely, for an old man to weepe for the ſinnes of his youth. Thoſe teares can neuer be ſhed either too ſoone, or too late.

2.

Some men liue to bee their owne executors for their good name; which they ſee (not honeſtly) buried, before themſelues die: Some other of great place, and ill deſert, part with their good name and breath, at once. There is ſcarce a vicious man whoſe name is not rotten before his carcaſſe. Contrarily, the good mans name is oft times the heire to his life; either born after the death of the parent, for that enuie would not ſuffer it to come forth before: or perhaps ſo well growen vp in his life time, that the hope thereof is the ſtaffe of his age, and ioy of his death. A wicked mans name may be feared a while; ſoone after, it is either forgotten or curſed: The goods mans either ſleepeth with his body in peace, or waketh (as his ſoule) in glory.

3

Oft times thoſe which ſhow much valour while there is equall poſsibility of life, when they ſee a preſent neceſsity of death, are found moſt ſhamefully timorous. Their courage was before grounded vpon hope: that cut off, leaues them at once deſperate and cowardly: whereas men of feebler ſpirits meete more cheerefully with death; becauſe though their courage be leſſe, yet their expectation was more.

4

I haue ſeldome ſeen the ſonne of an excellent and famous man, excellent: But, that an ill bird hath an ill egge, is not rare; children poſſeſsing as the bodily diſeaſes, ſo the vices of their Parents. Vertue is not propagated: Vice is; euen in them which haue it not raigning in themſelues: The grain is ſowen pure, but comes vp with chaffe and husk. Haſt thou a good ſonne? He is Gods, not thine. Is he euill? Nothing but his ſin is thine: Help by thy praiers and indeauours to take away that which thou haſt giuen him, and to obtain from God that which thou haſt, & canſt not giue: Els thou maiſt name him a poſſeſsion; but thou ſhalt find him a loſs.

5

Theſe things be comely and pleaſant to ſee; and worthy of honour from the beholder: A yong Saint, an old Martyr, a religious Souldier, a conſcionable Stateſman, a great man curteous, a learned man humble, a ſilent woman, a child vnderſtanding the eie of his parent, a merry companion without vanitie, a friend not changed with honour, a ſicke man cheerfull, a ſoule departing with comfort and aſſurance.

6

I haue oft obſerued in merry meetings ſolemnly made, that ſomwhat hath fallen out croſſe, either in the time, or immediatly vpon it; to ſeaſon (as I thinke) our immoderation in deſiring or inioying our friendes: and againe, euents ſuſpected, haue proued euer beſt; God herein bleſsing our awfull ſubmiſsion with good ſucceſs. In all theſe humane things, indifferencie is ſafe. Let thy doubts be euer equall to thy deſires: ſo thy diſappointment ſhall not be grieuous, becauſe thy expectation was not peremptory.

7

You ſhall rarely finde a man eminent in ſundry faculties of minde, or ſundry manuarie trades. If his memory be excellent, his fantaſie is but dull: if his fancie be buſie and quicke, his iudgement is but ſhallow: If his iudgement be deepe, his vtterance is harſh: which alſo holds no leſſe in the actiuities of the hand. And, if it happen that one man be qualified with skill of diuers trades, and practiſe this varietie, you ſhall ſeldome finde ſuch one thriuing in his eſtate: with ſpirituall giftes it is otherwiſe; which are ſo chained together, that who excels in one hath ſome eminencie in more, yea in all. Looke vpon faith: ſhee is attended with a Beuie of Graces: Hee that beleeues, cannot but haue hope; if hope, patience. Hee that beleeues and hopes, muſt needs finde ioy in God: if ioy, loue of God; he that loues God, cannot but loue his brother: his loue to God breedes pietie and care to pleaſe, ſorrow for offending, feare to offend. His loue to men, fidelitie and Chriſtian beneficence: vices are ſeldome ſingle; but vertues go euer in troupes: they goe ſo thicke, that ſometimes ſome are hid in the croud; which yet are, but appeare not: They may be ſhut out from ſight; they cannot be ſeuered.

8

The Heauen euer mooues, and yet is the place of our reſt: Earth euer reſts, and yet is the place of our trouble: Outwarde motion can be no enemy to inward reſt; as outward reſt may well ſtand with inward vnquietneſſe.

9

None liue ſo ill, but they content themſelues in ſomewhat: Euen the begger likes the ſmell of his diſh. It is a rare cuill that hath not ſomething to ſweeten it, either in ſenſe, or in hope: Otherwiſe men would grow deſperate, mutinous, enuious of others, wearie of themſelues. The beter that thing is wherein we place our comfort, the happier wee liue: and the more wee loue good things, the better they are to vs. The worldlings comfort, though it bee good to him becauſe hee loues it; yet becaule it is not abſolutely and eternally good, it failes him: wherein the Chriſtian hath iuſt aduantage of him, while hee hath all the ſame cauſes of ioy refined and exalted; beſides more and higher, which the other knowes not of: The worldling laughes more, but the Chriſtian is more delighted. Theſe two are eaſily ſeuered: Thou ſeeſta

goodly picture, or an heape of thy gould: thou laugheſt not, yet thy delight is more then a ieſt that ſhaketh thy ſpleene: As griefe, ſo ioy is not leſſe when it is leaſt expreſſed.

10

I haue ſeen the worſt natures, and moſt depraued minds not affecting all ſinnes: but ſtill ſome they haue condemned in others, and abhorred in themſelues: One exclaimes on couetouſnes, yet he can too well abide riotous good fellowſhippe: Another inueighes againſt drunkenneſſe and exceſſe, not caring how cruell hee be in vſurie and oppreſsion. One cannot endure a rough and quarrelous diſpoſition, yet giues himſelfe ouer to vncleane and laſciuious courſes: Another hates all wrongs, ſaue wrong to God. One is a ciuill Atheiſt, another a religious Vſurer, a third an honeſt Drunkarde, a fourth an vnchaſte Iuſticer, a fift a chaſte Quarreller. I know not whether euery diuell excell in all ſins: I am ſure ſome of them haue denomination from ſome ſinnes more ſpeciall. Let no man applaude himſelfe for thoſe ſinnes hee wanteth, but condemne himſelfe rather for that ſinne hee hath. Thou cenſureſt another mans ſinne, he thine; God curſeth both.

11

Gould is the heauieſt of all metals: It is no wonder that the rich man is vſually carried downeward to his place. It is hard for the ſoule, clogged with many weights, to aſcend to heauen: It muſt bee a ſtrong and nimble ſoule that can carry vp it ſelfe, and ſuch a lode; yet *Adam* and *Noah* flew vp thither with the double Monarchie of the world; the Patriarkes with much wealth, many holy Kings with maſsie Crownes and Scepters. The burden of couetous deſires is more heauy to an empty ſoule then much treaſure to the full. Our affections giue poiſe or lightnes to earthly things. Either abate of thy lode if thou find it too preſsing, whether by hauing leſſe, or louing leſſe: or adde to thy ſtrength and actiuity, that thou maieſt yet aſcend. It is more commendable, by how much more harde, to climbe into heauen with a burden.

12

A Chriſtian in all his waies muſt haue three guides: Truth, Charity, Wiſdome: Truth to goe before him; Charity and Wiſdome on either hand. If any of the three be abſent, he walks amiſſe. I haue ſeen ſome doe

doe hurt by following a truth vncharitably. And others while they would ſaue vp an errour with loue; haue failed in their wiſdome, and offended againſt iuſtice. A charitable vntruth, and an vncharitable truth, and an vnwiſe menaging of truth or loue, are all to be carefully auoyded of him that would goe with a right foot in the narrow way.

13

God brought man forth at firſt, not into a wilderneſſe, but a Garden; yet then hee expected the beſt ſeruice of him. I neuer finde that he delights in the miſerie, but in the proſperitie of his ſeruants. Cheerfulneſſe pleaſes him better then a deiected and dull heauineſſe of heart. If wee can be good with pleaſure hee grudgeth not our ioy: If not, it is beſt to ſtint our ſelues; not for that theſe comforts are not good, but becauſe our hearts are euill: faulting not their nature, but our vſe and corruption.

14

The homelieſt ſeruice that wee doe in an honeſt calling, tho it be but but to plow, or digge, if done in obedience, and conſcience of Gods commandement, is crowned with an ample reward; whereas the beſt works for their kinde (preaching, praying, offering euangelicall ſacrifices) if without reſpect of Gods iniunction and glory, are loded with curſes: God loueth aduerbs; and cares not how good, but how well.

15

The goulden infancie of ſome hath proceeded to a brazen youth, and ended in a leaden age: All humane maturities haue their period: Onely grace hath none. I durſt neuer lay too much hope on the forward beginnings of wit and memory, which haue beene applauded in children. I knewe they could but attaine their vigor; and that if ſooner, no whit the better: for the earlier is their perfection of wiſdome, the longer ſhall bee their witleſſe age. Seaſonableneſſe is beſt in all theſe things which haue their ripeneſſe and decay. Wee can neuer hope too much of the timely bloſſomes of grace, whoſe ſpring is perpetuall, and whoſe harueſt begins with our end.

16

A man muſt giue thankes for ſomewhat which hee may not pray for. It hath beene ſayde of Courtiers, that they muſt receiue iniuries and giue thankes. God cannot wrong his; but he will croſſe them; thoſe croſſes are beneficiall; all benefits challenge thankes: Yet I haue read that Gods children haue with condition prayed againſt them, neuer for them. In good things wee pray both for them, and their good vſe: in euill, for their good vſe, not themſelues; Yet we muſt giue thanks for both. For there is no euill of paine which God doth not; nothing that God doth, is not good; no good thing but is worthy of thanks.

17

One halfe of the world knowes not how the other liues: and therfore the better ſort pitie not the diſtreſſed; and the miſerable enuie not thoſe which fare better, becauſe they know it not. Each man iudges of others condition, by his owne. The worſt ſort would be too much diſcontented, if they ſaw how far more pleaſant the life of others is: And if the better ſort (ſuch wee call thoſe which are greater) could looke downe to the infinite miſeries of inferiours, it would make them either miſerable in compaſsion, or proud in conceit. It is good, ſometimes, for the delicate rich man to looke into the poore mans cupboard: and ſeeing God in mercie giues him not to knowe their ſorrowe by experience, to knowe it yet in ſpeculation: This ſhall teach him more thankes to God, more mercie to men, more contentement in himſelfe.

18

Such as a mans prayer is for another, it ſhall be in time of his extreamitie for himſelfe: For though hee loue himſelfe more then others, yet his apprehenſion of God is alike for both. Such as his prayer is in a former extreamitie, it ſhall be alſo in death: this way, wee may haue experience euen of a thing future: If God haue beene farre off from thee in a fit of thine ordinarie ſickneſſe, feare leſt hee will not be neerer thee in thy laſt: what differs that from this, but in time? Correct thy dulnes vpon former proofes: or elſe at laſt thy deuotion ſhall want life before thy body.

19 Thoſe

19

Thoſe that come to their meate as to a medicine (as *Auguſtine* reports of himſelfe) liue in an auſtere and Chriſtian temper, and ſhall be ſure not to ioy too much in the creature, nor to abuſe themſelues: Thoſe that come to their medicine as to meat, ſhall be ſure to liue miſerably and die ſoone: To come to meate as meate, if without a gluttonous appetite and palate, is allowed to Chriſtians: To come to meat as to a ſacrifice vnto the belly, is a moſt baſe and brutiſh idolatrie.

20

The worſt that euer were, euen *Cain* and *Iudas*, haue had ſome fautors that haue honoured them for Saints: And the Serpent that beguiled our firſt Parents, hath in that name had diuine honour and thanks. Neuer any man trod ſo perilous and deepe ſteppes, but ſome haue followed, and admired him. Each maſter of hereſie hath found ſome clients; euen hee, that taught all mens opinions were true: Againe, no man hath beene ſo exquiſite, but ſome haue detracted from him, euen in thoſe qualities which haue ſeemed moſt worthie of wonder to others. A man ſhall bee ſure to bee backed by ſome, either in good or euill, and by ſome ſhouldred in both. It is good for a man not to ſtand vpon his Abbetters, but his quarell; and not to depende vpon others, but himſelfe.

21

We ſee thouſands of Creatures die for our vſe, and neuer do ſo much as pittie them: why doe we thinke much to die once for God? They are not ours ſo much as wee are his; nor our pleaſure ſo much to vs as his glory to him: their liues are loſt to vs, ours but changed to him.

22

Much ornament is no good ſigne: Painting of the face argues an ill complexion of bodie, a worſe minde. Truth hath a face both honeſt and comely, and lookes beſt in her owne colours: but, aboue all, diuine truth is moſt faire, and moſt ſcorneth to borrow beautie of mans wit or tongue: ſhe loueth to come forth in her native grace like a princely

ly Matrone; and counts it the greateſt indignity, to bee dallied with as a wanton Strumpet: Shee lookes to command reuerence, not pleaſure: ſhe would be kneeled to, not laughed at; To pranke her vppe in vaine dreſſes and faſhions, or to ſport with her in a light and youthfull manner, is moſt abhorring from her nature: they knowe her not, that giue her ſuch entertainement; and ſhall firſt knowe her angry, when they doe knowe her. Againe; ſhe would be plaine, but not baſe, not ſluttiſh: Shee would be clad, not gariſhly, yet not in ragges: She likes as little to be ſet out by a baſe foile, as to ſeeme credited with gay colours. It is no ſmall wiſdome to know her iuſt guiſe, but more to follow it; and ſo to keepe the mean, that while we pleaſe her, we diſcontent not the beholders.

23

In wordly carriage ſo much is a man made of, as he takes vpon him-ſelfe: but ſuch is Gods bleſsing vpon true humilitie, that it ſtill procureth reuerence. I neuer ſaw Chriſtian leſſe honoured for a wiſe neglect of himſelfe: If our deiection proceede from the conſcience of our want, it is poſsible we ſhould be as little eſteemed of others, as of our ſelues: But if wee haue true graces, and prize them not at the higheſt; others ſhall value both them in vs, and vs for them, and with vſurie giue vs that honour we withheld modeſtly from our ſelues.

24

Hee, that takes his full liberty in what he may, ſhall repent him: how much more in what he ſhould not? I neuer read of Chriſtian that repented him of too little worldly delight. The ſureſt courſe I haue ſtill found in all earthly pleaſures, To riſe with an appetite, and to be ſatiſfied with a little.

25

There is a time when Kings goe not forth to warfare: our ſpirituall warre admits no intermiſsion: it knowes no night, no winter, abides no peace, no truce. This cals vs not into a garriſon, where we may haue eaſe and reſpite, but into pitched fieldes continually: wee ſee our enemies in the face alwaies, and are alwaies ſeen and aſſalted: euer reſiſting, euer defending, receiuing and returning blowes. If either we be negligent or weary, we die: what other hope is there while one fights, and the other ſtandes ſtill? Wee can neuer haue ſafetie and peace, but in victory.

There

There muſt our reſiſtance be courageous and conſtant, where both yeelding is death, and all treaties of peace mortall.

26

Neutrality in things good or euill is both odious, and preiudicial; but in matters of an indifferent nature is ſafe and commendable: Herein taking of parts, maketh ſides, and breaketh vnitie. In an vniuſt cauſe of ſeparation, hee that fauoureth both parts, may perhaps haue leaſt loue of either ſide: but hath moſt charitie in himſelfe.

27

Nothing is more abſurd then that Epicurean reſolution, Let vs eate and drinke, to morrow wee ſhall die: As if wee were made onely for the paunch, and liued that wee might liue: yet there was neuer any naturall man found ſauour in that meate which he knew ſhould be his laſt: whereas they ſhould ſay; Let vs faſt and pray, to morrow wee ſhall die: For, to what purpoſe is the body ſtrengthned, that it may periſh? whoſe greater ſtrength makes our death more violent. No man beſtowes a coſtly roof on a ruinous tenement: That mans end is eaſie and happy, whom death findes with a weake body, and a ſtrong ſoule.

28

Sometime, euen things in themſelues naturally good, are to be refuſed for thoſe, which (being euill) may be an occaſion to a greater good. Life is in it ſelfe good, and death euill: Elſe *Dauid*, *Elias*, and many excellent Martyrs would not haue fled, to hold life and auoid death; Nor *Ezechiah* haue prayed for it, nor our Sauiour haue bidden vs to flee for it, nor God promiſed it to his for a reward; yet if in ſome caſes we hate not life, we loue not God, nor our ſoules. Herein, as much as in any thing, the peruerſeneſſe of our nature appears, that we wiſh death, or loue life vpon wrong cauſes: wee would liue for pleaſure, or we would die for paine; *Iob* for his ſores, *Elias* for his perſecution, *Ionas* for his gourd would preſently die, and will needs out-face God that it is better for him to die then to liue: wherein we are like to garriſon-ſouldiers, that while they liue within ſafe walles, and ſhow themſelues once a day rather for ceremony and pompe, then need or danger, like warfare well enough; but if once called forth to the field, they wiſh themſelues at home.

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before with deſire. All changes, although to the better, are troubleſome for the time, vntill our ſettling: There is no remedie hereof but inward preuention: Our mind muſt change, before our eſtate be changed.

36

Thoſe are greateſt enemies to religion, that are not moſt irreligious. Atheiſtes, tho in themſelues they bee the worſt, yet are ſeldome found hotte Perſecuters of others: whereas thoſe which in ſome one fundamentall poynt be hereticall, are commonly moſt violent in oppoſitions. One hurts by ſecret infection, the other by open reſiſtance: One is careleſſe of all trueth, the other vehement for ſome vntrueth. An Atheiſt is worthie of more hatred, an Heretique of more feare; both, of auoidance.

37

Waies if neuer vſed, cannot but bee faire; if much vſed, are made commodiouſly paſſable; if before oft vſed, and now ſeldome, they become deep and dangerous. If the heart be not at all inured to meditation, it findeth no fault with it ſelfe; not for that it is innocent, but ſecure; If often, it findeth comfortable paſſage for his thoughts; If rarely, and with intermiſsion, tedious and troubleſome. In things of this nature, we only eſcape complaint, if wee vſe them either alwaies or neuer.

38

Our ſenſuall hand holds faſt whatſoeuer delight it apprehendeth: our ſpiritual hand eaſily remitteth; becauſe appetite is ſtronger in vs then grace: whēce it is, that we ſo hardly deliuer our ſelues of earthly pleſures, which we haue once intertained; and with ſuch difficulty draw our ſelues to a conſtant courſe of faith, hope, and ſpirituall ioy, or to the renued acts of them once intermitted. Age is naturally weake, and youth vigorous; but in vs the old man is ſtrong, the new faint and feeble: the fault is not in grace, but in vs: Faith doth not want ſtrength, but we want faith.

39

It is not good in worldly eſtates for a man to make himſelfe neceſſary. For hereupon hee is both more toyled, and more ſuſpected: but in the

the ſeuerall Common-wealth of the Church, a man cannot be ingaged too deepely by his ſeruice: The ambition of ſpirituall well-doing, breedes no danger. He that doth beſt, and may worſt bee ſpared, is happieſt.

40

It was a fit compariſon of worldly cares, to thornes: For, as they choak the word, ſo they pricke our ſoules: Neither the word can grow vp amongſt them, nor the heart can reſt vpon them: Neither body nor ſoule can finde eaſe while they are within, or cloſe to vs: Spirituall cares are as ſharpe, but more profitable: they paine vs, but leaue the ſoule better. They breake our ſleepe, but for a ſweeter reſt: wee are not well but either while wee haue them, or after wee haue had them. It is as impoſsible to haue ſpirituall health without theſe, as to haue bodily ſtrength with the other.

41

In temporall good things, it is beſt to liue in doubt; not making full account of that, which wee hold in ſo weake a tenure. In ſpirituall, with confidence; not fearing that which is warranted to vs by an infallible promiſe and ſure earneſt. Hee liues more contentedly, that is moſt ſecure for this world, moſt reſolute for the other.

42

God hath in nature giuen euerie man inclinations to ſome one particular calling; which if hee follow, hee excells; if hee croſſe, hee proues a *non proficient*, and changeable: But all menes natures are equally indiſpoſed to grace, and to the common vocation of Chriſtianity: wee are all borne heathens. To doe well, nature muſt in the firſt be obſerued and followed, in the other croſſed and ouercome.

43

Good-man is a title giuen to the loweſt; whereas all Titles of Greatneſſe, Worſhip, Honor, are obſerued and attributed with choice. The ſpeech of the World bewrayes their minde, and ſhowes the common eſtimation of goodneſſe compared with other qualities. The World therefore is an ill Herald, and vnskilfull in the true ſtiles: It were hapie

that goodneſſe were ſo common; and pitie that it either ſhould not ſtand with greatneſſe, or not bee preferred to it.

44

Amongſt all actions Satan is euer buſieſt in the beſt, and moſt in the beſt part of the beſt; as in the ende of Prayer when the hart ſhould cloſe vp it ſelfe with moſt comfort. He neuer feares vs, but when wee are well imployed: and the more likelyhood he ſees of our profite, the more is his enuie and labour to diſtract vs. We ſhould loue our ſelues, as much as hee hates vs: and therefore ſtriue ſo much the more towards our good, as his malice ſtriueth to interrupt it. Wee doe nothing, if wee contend not, when wee are reſiſted. The good ſoule is euer in contradiction; denying what is graunted, and contending for that which is denyed; ſuſpecting when it is gayne-ſaide, and fearing libertie.

45

God forewarnes ere hee try, becauſe hee would bee preuented: Satan ſteales vpon vs ſuddenly by temptations, becauſe he would foile vs. If we relent not vpon Gods premonition, and meet not the lingring paſe of his puniſhments to foreſtall them, hee puniſheth more by how much his warning was more euident & more large; Gods tryals muſt be met when they come: Satans muſt bee ſeene before they come; and if wee be not armed ere we be aſſaulted, wee ſhall be foyled ere we can be armed.

46

It is not good to bee continuall in denunciation of iudgement: The noyſe, to which wee are accuſtomed (tho loud) wakes vs not; whereas a leſſe if vnuſuall ſtirreth vs: The next waye to make threatnings contemned, is to make them common. It is a profitable rod that ſtrikes ſparingly, and frights ſomwhat oftner then it ſmiteth.

47

Want of vſe cauſeth diſabilitie, and cuſtome perfection. Thoſe that haue not vſed to praie in their cloſet, cannot praie in publique, but coldely and in forme. Hee that diſcontinues meditation ſhall bee long in recouering; whereas the man inured to theſe exerciſes (who is not dreſſed till hee haue praied, nor hath ſupped till hee haue meditated) dooth

dooth both theſe well, and with eaſe. Hee, that intermittes good duties, incurres a double loſſe: of the bleſſing that followeth good; of the facultie of dooing it.

48.

Chriſtianitie is both an eaſie yoke, and an hard; hard to take vp, eaſie to beare when once taken. The heart requires much labour, ere it can be induced to ſtoope vnder it; and finds as much contentment when it hath ſtooped. The worldling thinks Religion ſeruility: but, the Chriſtian knowes whoſe ſlaue hee was, till hee entred into this ſeruice; and that no bondage can bee ſo euill, as freedome from theſe bondes.

49.

It is a woonder how full of ſhiftes Nature is; Ready to turne ouer all good purpoſes. If we thinke of death ſhee ſuggeſts ſecretly, Tuſh it ſhall not come yet: If of iudgement for ſinne, This concernes not thee; it ſhall not come at all: If of heauen and our labour to reach it; Trouble not thy ſelfe, it will come ſoone enough alone: Addreſſe thy ſelfe to praye; it is yet vnſeaſonable, ſtay for a better opportunitie: to giue almes; thou knoweſt not thy owne future wants: To reproue; what needeſt thou thruſt thy ſelfe into wilful hatred? Euery good action hath his lett: Hee can neuer bee good, that is not reſolute.

50.

All Arts are Maides to Diuinitie; therefore they both vayle to her, and doe her ſeruice, and ſhe like a graue miſtreſſe controlls them at pleaſure: Naturall philoſophie teacheth, that of nothing can be nothing made; &, that from the priuation to the habite is no returne: Diuinitie takes her vp for theſe; and vpon ſupernaturall principles, teaches her a Creation, a Reſurrection. Philoſophy teaches vs to follow ſenſe, as an infallible guide: Diuinity tels her, that faith is of things not ſeene. Logick teaches vs firſt to diſcourſe, then to reſolue: Diuinity, to aſſent without arguing. Ciuill law teacheth, that long cuſtome preſcribeth; Diuinity, that old thinges are paſſed; Morall Philoſophie, that rallying of iniuries is iuſtice: Diuinitie, that good muſt be returned for ill; Policie, that better is a miſchiefe then an inconuenience: Diuinitie, that we maye not doe euill that good may enſue. The Schoole is well ordered, while Diuinitie keepes the chaire: but, if any other skill vſurpe it, & checke their miſtreſſe, there can followe nothing but confuſion and Atheiſme.

51

Much difference is to bee made betwixt a reuolter and a man trained vp in error. A Iew and an Arryan both denie Chriſts deity; yet this opinion is not in both puniſht with bodily death. Yea, a reuolt to a leſſe error, is more puniſhable then education in a capitall hereſie. Errors of iudgement, tho leſſe regarded then errors of practice, yet are more pernicious: but none ſo deadly as theirs, that once were in the truth. If truth bee not ſued to, it is dangerous; but if forſaken, deſperate.

52

It is an ill argument of a good action not well done, when wee are glad that it is done. To bee affected with the comfort of the conſcience of well performing it, is good: but meerly to reioice that the acte is ouer, is carnall. He neuer can begin cheerfully, that is glad he hath ended.

53

Hee that dooth not ſecret ſeruice to GOD with ſome delight, doth but counterfaite in publique. The trueth of any acte or paſsion is then beſt tryed, when it is without witneſſe. Openly, many ſiniſter reſpects may draw from vs a forme of religious duties: ſecretly, nothing but the power of a good conſcience. It is to bee feared, God hath more true and deuout ſeruice, in cloſets, then in churches.

54

Words and diſeaſes grow vpon vs with years. In age, wee talke much, becauſe wee haue ſeene much, and ſoone after ſhall ceaſe talking for euer: Wee are moſt diſeaſed, becauſe nature is weakeſt, and death which is neere, muſt haue harbingers: ſuch is the oldeage of the World. No maruell, if this laſt time bee full of writing, and weake diſcourſe; full of ſects and hereſies, which are the ſickneſſes of this great and decayed body.

55

The beſt ground vntilled ſooneſt runs out into ranke weeds. Such

are

are Gods Children; Ouer-growne with ſecuritie ere they are aware, vnleſſe they bee well exerciſed both with Gods plow of affliction, and their owne induſtry in meditation. A man of knowledge that is either negligent, or vncorrected, cannot but grow wilde and godleſſe.

56

With vs, vileſt things are moſt common; But with GOD the beſt things are moſt frequently giuen. Grace which is the nobleſt of all Gods fauours, is vnpartially beſtowed vpon all willing receiuers; whereas Nobility of blood and height of place, bleſsings of an inferiour nature, are reſerued for fewe. Herein the Chriſtian followes his Father; his prayers which are his richeſt portion he communicates to all; his ſubſtance according to his ability, to fewe.

57

God therefore giues, becauſe hee hath giuen; making his former fauours, arguments for more; Man therefore ſhuts his hand, becauſe hee hath opened it. There is no ſuch waye to procure more from God, as to vrge him with what hee hath done. All Gods bleſsings are profitable and excellent; not ſo much in themſelues, as that they are inducements to greater.

58

Gods immediate actions are beſt, at firſt. The frame of this creation how exquiſite was it vnder his hand! afterwarde, blemiſhed by our ſinne: mans indeuours are weake in their beginnings, and perfiter by degrees. No ſcience, no deuiſe hath euer bin perfite in his cradle; or at once hath ſeene his birth and maturitie: of the ſame nature are thoſe actions which GOD worketh mediately by vs according to our meaſure of receit. The cauſe of both is, on the one ſide the infiniteneſſe of his wiſedome and power which cannot bee corrected by any ſecond aſſayes: On the other, our weakenes, helping it ſelfe by former grounds and tryals. Hee is an happie man that detractes nothing from Gods workes, and addes moſt to his owne.

59

The olde ſaying is more common then true; that thoſe which are in

hell know no other heauen: for this makes the damned perfitly miſerable, that out of their own torment, they ſee the felicitie of the Saints; together with their impoſsibilitie of attayning it. Sight without hope of fruition, is a torment alone: Thoſe that heere might ſee God and will not, or doe ſee him obſcurely and loue him not, ſhall once ſee him with anguiſh of ſoule and not enioy him.

60

Sometimes euill ſpeeches come from good men, in their vnaduiſednesse: and ſometimes euen the good ſpeeches of men, may proceede from an ill ſpirit. No confeſsion coulde bee better then Satan gaue of Chriſt: It is not enough to conſider what is ſpoken, or by whome; but whence, and for what. The ſpirit is oft-times tryed by the ſpeech: but other-times the ſpeech muſt bee examined by the ſpirit; and the ſpirit, by the rule of an higher word.

61

Greatneſſe puts hie thoughts, and big wordes, into a man; whereas the deiected minde takes, careleſly, what offers it ſelfe. Euerie worldling is baſe-minded; and therfore his thoughts creep ſtill lowe vpon the earth. The Chriſtian both is and knowes himſelfe truely great; and thereupon mindeth and ſpeaketh of ſpirituall, immortall, glorious, heauenly things. So much as the ſoule ſtoopeth vnto earthly thoughts; ſo much is it vnregenerate.

62

Long acquaintance as it maketh thoſe things which are euill, to ſeem leſſe euill; ſo it makes good things, which at firſt were vnpleaſant, delightfull. There is no euill of payne, nor no morall good action, which is not harſh at the firſt. Continuance of euill, which might ſeeme to weary vs, is the remedie and abatement of wearineſſe: and the practice of good, as it profiteth, ſo it pleaſeth. He that is a ſtranger to good and euill, findes both of them troubleſome. GOD therfore dooth well for vs, while he exerciſeth vs with long afflictions: and we doe well to our ſelues, while we continually buſie our ſelues in good exerciſes.

63 Some-

63

Sometimes it is well taken by men, that wee humble our ſelues lower then there is cauſe. *Thy ſeruant* IACOB, ſaith that good Patriarch, to his brother, to his inferiour. And no leſſe well doth God take theſe ſubmiſſe extenuations of our ſelues; I am a worme and no man: Surely I am more fooliſh then a man, and haue not the vnderſtanding of a man in me. But I neuer finde that any man bragged to GOD although in a matter of Truth, and within the compaſſe of his deſert, and was accepted. A man may bee too lowly in his dealing with men, euen vnto contempt: with God he cannot; but the lower hee falleth, the higher is his exaltation.

64

The ſoule is fed as the bodie, ſtarued with hunger as the body, requires proportionable diet and neceſſary varietie, as the bodie. All ages and ſtatures of the ſoule beare not the ſame nouriſhment. There is milk for ſpirituall infants, ſtrong meate for the growne Chriſtian. The ſpoone is fit for one, the knife for the other. The beſt Chriſtian is not ſo growne that he neede to ſcorne the ſpoone: but the weake Chriſtian may find a ſtrong feede dangerous. How manie haue beene caſt away with ſpirituall ſurfets; becauſe beeing but newe-borne, they haue ſwallowed down bigge morſels of the higheſt myſteries of godlineſſe, which they neuer could digeſt; but together with them haue caſt vp their proper nouriſhment. A man muſt firſt know the power of his ſtomacke, ere hee know how with ſafety and profit to frequent Gods Ordinary.

65

It is very hard for the beſt man in a ſuddaine extreamitie of death, to ſatisfie himſelfe in apprehending his ſtaye, and repoſing his heart vpon it: for the ſoule is ſo oppreſſed with ſuddaine terrour, that it cannot well commaund it ſelfe, till it haue digeſted an euill. It were miſerable for the beſt Chriſtian, if all his former prayers and Meditations did not ſerue to ayde him in his laſt ſtraites, and meete together in the center of his extreamitie: yielding though not ſenſible reliefe, yet ſecret benefit to the ſoule; whereas the worldly man in this caſe, hauing not laid vp for this houre, hath no comfort from God, or from others, or from himſelfe.

66 All

66

All externall good or euill is meaſured by ſenſe: neither can wee account that eyther good or ill, which doth neither actually auaile, nor hurt vs: ſpiritually this rule holds not. All our beſt good is inſenſible. For all our future (which is the greateſt) good, wee hold onelie in hope; and the preſent fauour of God wee haue manie times, and feele not. The ſtomack findes the beſt digeſtion euen in ſleepe when wee leaſt perceiue it: and whiles wee are moſt awake, this power worketh in vs either to further ſtrength or diſeaſe, without our knowledge of what is done within: And on the other ſide, that man is moſt dangerouſly ſicke, in whome nature decayes without his feeling, without complaint. To know our ſelues happie, is good: but wo were to vs Chriſtians, if we could not bee happie, and knowe it not.

67

There are none that euer did ſo much miſchiefe to the Church, as thoſe that haue beene excellent in wit and learning. Others may bee ſpightfull enough, but want power to accompliſh their malice. An enemie that hath both ſtrength and craft is worthy bee feared. None can ſinne againſt the Holy Ghoſt, but thoſe which haue had former illumination. Tell not me what partes a man hath, but what grace: honeſt fortiſhnes is better then profane eminence.

68

The intertainment of all ſpirituall euents muſt be with feare or hope: but, of all earthly extremities, muſt bee with contempt or deriſion. For what is terrible, is worthy of a Chriſtians contempt; what is pleaſant, to be turned ouer with a ſcorne. The meane requires a meane affection betwixt loue and hatred. We may not loue them, becauſe of their vanitie: wee may not hate them, becauſe of their neceſſarye vſe. It is an hard thing to bee a wiſe hoſt; and to fit our enter-tainment to all comers: which if it bee not done, the ſoule is ſoone waſted, eyther for want of cuſtomers, or for the miſrule of ill gueſts.

69

God & man build in a contrary order. Man layes the foundation firſt, then addes the walls, the roofe laſt. God began the roofe firſt, ſpreading out

out this vault of heauen, ere hee layd the baſe of the earth. Our thoughts muſt follow the order of his worke-manſhip. Heauen muſt bee minded firſt; earth afterwarde: and ſo much more, as it is ſeen more. Our meditation muſt hereein follow our ſenſe: A fewe miles giue bounds to our view of earth; whereas wee may neere ſee halfe the heauen at once. Hee that thinkes moſt both of that which is moſt ſeene, and of that which is not ſeene at all, is happieſt.

70

I haue euer noted it a true ſigne of a falſe heart, To be ſcrupulous and nice in ſmall matters, negligent in the mayne: whereas the good ſoule is ſtill curious in ſubſtantiall points, and not careleſſe in things of an inferiour nature; accounting no dutie ſo ſmall as to bee neglected, and no care great enough for principall duties: not ſo tything minte and cummin, that hee ſhould forget iuſtice and iudgement; nor yet ſo regarding iudgement and iuſtice, that hee ſhould contemne minte and cummin. Hee that thus miſplaces his conſcience, will bee found either hypocriticall or ſuperſtitious.

71

It argues the world full of Atheiſtes, that thoſe offences which may impeach humane ſocietie are entertained with an anſwerable hatred and rigour: Thoſe which doe immediately wrong the ſupreme maieſtie of God, are turned ouer with ſcarce ſo much as diſlike. If wee conuerſed with God as wee doe with men, his right would be at leaſt as precious to vs as our owne. All that conuerſe not with God are without God: not onely thoſe that are againſt God, but thoſe that are without God, are Atheiſts. Woe may bee too charitable: I feare not to ſay, that theſe our laſt times abound with honeſt Atheiſts.

72

The beſt thing corrupted, is worſt: An ill man is the worſt of all creatures, an ill Chriſtian the worſt of all men, an ill profeſſor the worſt of all Chriſtians, an ill miniſter the worſt of all profeſſors.

73 Na-

73

Naturally life is before death; and death is only a priuation of life: Spiritually it is contrarie: As PAVL ſaith of the grayne, ſo may we of man in the buſines of his Regeneration. Hee muſt dye before hee can liue; yet this death preſuppoſes a life that was once, and ſhould bee. God chooſes to haue the difficulteſt, firſt: we muſt be content with the paine of dying, ere wee feele the comfort of life. As wee dye to nature, ere wee liue in glory: So wee muſt dye to ſinne, ere we can liue to Grace.

74

Death did not firſt ſtrike *Adam* the firſt ſinfull man: nor *Cain* the firſt hypocrite; but *Abel* the innocent and righteous. The firſt ſoule that met with death, ouercame death: the firſt ſoule that parted from earth, went to Heauen. Death argues not diſpleaſure: becauſe he whom God loued beſt, dies firſt; and the murtherer is puniſhed with liuing.

75

The liues of moſt are miſ-ſpent, onely for want of a certaine ende of their actions. Wherein, they doe as vnwiſe Archers, ſhoot away their arrowes they know not at what mark; They liue onely out of the preſent, not directing themſelues and their proceedings to one vniuerſall ſcope: whence they alter vpon all change of occaſions, and neuer reach anie perfection; neither can doe other but continue in vncertainty, and end in diſcomfort. Others ayme at one certaine marke, but a wrong one. Some (tho fewer) leuell at the right end, but amiſſe. To liue without one maine and common ende, is idleneſſe and folly. To liue to a falſe end, is deceit and loſſe: True Chriſtian wiſedome both ſhowes the end and findes the way. And as cunning Politickes haue many plots to compaſſe one and the ſame deſigne by a determined ſucceſſion: ſo the wiſe Chriſtian failing in the meanes, yet ſtill fetcheth about to his ſteadie ende with a conſtant change of indeuours: Such one onelie liues to purpoſe, and at laſt repents not that hee hath liued.

76

The ſhip-wracke of a good conſcience is the caſting awaye of all other excellencies. It is no rare thing to note the ſoule of a wilfull ſinner

ner ſtripped of all her graces, and by degrees expoſed to ſhame; ſo thoſe whome wee haue knowne admired, haue fall'n to bee leuell with their fellowes; and from thence beneath them, to a mediocrity; and afterwards to ſortiſhnes and contempt, belowe the vulgar. Since they haue caſt away the beſt, it is iuſt with God to take away the worſt; and to caſt off them in leſſer regardes, which haue deiected him in greater.

77

It hath euer bin counted more noble and ſucceſfull to ſet vpon an open enemie in his owne home, then to expect till hee ſet vpon vs, whiles wee make onely a defenſiue warre. This rule ſerues vs for our laſt enemy Death: whence that olde demaund of Epicure is eaſily anſwered; whether it bee better Death ſhould come to vs, or that we ſhould meete him in the waie: meete him in our mindes, ere hee ſeize vpon our bodies. Our cowardlines, our vnpreparation is his aduantage: whereas true boldenes in confronting him, diſmayes and weakens his forces. Happie is that ſoule, that can ſende out the ſcoutes of his thoughts before-hand, to diſcouer the power of Death a far off; and then can reſolutely incounter him at vnwares vpon aduantage: ſuch one liues with ſecuritie, dies with comfort.

78

Manie a man ſends others to heauen, and yet goes to hell himſelfe: and not fewe hauing drawen others to hell, yet themſelues returne by a late repentance, to life. In a good action it is not good to ſearche too deeply into the intention of the agent, but in ſilence to make our beſt benefit of the work: In an euil, it is not ſafe to regard the qualitie of the perſon, or his ſucceſſe, but to conſider the action abſtracted from all circumſtances, in his owne kinde. So we ſhall neither neglect good deedes becauſe they ſpeede not well in ſome hands, nor affect a proſperous euill.

79

God doth ſome ſingular actions, wherin we cannot imitate him; ſome wherin we may not; moſt wherin he may & would faine be followed. He fetcheth good out of euill; ſo may we turne our own & others ſinnes to priuate or publique good: wee may not doe euill for a good vſe; but wee muſt vſe our euill once done, to good. I hope I ſhall not offend, to ſay, that the good vſe which is made of ſinnes is as gainefull to God, as that which ariſes from good actions. Happie is that man, that can vſe either his good well, or his euill.

79 There

79

There is no difference betwixt anger and madneſſe, but continuance: for, raging anger is a ſhort madneſſe. What elſe argues the ſhaking of the hands and lippes, paleneſſe or redneſſe or ſwelling of the face, glaring of the eies, ſtammering of the tongue, ſtamping with the feet, vnſteadie motions of the whole bodie, raſh actions which wee remember not to haue done, diſtracted and wilde ſpeeches? and madneſſe againe is nothing but a continued rage, yea ſome madneſſe rageth not: ſuch a milde madneſſe is more tolerable, then frequent and furious anger.

80

Thoſe that woulde keepe ſtate, muſt keeepe aloofe off; eſpecially if their qualities bee not anſwerable in height to their place. For, many great perſons are like a well-wrought picture vpon a courſe cloath; which afarre off ſhewes faire, but neere hand the roundneſſe of the thred marres the good workemanſhippe. Concealement of gifts, after ſome one commended acte, is the beſt way to admiration, and ſecret honor: but hee that would profit, muſt vent himſelfe oft and liberally, and ſhowe what hee is, without all priuate regarde. As therefore, manye times, honour followes modeſty vnlookt for; ſo, contrarily, a man may ſhewe no leſſe pride in ſilence and obſcurity, then others which ſpeake and write for glorie. And that other pride is ſo much more the worſe, as it is more vnprofitable: for, wheras thoſe which put forth their gifts, benefit others while they ſeeke themſelues; theſe are ſo wholly deuoted to themſelues, that their ſecrecy dooth no good to others.

81

Such as a mans delights and cares are in health, ſuch are both his thoughts and ſpeeches commonly on his death-bed: The proud man talkes of his faire ſutes, the glutton of his diſhes, the wanton of his beaſtlyneſſe, the religious man of heauenly things. The tongue will hardly leaue that to which the heart is inured. If wee would haue good motions to viſit vs while wee are ſicke, wee muſt ſend for them familiarly in our health.

82 Hee

82

Hee is a rare man that hath not some kinde of madnesse raigning in him: One a dull madnes of melancholy, another a conceited madnesse of pride; another a superstitious madnesse of false deuotion; a fourth of ambition, or couetousnesse; a fift the furious madnesse of anger; a sixt the laughing madnesse of extreame mirth; a seauenth a drunken madnesse; an eight of outrageous lust; a ninth the learned madnesse of curiositie; a tenth the worst madnesse of profanenesse and Atheisme. It is as hard to recon vp all kindes of madnesses, as of dispositions. Some are more noted and punished then others; for that, the madde man in one kinde as much condemnes another, as the sober man condemnes him. Onely that man is both good, and wise, and happie, that is free from all kindes of phrensie.

83

There bee some honest errors, wherewith I never found that God was offended. That an husband should think his owne wife comely, although il-fauoured in the eyes of others; that a man should think more meanely of his owne good parts, then of weaker in others; to giue charitable (though mistaken) constructions of doubtfull actions and persons (which are the effects of naturall affection, humilitie, loue) were neuer censured by God: Herein alone we erre, if we erre not.

84

No maruell if the worlding escape earthly afflictions. God corrects him not; because he loues him not. Hee is base-borne and begot: God will not doe him the fauour to whip him. The world afflicts him not; because it loues him. For euery one is indulgent to his owne. God vses not the rod where he vseth to vse the sword; The pillory or scourge is for those malefactors which shall escape execution.

85

Weake stomackes which cannot digest large meales, feed oft and little: For our soules, that which we want in measure, we must supply in frequence. Wee can neuer fully enough comprehend in our thoughts

the ioyes of heauen, the meritorious ſufferings of Chriſt, the terrours of the ſecond death: therefore we muſt meditate of them often.

86

The ſame thoughts doe commonly meet vs in the ſame places; as if wee had left them there till our returne. For that the minde doth ſecretly frame to it ſelfe memoratiue heads, whereby it recalls eaſily the ſame conceits: It is beſt to employ our minde there, where it is moſt fixed. Our deuotion is ſo dull, it cannot haue too many aduantages.

7

I finde but one example, in all ſcripture, of any bodily cure which our Sauiour wrought by degrees: onely the blinde man whoſe weake faith craued helpe by others, not by himſelfe, ſawe men firſt like trees, then in their true ſhape. All other miraculous cures of Chriſt were done at once, and perfect at firſt. Contrarily, I finde but one example of a ſoule fully healed (that is) ſanctified and glorified, both in a day; all other by degrees and leaſure. The ſteps of grace are ſoft and ſhort. Thoſe external miracles he wrought immediately by himſelfe; and therfore no maruell if they were abſolute like their Author. The miraculous work of our regeneration he workes together with vs; Hee giueth it efficacy: wee giue it imperfection.

FINIS.

CHARACTERS

OF

VERTVES

AND

VICES:

IN TWO BOOKES:

By Ios. Hall.

AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel Macham*. 1614.

TO THE RIGHT HONORABLE, MY SINGVLAR GOOD LORDS,

EDWARD LORD

DENNY

BARON OF WALTHAM,

AND

IAMES LORD

HAIE

HIS RIGHT NOBLE AND WORTHY SONNE IN LAW,

I. H.

HVMBLY DEDICATES HIS LABOVR,

DEVOTETH HIMSELFE,

WISHETH ALL HAPPINESSE.

A PREMONITION, OF THE TITLE AND VSE *Of Characters.*

READER,

THe Diuines of the olde Heathens were their Morall Philoſophers: Theſe receiued the Acts of an inbred lawe, in the Sinai of Nature, and deliuered them with many expoſitions to the multitude: Theſe were the Ouerſeers of manners, Correctors of vices, Directors of liues, Doctors of vertue, which yet taught their people the body of their naturall Diuinitie, not after one manner: while ſome ſpent themſelues in deepe diſcourſes of humane felicitie and the vvay to it in common; others thought beſt to apply the generall precepts of goodneſſe or decencie, to particular conditions and perſons: A third ſort in a mean courſe betwixt the two other, and compounded of them both, beſtowed their time in drawing out the true lineaments of euery vertue and vice, ſo liuely, that who ſaw the medals, might knowe the face: which Art they ſignificantly tearmed Charactery. Their papers vvere ſo many tables, their vvritings ſo many ſpeaking pictures, or liuing images, vvhereby the ruder multitude might euen by their ſenſe learne to knowe vertue, and diſcerne vvhat to deteſt. I am deceiued if any courſe could bee more likely to preuaile; for heerein the groſſe conceit is led on with pleaſure, and informed while it feels nothing but delight: And if pictures haue been accounted the books of idiots, behold here the benefit of an image without the offence. It is no ſhame for vs to learn wit of Heathens; neither is it materiall, in vvhoſe Schoole vvee take out a good leſſon: yea, it is more ſhame not to follow their good, then not to leade them better. As one therefore that in vvorthie examples holde imitation better then inuention, I haue trod in their paths, but vvith an higher and

and vvider ſleppe; and out of their Tablets *haue drawne theſe larger portraitures of both ſorts. More might bee ſayde, I deny not, of euery vertue, of euery vice: I deſired not to ſay all, but enough. If thou doe but reade or like theſe, I haue ſpent good houres ill; but if thou ſhalt hence abiure thoſe vices, vvhich before thou thoughteſt not ill fauoured, or fall in loue vvith any of theſe goodly faces of vertue; or ſhalt hence finde vvhere thou haſt any little touch of theſe euils, to cleere thy ſelfe, or vvhere any defect in theſe graces to ſupply it, neither of vs ſhall neede to repent of our labour.*

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THE FIRST BOOKE.

CHARACTERISMES OF *VERTVES.*

By Ios. Hall.

AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel Macham.* 1614.

THE FIRST BOOKE OF CHARACTERS

AT LONDON
Printed by Humfrey Lownes, for Samuel Macham. 1604.

The Proœme.

VErtue is not loued enough, becauſe ſhee is not ſeene; and Vice loſeth much deteſtation, becauſe her vglineſſe is ſecret. Certainly my lords, there are ſo many beauties, and ſo many graces in the face of Goodneſſe, that no eye can poſsibly ſee it without affection, without rauiſhment; and the viſage of Euill is ſo monſtrous through loathſome deformities, that if her louers were not ignorant, they would bee mad with disdaine and aſtoniſhment. What need wee more than to diſcouer theſe two to the world? this worke ſhall ſaue the labour of exhorting, and diſſuaſion. I haue heere done it as I could, following that ancient Maſter of Moralitie, who thought this the fitteſt taske for the ninetie and ninth yeere of his age, and the profitableſt monument that hee could leaue for a fare-well to his Grecians. Loe heere then Vertue and Vice ſtript naked to the open view, and deſpoiled, one of her rags, the other of her ornaments, and nothing left them but bare preſence to plead for affection: ſee now whether ſhall finde more ſuiters. And if ſtill the vaine mindes of leud men ſhall dote vpon their olde miſtreſſe, it will appeare to bee, not becauſe ſhe is not foule, but for that they are blind, and bewitched. And first behold the goodly features of WISDOME, an amiable vertue and worthy to leade this ſtage: which as ſhee extends her ſelfe to all the following *Graces*, ſo amongſt the reſt is for her largeneſſe moſt conſpicuous.

Theophraſtus.

CHARACTER of the WISE MAN.

THere is nothing that hee desires not to know, but most and first himselfe; and not so much his owne strength, as his weaknesses; neither is his knowledge reduced to discourse, but practise. Hee is a skilfull Logician, not by nature, so much as vse; his working minde doth nothing all his time but make syllogismes, and drawe out conclusions; euery thing that hee sees and heares serues for one of the premisses: with these he cares first to informe himselfe, then to direct others. Both his eyes are neuer at once from home, but one keeps house while the other roues abroad for intelligence. In material and weighty points he abides not his minde suspended in vncertainties; but hates doubting where he may, where he should be resolute: and first he makes sure work for his soule; accounting it no safetie to be vnsettled in the foreknowledge of his finall estate. The best is first regarded; & vaine is that regard which endeth not in securitie. Euery care hath his iust order; neither is there any one either neglected or mis-placed. Hee is seldome ouerseene with credulity; for knowing the falsenesse of the world, hee hath learn'd to trust himselfe alwaies; others so farre, as hee may not bee dammaged by their disappointment. Hee seeks his quietnesse in secrecy, and is wont both to hide himselfe in retirednesse, and his tongue in himselfe. Hee loues to bee ghessed at, not knowen; and to see the world vnseen; and when hee is forced into the light, shewes by his actions that his obscuritie was neither from affectation nor weakenesse. His purposes are neither so variable as may argue inconstancy; nor obstinately vnchangeable, but framed according to his after-wits, or the strength of new occasions. He is both an apt scholar & an excellent master; for both euerie thing he sees informes him, & his mind inriched with plentiful obseruatiō can giue the best precepts. His free discourse runs backe to the ages past, and recouers euents out of memory, and then preuenteth Tyme in flying forward to future things; and comparing one with the other can giue a verdict well-neere prophetical:

phetical: wherein his coniectures are better than anothers iudgements. His paſsions are ſo many good ſeruants, which ſtand in a diligent attendance ready to bee commanded by reaſon, by religion; and if at any time forgetting their duty they be miſcarried to rebell, hee can firſt conceale their mutiny; then ſuppreſſe it. In all his iuſt and worthy deſignes hee is neuer at a loſſe, but hath ſo proiected all his courſes, that a ſecond begins where the firſt failed; and fetcheth ſtrength from that which ſucceeded not. There bee wrongs which hee will not ſee; neither doth hee alwayes looke that way which hee meaneth; nor take notice of his ſecret ſmarts, when they come from great ones. In good turnes he loues not to owe more than he muſt; in euill to owe and not pay. Iuſt cenſures hee deſerues not, for hee liues without the compaſſe of an aduerſarie; vniuſt he contemneth, and had rather ſuffer falſe infamie to die alone, than lay hands vpon it in an open violence. Hee confineth himſelfe in the circle of his own affairs, and liſts not to thruſt his finger into a needleſſe fire. He ſtands like a Center vnmoued, while the circumference of his eſtate is drawen aboue, beneath, about him. Finally, his wit hath coſt him much; and hee can both keep, and value, and imploy it.

Hee is his own Lawyer; the treaſurie of knowledge,
the oracle of counſell; blinde
in no mans cauſe, beſt-
ſighted in his
owne.

THE

THE CHARACTERISME of an *Honeſt man.*

HE looks not to what he might do, but what he ſhold. Iuſtice is his firſt guide, the ſecond law of his actions is expedience. Hee had rather complaine than offend, and hates ſinne more for the indgnitie of it, than the danger: his ſimple vprightneſſe workes in him that confidence, which oft times wrongs him, and giues aduantage to the ſubtle, when hee rather pitties their faithleſnes, than repents of his credulitie: hee hath but one heart, and that lies open to ſight; and were it not for diſcretion, he neuer thinks ought wherof he would auoid a witneſſe: his word is his parchment, and his yea his oath, which hee will not violate for feare, or for loſſe. The mishaps of following euents may cauſe him to blame his prouidence, can neuer cauſe him to eate his promiſe: neither ſayth hee, *This I ſaw not*; but *This I ſayd.* When hee is made his friends Executour, hee defrayes debts, payes legacies, and ſcorneth to gaine by orphans, or to ranſack graues; and therefore will bee true to a dead friend, becauſe hee ſees him not. All his dealings are ſquare; and aboue the boord: hee bewrayes the fault of what hee ſelles, and reſtores the ouerſeene gaine of a falſe reckoning. Hee eſteemes a bribe venomous, tho it come gilded ouer with the colour of gratuitie. His cheeks are neuer ſtained with the bluſhes of recantation; neither doth his tongue falter to make good a lie with the ſecret gloſſes of double or reſerued ſenſes; and when his name is traduced, his innocencie beares him out with courage: then, lo, he goes on the plaine way of truth, and will either triumph in his integritie, or ſuffer with it. His conſcience ouer-rules his prouidence: ſo as in al things good or ill, he reſpects the nature of the actions, not the ſequell. If he ſee what he muſt doe, let God ſee what ſhal follow. He neuer loadeth himſelf with burdens aboue his ſtrength, beyond his wil; and once bound, what he can he will do; neither doth he will but what he can do. His eare is the Sanctuary of his abſent friends name, of his preſent friends ſecret; neither of thē can miſ-carry in his truſt. He remembers the wrongs of his youth,

and repayes them with that vſury which he himſelfe would not take. He would rather want than borow, and begge than not pay: his faire conditions are without diſſembling; and he loues actions aboue words. Finally he hates falſhood worſe than death: hee is a faithfull client of truth; no mans enemie; and, it is a queſtion, Whether more another mans friend, or his owne; and if there were no heauen, yet hee would bee vertuous.

THE

THE CHARACTERISM of the *Faithfull man.*

HIs eyes haue no other obiects, but absent and inuisible; which they see so cleerly as that to them sense is blind: that which is present they see not: if I may not rather say, that what is past or future is present to them. Heerin hee exceeds all others, that to him nothing is impossible, nothing difficult, whether to beare, or vndertake. Hee walkes euery day with his Maker, and talkes with him familiarly, and liues euer in heauen, & sees all earthly things beneath him: when he goes in, to conuerse with God, he weares not his owne clothes but takes them still out of the rich Wardrobe of his Redeemer, and then dare boldly preasse in and challenge a blessing. The celestiall spirits do not scorne his company, yea his seruice. He deales in these worldly affaires as a stranger, and hath his heart euer at hom: without a written warrant he dare doe nothing, & with it any thing. His war is perpetuall, without truce, without intermission; & his victorie certaine: hee meets with the infernall powers, and tramples them vnder feet. The shield that he euer beares before him, can neither bee missed, nor pierced; if his hand be wounded, yet his heart is safe: he is often tripped, seldome foiled; and if sometimes foiled, neuer vanquished. Hee hath white hands, and a cleane soule, fit to lodge God in, all the roomes whereof are set apart for his Holinesse: Iniquitie hath oft called at the doore, and craued entertainment, but with a repulse: or if sin of force will bee his tenant; his lord hee can not. His faults are few, and those hee hath, God will not see. Hee is allied so high, that hee dare call God Father, his Sauiour Brother, heauen his Patrimonie, and thinks it no presumption to trust to the attendance of Angels. His vnderstanding is inlightned with the beames of diuine truth; God hath acquainted him with his will; and what hee knowes hee dare confesse: there is not more loue in his heart, than libertie in his tongue. If torments stand betwixt him and Christ, if death, hee contemnes them; and if his owne parents lie in his way to God, his holy careleſneſſe makes them his footsteps. His experiments haue drawen forth rules of confidence, which he dares oppose

poſe againſt all the feares of diſtruſt: wherein hee thinkes it ſafe to charge God with what hee hath done, with what hee hath promiſed: Examples are his proofes; and Inſtances his demonſtrations. What hath God giuen which hee can not giue? What haue others ſuffered which hee may not bee enabled to indure? Is hee threatned baniſhment? There hee ſees the deare Euangeliſt in Pathmos cutting in pieces: hee ſees Eſay vnder the ſaw. Drowning? hee ſees Ionas diuing into the liuing gulfe. Burning? he ſees the three children in the hote walke of the furnace. Deuouring? hee ſees Daniell in the ſealed den amids his terrible companions. Stoning? he ſees the firſt Martyr vnder his heape of many graue-ſtones. Heading? loe there the Baptiſts necke bleeding in Herodias platter. He emulates their paine, their ſtrength, their glorie. Hee wearies not himſelfe which cares; for hee knowes he liues not of his owne coſt: not idlely omitting meanes, but not vſing them with diffidence. In the midſt of ill rumors and amazements his countenance changeth not; for he knowes both whom he hath truſted, and whither death can lead him. Hee is not ſo ſure hee ſhall die, as that hee ſhall be reſtored; and out-faceth his death with his reſurrection. Finally, hee is rich in workes, buſie in obedience, cheerefull and vnmooued in expectation, better with euils, in common opinion miſerable, but in true iudgement more than a man.

OF

Of the Humble man.

HE is a friendly enemy to himſelfe: for tho hee bee not out of his owne fauor, no man ſets ſo low a value of his worth as himſelfe; not out of ignorance, or careleſnes, but of a voluntary and meek deiected-neſſe. He admires euery thing in another, whiles the ſame or better in himſelfe he thinks not vnworthily contemned: his eies are full of his owne wants, and others perfections. He loues rather to giue, than take honour, not in a faſhion of complementall courteſie, but in ſimplicitie of his iudgement; neither doth hee fret at thoſe, on whom hee forceth precedencie, as one that hoped their modeſtie would haue refuſed; but holdes his minde vnfainedly below his place, and is readie to goe lower (if need bee) without diſcontentment: When hee hath but his due, hee magnifieth courteſie, and diſclaimes his deſerts. He can be more aſhamed of honor, than grieued with contempt; becauſe hee thinkes that cauſeleſſe, this deſerued. His face, his carriage, his habit, ſauour of lowlineſſe without affectation, and yet hee is much vnder that hee ſeemeth. His words are few and ſoft, neuer either peremptory or cenſorious; becauſe he thinks both ech man more wiſe, and none more faulty than himſelfe: and when hee approcheth to the throne of God, hee is ſo taken vp with the diuine greatneſſe, that in his owne eyes hee is either vile or nothing. Places of publique charge are faine to ſue to him, and baſe him out of his choſen obſcuritie; which he holds off, not cunningly to cauſe importunitie, but ſincerely in the conſcience of his defects. Hee frequenteth not the ſtages of common reſorts, and then alone ſhrinks himſelfe in his naturall element, whē he is ſhrowded within his owne walles. He is euer iealous ouer himſelfe, and ſtill ſuſpecteth that which others applaud. There is no better obiect of beneficence, for what he receiues he aſcribes meerly to the bountie of the giuer; nothing to merit. He emulates no man in any thing but goodneſſe, and that with more deſire, than hope to ouertake. No man is ſo contented with his little, and ſo patient vnder miſeries, becauſe hee

he knowes the greateſt euils are below his ſins, & the leaſt fauours aboue his deſeruings. He walks euer in awe, & dare not but ſubiect euery word & action to an hie and iuſt cenſure. Hee is a lowly valley ſweetly planted, and well watered; the proud mans earth, whereon hee trampleth; but ſecretly full of wealthie mines, more worth than hee that walks ouer them; a rich ſtone ſet in lead; and laſtly, a true Temple of God built with a low roofe.

THE

THE CHARACTER OF A *Valiant man.*

HEe vndertakes without raſhneſſe, and performes without feare: hee ſeeks not for dangers; but when they find him, hee beares them ouer with courage, with ſucceſſe. Hee hath oft times lookt death in the face, & paſſed by it with a ſmile, and when he ſees he muſt yeeld, doth at once welcome and contemne it. Hee forecaſts the worſt of all euents, and incounters them before they come in a ſecret and mentall warre; and if the ſuddenneſſe of an inexpected euill haue ſurprized his thoughts, and infected his cheekes with paleneſſe; hee hath no ſooner digeſted it in his conceit, than he gathers vp himſelfe, and inſults ouer miſchiefe. He is the maiſter of himſelfe, and ſubdues his paſſions to reaſon; and by this inward victorie workes his owne peace. Hee is afrayd of nothing but the diſpleaſure of the higheſt, and runnes away from nothing but ſinne: hee lookes not on his hands, but his cauſe; not how ſtrong hee is, but how innocent: and where goodneſſe is his warrant, hee may bee ouermaiſtered, hee can not bee foiled. The ſword is to him the laſt of all trials, which hee drawes forth ſtill as Defendant, not as Challenger, with a willing kinde of vnwillingneſſe: no man can better manage it, with more ſafety, with more fauor: he had rather haue his blood ſeene than his backe; and diſdaines life vpon baſe conditions. No man is more milde to a relenting or vanquiſht aduerſarie, or more ſcornes to ſet his foot on a carcaſe. Hee had rather ſmother an iniurie, than reuenge himſelfe of the impotent: & I know not whether more deteſts cowardlineſſe or crueltie. He talks little, & brags leſſe; and loues rather the liuely language of the hand; to be ſeen than heard. Hee lies euer cloſe within himſelfe, armed with wiſe reſolution, and will not bee diſcouered but by death or danger. Hee is neither prodigal of blood to miſ-ſpend it idlely, nor niggardly to grudge it when either God calles for it, or his Countrey; neither is hee more liberall of his owne life, than of others. His power is limited by his will, and hee holds it the nobleſt reuenge, that hee might hurt and doth not. Hee commands without tyrannie & imperiouſnes, obeies without ſeruilitie, and

changes

changes not his minde with his eſtate. The height of his ſpirits ouer-looks all caſualties, and his boldneſſe prooceeds neither from ignorance nor ſenſeleſneſſe: but firſt hee values euils, and then deſpiſes them: hee is ſo ballaced with wisdome, that hee floats ſteddilie in the midſt of all tempeſts. Deliberate in his purpoſes, firme in reſolution, bolde in enterpriſing, vnwearied in atchieuing, and how-ſoeuer happy in ſucceſſe: and if euer hee bee ouercome, his heart yeelds laſt.

THE

The Patient man.

THe Patient man is made of a metall, not ſo hard as flexible: his ſhoulders are large, fit for a load of iniuries; which hee beares not out of baſeneſſe and cowardlineſſe, becauſe he dare not reuenge, but out of Chriſtian fortitude, becauſe hee may not: hee hath ſo conquered himſelfe, that wrongs can not conquer him; and heerein alone findes, that victory conſiſts in yeelding. He is aboue nature, while hee ſeemes below himſelfe. The vileſt creature knowes how to turne againe; but to command himſelfe not to reſiſt being vrged is more then heroicall. His conſtructions are euer full of charitie and fauour; either this wrong was not done, or not with intent of wrong; or if that, vpon miſ-information; or if none of theſe, raſhneſſe (tho a fault) ſhall ſerue for an excuſe. Himſelfe craues the offenders pardon, before his confeſſion; and a ſlight anſwere contents where the offended deſires to forgiue. Hee is Gods beſt witneſſe, and when he ſtands before the barre for truth, his tongue is calmly free, his forhead firme, and hee with erect and ſettled countenance heares his vniuſt ſentence, and reioyces in it. The Iaylers that attend him are to him his pages of honour; his dungeon the lower part of the vault of heauen; his racke or wheele the ſtaires of his aſcent to glory: the challengeth his executioners, [illegible] with ſtrength of reſolution; and while he ſuffers, [illegible] him, the tormentours complaine of wearineſſe, and [illegible]. No anguiſh can maſter him, whether by violence or by [illegible]. His [illegible] expectation no puniſhment, [illegible] adiourned till a new day. Good lawes [illegible] his protection, not his reuenge; & his owne power, to auoid indignities, not to return them. His hopes are ſo ſtrong, that they can inſult ouer the greateſt diſcouragements; and his apprehenſions ſo deepe, that when hee hath once faſtened, hee ſooner leaueth his life then his hould. Neither time nor peruerſneſſe can make him caſt off his charitable endeauors, and deſpaire of preuailing; but in ſpight of all croſſes, and all denialls, hee redoubleth his beneficiall offers of loue. Hee trieth the ſea after many ſhip-wracks, and beats

ſtill at that doore which hee neuer ſaw opened. Contrariety of euents doth but exerciſe, not diſmay him; and when croſſes afflict him, hee ſees a diuine hand inuiſibly ſtriking with theſe ſenſible ſcourges: againſt which hee dares not rebell, not murmure. Hence all things befall him alike; and hee goes with the ſame minde to the ſhambles and to the folde. His recreations are calme and gentle; and not more full of relaxation than voide of fury. This man onely can turne neceſſitie into vertue, and put euill to good vſe. Hee is the ſureſt friend, the lateſt and eaſieſt enemie, the greateſt conqueror, and ſo much more happy then others, by how much hee could abide to be more miſerable.

The True Friend.

His affections are both vnited and diuided; vnited to him hee loueth, diuided betwixt another and himselfe; and his one heart is so parted, that whiles he hath some, his friend hath all. His choice is led by vertue, or by the best of vertues, religion; not by gaine, not by pleasure; yet not without respect of equall condition, of disposition not vnlike; which once made admits of no change, except hee whome he loueth be changed quite from himselfe; nor that suddenly, but after long expectation. Extremitie doth but fasten him, whiles hee like a well wrought vault, lies the stronger by how much more weight he beares. When necessity calls him to it, he can be a seruant to his equall, with the same will wherewith he can command his inferiour; and tho hee rise to honour, forgets not his familiaritie, nor suffers inequalitie of estate to work strangenesse of countenance; on the other side, hee lifts vp his friend to aduancement, with a willing hand, without enuy, without dissimulation. When his mate is deade, he accounts himselfe but halfe aliue; then his loue not dissolued by death deriues it selfe to those orphans which neuer knew the price of their father; they become the heires of his affection, and the burden of his cares. He embraces a free communitie of all things, saue those which either honestie reserues proper, or nature; and hates to enioy that which would doe his friend more good: his charitie serues to cloake noted infirmities, not by vntruth, nor by flattery, but by discreet secrecy; neither is hee more fauourable in concealment, then round in his priuate reprehensions; and when anothers simple fidelitie shewes it selfe in his reproofe, he loues his monitour so much the more by how much more he smarteth. His bosome is his friends closet, where hee may safely lay vp his complaints, his doubts, his cares; and looke how he leaues, so he finds them; saue for some addition of seasonable counsell for redresse. If some vnhappy suggestion shal either disioint his affection, or break it, it soone knits againe, and growes the stronger by that stresse. Hee is so sensible of an others iniuries, that when his friend is stricken hee cries

out, & equally ſmarteth vntouched, as one affected not with ſympathy, but with a reall feeling of paine: and in what miſchiefe may be preuented hee interpoſeth his aid, and offers to redeeme his friend with himſelfe; no houre can be vnſeaſonable, no buſineſſe difficult, nor paine grieuous in condition of his eaſe: and what either he doth or ſuffereth, he neither cares nor deſires to haue knowne; leſt he ſhould ſeeme to looke for thankes. If hee can therefore ſteale the performance of a good office vnſeene, the conſcience of his faithfulneſſe herein is ſo much ſweeter as it is more ſecret. In fauours done his memory is fraile, in benefits receiued eternall: he ſcorneth either to regard recompence, or not to offer it. He is the comfort of miſeries, the guide of difficulties, the ioy of life, the treaſure of earth; and no other then a good Angell clothed in fleſh.

of

Of the Truly-Noble.

HE ſtands not vpon what hee borrowed of his Anceſtours, but thinkes, hee muſt worke out his owne honour: and if hee can not reach the vertue of them that gaue him outward glory by inheritance, hee is more abaſhed of his impotencie, then tranſported with a great name. Greatneſſe doth not make him ſcornefull and imperious, but rather like the fixed ſtarres; the higher he is, the leſſe hee deſires to ſeeme. Neither cares he ſo much for pompe and frothie oſtentation, as for the ſolid truth of Nobeleneſſe. Curteſie and ſweete affabilitie can bee no more ſeuered from him, then life from his ſoule; not out of a baſe and ſeruile popularitie, and deſire of ambitious inſinuation; but of a natiue gentleneſſe of diſpoſition, and true value of himſelfe. His hand is open and bountious, yet not ſo, as that he ſhould rather reſpect his glory, then his eſtate; wherein his wiſdome can diſtinguiſh betwixt paraſites & friends, betwixt changing of fauours and expending them. He ſcorneth to make his height a priuiledge of looſeneſſe, but accounts his titles vaine, if hee be inferiour to others in goodneſſe: and thinks he ſhould be more ſtrict, the more eminent he is; becauſe hee is more obſerued, and now his offences are becomne exemplar. There is no vertue that he holds vnfit for ornament, for vſe; nor any vice which hee condemnes not as ſordid, and a fit companion of baſeneſſe; and whereof hee doth not more hate the blemiſh, then affect the pleaſure. Hee ſo ſtudies, as one that knowes ignorance can neither purchaſe honour, nor wield it; and that knowledge muſt both guide and grace him. His exerciſes are from his childhood ingenuous, manly, decent, and ſuch as tend ſtill to wit, valour, actiuitie: and if, (as ſeldome) hee deſcend to diſports of chance, his games ſhall neuer make him either pale with fear, or plote with deſire of gain. He doth not ſo vſe his followers, as if he thought they were made for nothing but his ſeruitude; whoſe felicitie were only to be commanded and pleaſe: wearing them to the backe, and then either finding or framing excuſes to diſcard them emptie; but vpon all opportunities lets them feele the ſweeteneſſe of their owne ſeruiceableneſſe and his

bountie. Silence in officious ſeruice is the beſt Oratory to plead for his reſpect; all diligence is but ſent to him, none loſt. His wealth ſtandes in receiuing, his honour in giuing: hee cares not either how many hold of his goodneſſe, or to how few he is beholden: and if he haue caſt away fauours, he hates either to vpbraide them to his enemie, or to challenge reſtitution. None can be more pitifull to the diſtreſſed, or more prone to ſuccour; and then moſt, where is leaſt meanes to ſolicit, leaſt poſsibilitie of requitall. He is equally addreſſed to warre and peace; and knows not more how to command others, then how to be his countries ſeruant in both. He is more careful to giue true honor to his Maker, then to receiue ciuill honor from men. He knows that this ſeruice is free and noble, and euer loaded with ſincere glory; & how vaine it is to hunt after applauſe from the worlde, till he be ſure of him that molds all hearts, and powreth contempt on Princes; and ſhortly, ſo demeans himſelfe, as one that accounts the body of Nobility to conſiſt in Blood, the ſoule in the eminence of Vertue.

of

Of the good Magistrate.

HEe is the faithfull Deputie of his Maker, whose obedience is the rule whereby he ruleth: his brest is the Ocean whereinto all the cares of priuate men empty themselues; which as he receiues without complaint and ouerflowing, so he sends them forth againe by a wise conueiance in the streams of iustice: his doors, his eares are euer open to suters; & not who comes first speeds wel, but whose cause is best. His nights, his meales are short and interrupted; all which hee beares well, because he knowes himselfe made for a publique seruant of peace and iustice. He sits quietly at the sterne, and commands one to the top-saile, another to the maine, a third to the plummet, a fourth to the anchor, as he sees the neede of their course and weather requires; and doth no lesse by his tongue, then all the Mariners with their handes. On the bench hee is another from himselfe at home; now all priuate respects of blood, alliance, amitie are forgotten; and if his owne sonne come vnder triall, hee knowes him not: Pitie, which in all others is wont to be the best praise of humanitie, and the fruit of Christian loue, is by him throwne ouer the barre for corruption: as for Fauour the false Aduocate of the gracious, he allowes him not to appeare in the Court; there onely causes are heard speak, not persons: Eloquence is then onely not discouraged, when shee serues for a client of truth: meere narrations are allowed in this Oratorie, not Proemes, not excursions, not Glosses: Truth must strip her selfe, and come in naked to his barre, without false bodies, or colours, without disguises: A bribe in his closet, or a letter on the bench, or the whisperings and winks of a great neighbour are answered with an angry and couragеous repulse. Displeasure, Reuenge, Recompense stand on both sides the bench, but hee scornes to turne his eye towardes them; looking onely right forward at Equitie, which stands full before him. His sentence is euer deliberate and guided with ripe wisdome, yet his hand is slower then his tongue; but when he is vrged by occasion either to doome or execution, hee showes how much he hateth mercifull iniustice: neither

can

can his resolution or act be reuersed with partiall importunity. His forehead is rugged and seuere, able to discountenance villanie, yet his words are more awfull then his brow, and his hand then his wordes. I knowe not whether hee be more feared or loued, both affections are so sweetly contempered in all hearts. The good fear him louingly, the middle sort loue him fearfully, and only the wicked man fears him thanklesly without loue. Hee hates to pay priuate wrongs with the aduantage of his office, and if euer hee bee partiall it is to his enemie. Hee is not more sage in his gowne then valorous in armes, and increaseth in the rigor of his discipline as the times in danger. His sword hath neither rusted for want of vse, nor surfeteth of blood, but after many threates is vnsheathed, as the dreadfull instrument of diuine reuenge. Hee is the guard of good lawes, the refuge of innocencie, the Comet of the guilty, the pay-master of good deserts, the champion of iustice, the patron of peace, the tutor of the Church, the father of his Countrie, and as is were another God vpon earth.

THE

THE CHARACTER OF *The Penitent.*

HEe hath a wounded heart and a ſad face; yet not ſo much for fear, as for vnkindneſſe: The wrong of his ſinne troubles him more then the danger: None but hee is the better for his ſorrow; neither is any paſſion more hurtfull to others, then this is gainefull to him; The more he ſeekes to hide his griefe, the leſſe it will be hid; Euery man may reade it not onely in his eyes, but in his bones. Whiles hee is in charity with all others, hee is ſo fallen out with himſelfe, that none but God can reconcile him: Hee hath ſued himſelfe in all Courts, accuſeth, arraigneth, ſentenceth, puniſheth himſelfe vnpartially, and ſooner may finde mercy at any hand, then at his owne: He onely hath pulled off the faire viſor of ſinne; ſo as that which appeares not but masked, vnto others, is ſeene of him barefaced; and bewraies that fearefull vglineſſe, which none can conceiue but hee that hath viewed it. He hath lookt into the depth of the bottomleſſe pit, and hath ſeene his owne offence tormented in others, and the ſame brands ſhaken at him: Hee hath ſeene the change of faces in that euill one, as a tempter, as a tormenter; and hath heard the noiſe of a conſcience, and is ſo frighted with all theſe, that hee can neuer haue reſt, till he haue runne out of himſelfe, to God; in whoſe face at firſt, he findes rigour, but afterwards, ſweetneſſe in his boſome: He bleeds firſt from the hand that heales him; The law of God hath made work for mercy; which he hath no ſooner apprehended, then he forgets his wounds, and lookes carelеſly vpon all theſe terrours of guiltineſſe. When hee caſts his eye backe vpon himſelfe, hee wonders where hee was, and how hee came there; and grants, that if there were not ſome witch-craft in ſinne he could not haue been ſo ſottiſhly graceleſſe; And now, in the iſſue, Satan findes (not without indignation and repentance) that hee hath done him a good turne in tempting him: For hee had neuer beene ſo good, if he had not ſinned; he had neuer fought with ſuch courage, if he

hee had not ſeene his blood, and bene aſhamed of his foile; Now, he is ſeene, and felt in the front of the ſpirituall battell; and can teach others how to fight; and incourage them in fighting: His heart was neuer more taken vp with the pleaſure of ſinne, then now with care of auoiding it: The very ſight of that cup, wherein ſuch a fulſome potion was brought him; turnes his ſtomacke: the firſt offers of ſinne make him tremble more now, then hee did before at the iudgements of his ſinne; neither dares he ſo much as looke towards *Sodom*; All the powers and craft of hell cannot fetch him in for a cuſtomer to euill; His infirmitie may yeeld once, his reſolution neuer; There is none of his ſenſes or parts, which hee hath not within couenants for their good behauiour; which they cannot euer breake with impunitie: The wrongs of his ſinne hee repaies to men with recompence, as hating it ſhould be ſaid, hee owes any thing to his offence; to God (what in him lies) with ſighes, teares, vowes and indeauours of amendement; No heart is more waxen to the impreſsions of forgiuenes; neither are his hands more open to receiue, then to giue pardon: All the iniuries which are offered to him are ſwallowed vp in his wrongs to his maker, and redeemer; neither can he call for the arerages of his farthings, when hee lookes vpon the millions forgiuen him; he feeles not what he ſuffers from men, when hee thinks of what hee hath done, and ſhould haue ſuffered. He is a thankfull herald of the mercies of his God; which if all the world heare not from his mouth, it is no fault of his: Neuer did he ſo burne with the euill fires of concupiſcence, as now with the holy flames of zeale to that glory which hee hath blemiſhed: and his eyes are as full of moiſture, as his heart of heat; The gates of heauen are not ſo knockt at by any ſuter, whether for frequence, or importunity; You ſhall finde his cheekes furrowed, his knees hard, his lips ſealed vppe, ſaue when hee muſt accuſe himſelfe, or glorifie God, his eyes humbly deiected, and ſometimes you ſhall take him breaking off a ſigh in the midſt; as one that would ſteale an humiliation vnknowne, and would bee offended with any part that ſhould not keepe his counſell: When hee findes his ſoule oppreſſed with the heauie guilt of a ſinne, he giues it vent through his mouth, into the eare of his ſpirituall Phyſition, from whom he receiues cordialls anſwerable to his complaint: Hee is a ſeuere exactor of diſcipline firſt vpon himſelfe, on whome he impoſes more then one Lent; then, vpon others: as one that vowed to be reuenged on ſinne whereſoeuer hee findes it; and though but one hath offended him, yet his deteſtation is vniuerſall. He is his owne taske-maſter for deuotion; and if Chriſtianitie haue any work more difficult, or perilous then other, that he enioynes himſelfe, and reſolues contentment euen in miſcarriage. It is no maruell if the acquaintance of his wilder times knowe him not; For he is quite another from himſelfe, and if his mind could haue had any intermiſſion of dwelling within his breſt, it could not haue known

knowne this was the lodging; Nothing but an outside is the same it was; and that altred more with regeneration then with age: None but hee can relish the promises of the Gospell; which he findes so sweet, that he complaines not his thirst after them is vnsatiable; and now that he hath found his Saviour, he hugges him so fast, and holds him so deare, that he feeles not when his life is fetcht away from him, for his martyrdome. The latter part of his life is so led, as if he desired to vnline his youth; and his last Testament is full of restitutions, and legacies of pietie; In Sum, he hath so liued and dyed, as that Satan hath no such match, sin hath no such enemy, God hath no such seruant as he.

HE

Hee is an Happy man,

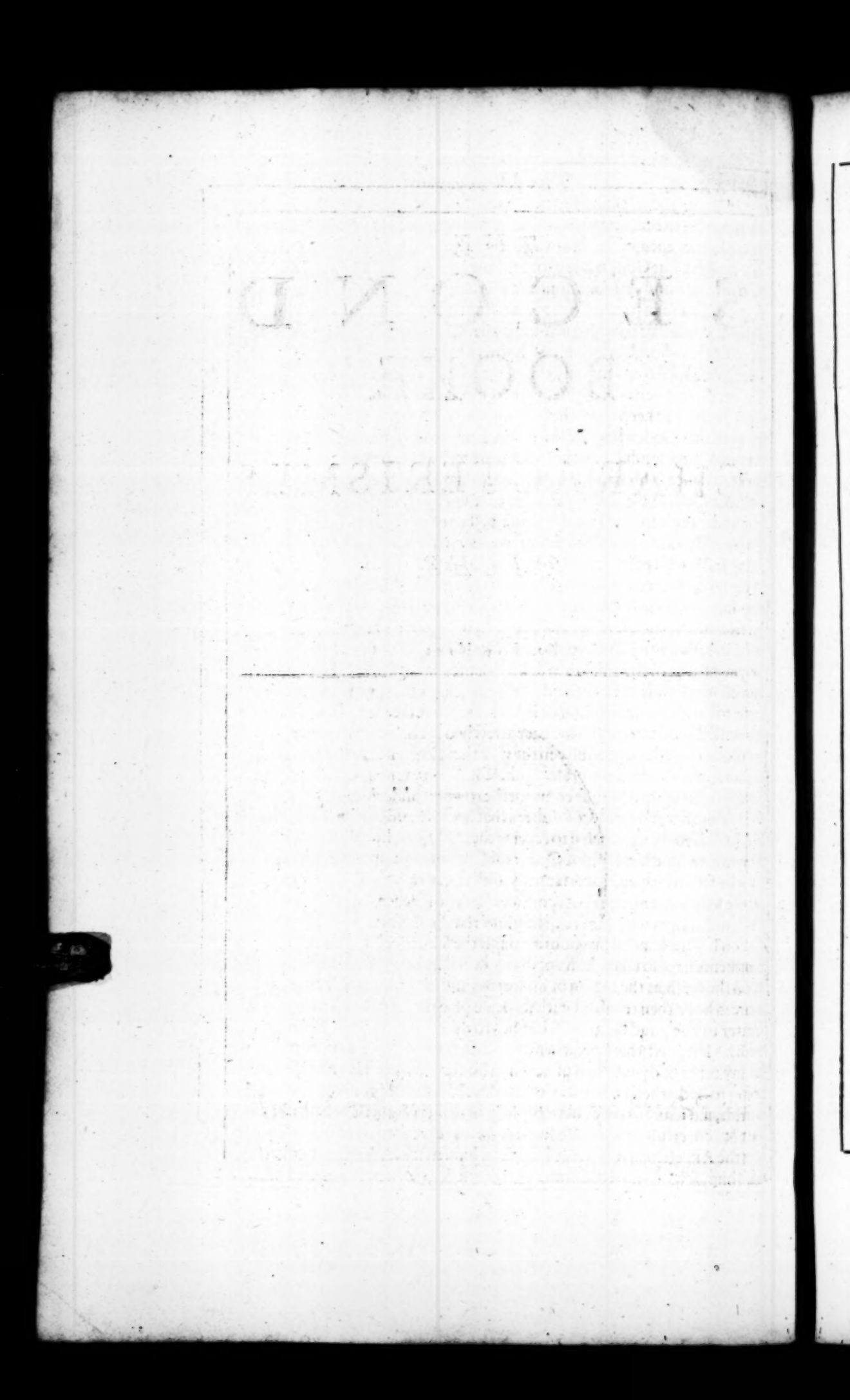
THat hath learn'd to reade himſelfe more then all books; and hath hath ſo taken out this leſſon, that hee can neuer forget it; That knowes the world, and cares not for it; That after many trauerſes of thoughts, is growne to knowe what hee may truſt to; and ſtands now equally armed for all euents; That hath got the maiſterie at home; ſo as hee can croſſe his will without a mutiny, and ſo pleaſe it, that he makes it not a wanton: That in earthly things wiſhes no more then nature; In ſpirituall, is euer graciouſly ambitious; That for his condition, ſtands on his owne feet, not needing to leane vpon the great; and can ſo frame his thoughts to his eſtate, that when he hath leaſt, he cannot want, becauſe he is as free from deſire, as ſuperfluitie. That hath ſeaſonably broken the head-ſtrong reſtineſſe of proſperitie; and can now menage it at pleaſure; Vpon whom, all ſmaller croſſes light as hail-ſtones vppon a rooſe; and for the greater calamities, he can take them as tributes of life, and tokens of loue; And if his ſhip bee toſſed, yet hee is ſure, his anchor is faſt. If all the world were his, he could be no other then hee is; nor whit ghadder of himſelfe, no whit higher in his carriage, becauſe hee knowes, contentment lies not in the things he hath, but in the minde that values them: The powers of his reſolution can either multiply, or ſubtract at pleaſure: Hee can make his cottage a mannour, or a palace when he liſts; and his home-cloſe a large dominion; his ſtained cloath, Arras; his earth, plate; and can ſee ſtate in the attendance of one ſeruant, as one that hath learned a mans greatneſſe or baſeneſſe is in himſelfe; and in this, hee may euen conteſt with the proud, that he thinkes his owne, the beſt: Or, if he muſt be outwardly great, hee can but turne the other end of the glaſſe, and make his ſtately mannor a lowe and ſtrait Cottage; and in all his coſtly furniture hee can ſee not richneſſe, but vſe; he can ſee droſſe in the beſt metall, and earth through the beſt clothes; and in all his troupe, hee can ſee himſelfe his owne ſeruant. Hee liues quietly at home, out of the noiſe of the world, and loues to enioy himſelfe alwaies, and ſome-

ſomtimes his friend, and hath as full ſcope to his thoughts, as to his eyes. He walks euer euen, in the mid-way betwixt hopes & feares, reſolued to feare nothing but God, to hope for nothing but that which he muſt haue. He hath a wiſe and vertuous minde in a ſeruiceable body; which that better part affects as a preſent ſeruant, and a future companion; ſo cheriſhing his fleſh, as one that would ſcorne to be all fleſh. He hath no enemyes, not for that al loue him, but becauſe he knowes to make a gaine of malice. He is not ſo ingaged to any earthly thing, that they two cannot part on euen termes; there is neither laughter in their meeting, nor in their ſhaking of hands, teares. He keeps euer the beſt company, the God of ſpirits, and the ſpirits of that God; whom he intertaynes continually in an awful familiarity, not being hindred, either with too much light, or with none at all. His conſcience & his hand are friends, & (what Diuel ſoeuer tempt him) will not fall out; That diuine part goes euer vpright ly and freely, not ſtooping vnder the burden of a willing ſin, not fettred with the gieues of vniuſt ſcruples: He would not, if he could, run away frō himſelf, or frō God; not caring from whom he lyes hid, ſo hee may look theſe two in the face. Cenſures and applauſes are paſſengers to him, not gueſts; his eare is their thorow-fare, not their harbour; he hath learned to fetch both his counſell, & his ſentence from his owne breſt. He doth not lay weight vpon his owne ſhoulders, as one that loues to torment himſelf with the honor of much imployment; but as hee makes work his game, ſo doth he not liſt to make himſelf work: His ſtrife is euer to redeeme, & not to ſpend tyme; It is his trade to do good; and to think of it, his recreation. Hee hath hands enow for himſelf & others, which are euer ſtretched forth for beneficence, not for need: He walkes cheerfully in the way that God hath chalked, & neuer wiſhes it more wide, or more ſmooth. Thoſe very tentations wherby he is foyled, ſtrengthen him; he coms forth crowned, and triumphing out of the ſpirituall battels, and thoſe ſcarres that hee hath, make him beauty full. His ſoule is euery day dilated to receiue that God, in whome he is; & hath attayned to loue himſelfe for God, and God for his owne ſake. His eyes ſtick ſo faſt in heauen, that no earthly obiect can remoue them; Yea his whole ſelfe is there before his tyme, and ſees with Steuen, and heares with Paul, and inioyes with Lazarus, the glory that he ſhal haue; and takes poſſeſſion before-hand of his room amongſt the ſaints: & theſe heauēly contentments haue ſo taken him vp, that now he lookes downe diſpleaſedly vpon the earth, as the region of his ſorrow and baniſhment; Yet ioying more in hope, then troubled with the ſenſe of euills, hee holds it no great matter to liue, and his greateſt buſines to dy; and is ſo well acquainted with his laſt gueſt, that he feares no vnkindnes from him: neither makes he any other of dying, then of walking home when hee is abroad, or of going to bed, when he is weary of the day. He is well prouided for both worlds, and is ſure of peace here, of glory hereafter; & therfore hath a light hart & a cheerful face. Al his fellow-creatures reioyce to ſerue him; his betters the Angels loue to obſerue him; God himſelf takes pleaſure to cōuerſe with him, & hath ſainted him afore his death, & in his death crowned him.

Hee is an Happy man,

THat hath learn'd to reade himselfe more then all books; and hath hath so taken out this lesson, that hee can neuer forget it; That knowes the world, and cares not for it; That after many trauerses of thoughts, is growne to knowe what hee may trust to; and stands now equally armed for all euents; That hath got the maisterie at home; so as hee can crosse his will without a mutiny, and so please it, that he makes it not a wanton: That in earthly things wishes no more then nature; In spirituall, is euer graciously ambitious; That for his condition, stands on his owne feet, not needing to leane vpon the great; and can so frame his thoughts to his estate, that when he hath least, he cannot want, because he is as free from desire, as superfluitie. That hath seasonably broken the head-strong restinesse of prosperitie; and can now menage it at pleasure; Vpon whom, all smaller crosses light as hail-stones vppon a roofe; and for the greater calamities, he can take them as tributes of life, and tokens of loue; And if his ship bee tossed, yet hee is sure, his anchor is fast. If all the world were his, he could be no other then hee is; nor whit ghadder of himselfe, no whit higher in his carriage, because hee knowes contentment lies not in the things he hath, but in the minde that valueth them: The powers of his resolution can either multiply, or subtract at pleasure: Hee can make his cottage a mannour, or a palace when he lists; and his home-close a large dominion; his staind cloth, Arras; his earth, plate; and can see state in the attendance of one seruant; as one that hath learned a mans greatnesse or basenesse is in himselfe; and in this, hee may euen contest with the proud, that he thinkes his owne, the best: Or, if he must be outwardly great, hee can but turne the other end of the glasse, and make his stately mannor a lowe and strait Cottage; and in all his costly furniture hee can see not richnesse, but vse; he can see drosse in the best metall, and earth through the best clothes; and in all his troupe, hee can see himselfe his owne seruant. Hee liues quietly at home, out of the noise of the world, and loues to enioy himselfe alwaies, and some-

ſomtimes his friend, and hath as full ſcope to his thoughts, as to his eyes. He walks euer euen, in the mid-way betwixt hopes & feares, reſolued to feare nothing but God, to hope for nothing but that which he muſt haue. He hath a wife and vertuous minde in a ſeruiceable body; which that better part affects as a preſent ſeruant, and a future companion; ſo cheriſhing his fleſh, as one that would ſcorne to be all fleſh. He hath no enemyes, not for that all loue him, but becauſe he knowes to make a gaine of malice. He is not ſo ingaged to any earthly thing, that they two cannot part on euen termes; there is neither laughter in their meeting, nor in their ſhaking of hands, teares. He keeps euer the beſt company, the God of ſpirits, and the ſpirits of that God; whom he intertaynes continually in an awful familiarity, not being hindred, either with too much light, or with none at all. His conſcience & his hand are friends, & (what Diuel ſoeuer tempt him) will not fall out: That diuine part goes euer vprightly and freely, not ſtooping vnder the burden of a willing ſin, not fettred with the gieues of vniuſt ſcruples: He would not, if he could, run away frō himſelf, or frō God; not caring from whom he lyes hid, ſo hee may look theſe two in the face. Cenſures and applauſes are paſſengers to him, not gueſts; his eare is their thorow-fare, not their harbour; he hath learned to fetch both his counſell, & his ſentence from his owne breſt. He doth not lay weight vpon his owne ſhoulders, as one that loues to torment himſelf with the honor of much imployment; but as hee makes work his game, ſo doth he not liſt to make himſelf work: His ſtrife is euer to redeeme, & not to ſpend tyme; It is his trade to do good; and to think of it, his recreation. Hee hath hands enow for himſelf & others, which are euer ſtretched forth for beneficence, not for need: He walkes cheerfully in the way that God hath chalked, & neuer wiſhes it more wide, or more ſmooth. Thoſe very tentations wherby he is foyled, ſtrengthen him; he coms forth crowned, and triumphing out of the ſpirituall battels, and thoſe ſcarres that hee hath, make him beautyfull. His ſoule is euery day dilated to receiue that God, in whome he is; & hath attayned to loue himſelfe for God, and God for his owne ſake. His eyes ſtick ſo faſt in heauen, that no earthly obiect can remoue them; Yea his whole ſelfe is there before his tyme, and ſees with Steuen, and heares with Paul, and inioyes with Lazarus, the glory that he ſhal haue; and takes poſſeſſion before-hand of his room amongſt the ſaints: & theſe heauēly contentments haue ſo taken him vp, that now he lookes downe diſpleaſedly vpon the earth, as the region of his ſorrow and baniſhment; Yet ioying more in hope, then troubled with the ſenſe of euills, hee holds it no great matter to liue, and his greateſt buſines to dy; and is ſo well acquainted with his laſt gueſt, that he feares no vnkindnes from him: neither makes he any other of dying, then of walking home when hee is abroad, or of going to bed, when he is weary of the day. He is well prouided for both worlds, and is ſure of peace here, of glory hereafter; & therfore hath a light hart & a cheerful face. Al his fellow-creatures reioyce to ſerue him; his betters the Angels loue to obſerue him; God himſelf takes pleaſure to cōuerſe with him, & hath ſainted him afore his death, & in his death crowned him.

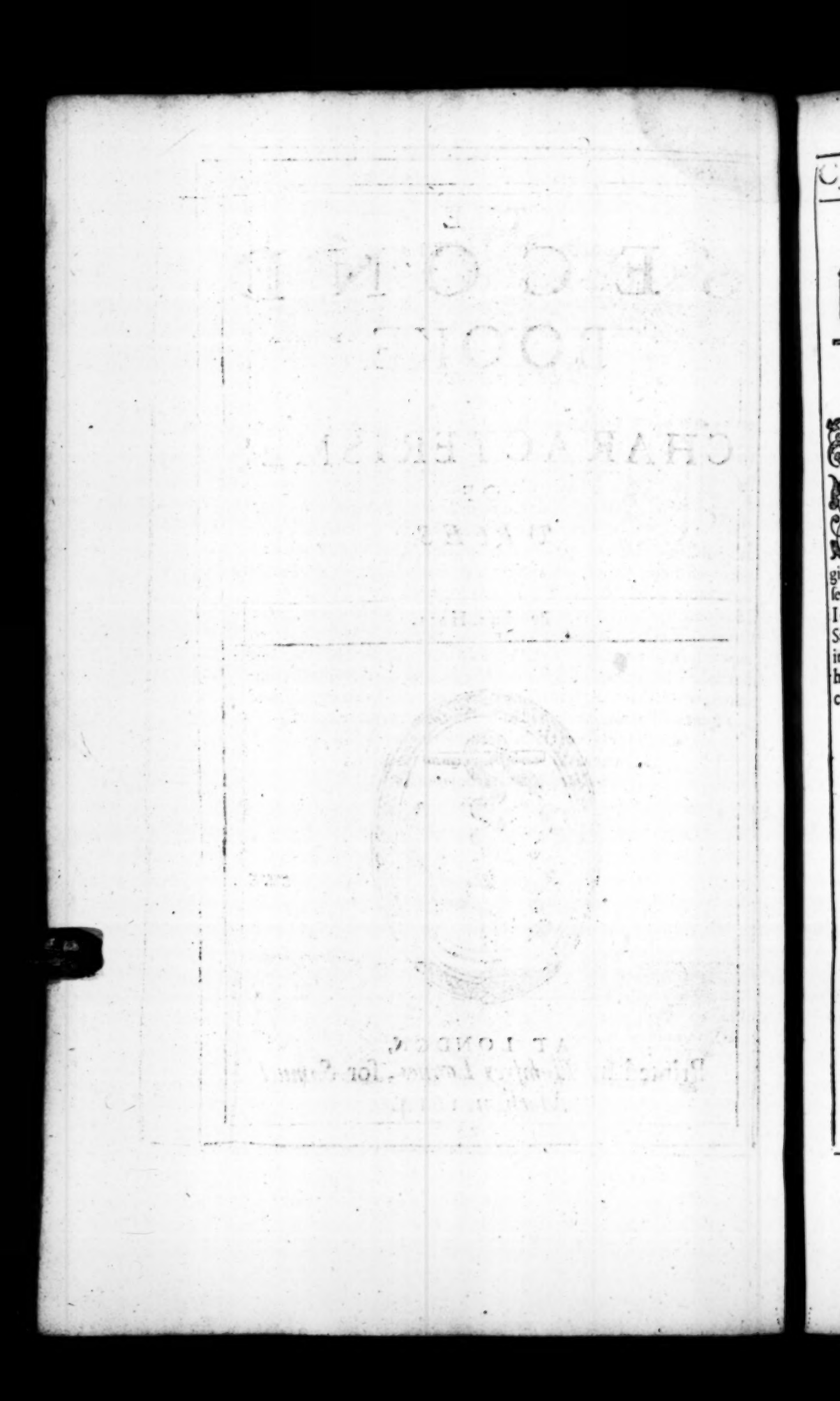


THE SECOND BOOKE.

CHARACTERISMES OF *VICES.*

By Ios. Hall.

AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel Macham*. 1614.



The Proœme.

I Haue ſhewed you many faire Vertues: I ſpeak not for them; if their ſight can not command affection, let them loſe it. They ſhall pleaſe yet better, after you haue troubled your eyes a little with the view of deformities; and by how much more they pleaſe, ſo much more odious, and like themſelues, ſhall theſe deformities appeare. This light contraries giue to ech other, in the midſt of their enmitie, that one makes the other ſeeme more good, or ill. Perdaps in ſome of theſe (which thing I do at once feare, and hate) my ſtile ſhall ſeeme to ſome leſſe graue, more Satyricall; if you finde me not without cauſe iealous, let it pleaſe you to impute it to the nature of thoſe vices, which will not bee otherwiſe handled. The faſhions of ſome euils are beſides the odiouſneſſe, ridiculous; which to repeat, is to ſeeme bitterlie merrie. I abhorre to make ſport with wickedneſſe, and forbid any laughter heere, but of disdaine. Hypocriſie ſhall lead this ring; woorthily, I thinke, becauſe both ſhe commeth neereſt to Vertue, and is the woorſt of Vices.

The Hypocrite.

AN Hypocrite is the worſt kinde of plaier, by ſo much as he acts the better part; which hath alwayes two faces, oft times two hearts: That can compoſe his forhead to ſadneſſe and gratitie, while hee bids his heart bee wanton and careleſſe within, and (in the meane time) laughs within himſelfe, to think how ſmoothly hee hath couzened the beholder. In whoſe ſilent face are written the characters of Religion, which his tongue and geſtures pronounce, but his hands recant. That hath a cleane face and garment, with a foule ſoule; whoſe mouth belies his heart, and his fingers belie his mouth. Walking early vp into the Citie, hee turnes into the great Church, and ſalutes one of the pillars on one knee, worſhipping that God which at home hee cares not for; while his eye is fixed on ſome window, on ſome paſſenger, and his heart knowes not whither his lips go. Hee riſes, and looking about with admiration, complaines of our frozen charitie, commends the ancient. At Church hee will euer ſit where he may be ſeene beſt, and in the midſt of the Sermon pulles out his Tables in haſte, as if he feared to leeſe that note; when hee writes either his forgotten errand, or nothing: then hee turnes his bible with a noiſe, to ſeeke an omitted quotation; and folds the leafe, as if hee had found it; and askes aloud the name of the Preacher, and repeates it, whom hee publikelie ſalutes, thanks, praiſes, inuites, entertaines with tedious good counſell, with good diſcourſe, if it had come from an honeſter mouth. Hee can commaund teares, when hee ſpeaks of his youth; indeed becauſe it is paſt, not becauſe it was ſinfull: himſelfe is now better, but the times are worſe. All other ſinnes hee reckons vp with deteſtation, while hee loues and hides his darling in his boſome. All his ſpeech returnes to himſelfe, and euery occurrent drawes in a ſtorie to his owne praiſe. When hee ſhould giue, hee looks about him, and ſayes WHO SEES ME? No almes, no prayers fall from him without a witneſſe; belike leſt God ſhould denie, that hee hath receiued them: and when hee hath done (leſt the world ſhould not know it) his owne mouth is his trumpet to proclame it. With the ſuperfluitie of his vſurie, hee builds an Hoſpitall, and harbors them whom his extortion hath ſpoiled; ſo while

while hee makes many beggers, he keeps ſome. He turneth all Gnats into Camels, and cares not to vndoe the world for a circumſtance. Fleſh on a Friday is more abomination to him than his neighbours bed: Hee abhors more not to vncouer at the name of Ieſus, thā to ſweare by the name of God. When a Rimer reads his Poem to him, he begges a Copie, and perſwades the Preſſe; there is nothing that hee diſlikes in preſence, that in abſence hee cenſures not. Hee comes to the ſicke bed of his ſtepmother, and weeps, when hee ſecretly feares her recouerie. Hee greets his friend in the ſtreet with ſo cleere a countenance, ſo faſt a cloſure, that the other thinks hee reades his heart in his face; and ſhakes hands with an indefinite inuitation of *When will you come?* and when his backe is turned, ioyes that he is ſo well rid of a gueſt: yet if that gueſt viſit him vnfeared, he counterfeits a ſmiling welcome, and excuſes his cheere, when cloſely hee frownes on his wife for too much. He ſhewes well, and ſayes well; and himſelfe is the worſt thing hee hath. In briefe, hee is the ſtrangers ſaint, the neighbors diſeaſe, the blotte of goodneſſe; a rotten ſticke in a darke night, a poppie in a corne field, an il tempered candle with a great ſnuffe, that in going out ſmelles ill; an Angell abroad, a Diuell at home; and worſe when an Angell, than when a Diuell.

THE

THE CHARACTERISM OF the *Buſie-Bodie.*

HIs eſtate is too narrow for his minde, and therefore he is faine to make himſelf roome in others affaires; yet euer in pretence of loue. No newes can ſtir but by his doore; neither can hee know that, which he muſt not tell: What euerie man ventures in *Guiana* voyage, and what they gained he knowes to a haire. Whether *Holland* will haue peace hee knowes, and on what conditions; and with what ſucceſſe is familiar to him ere it bee concluded. No Poſt can paſſe him without a queſtion, and rather than hee will leeſe the newes, hee rides backe with him to appoſe him of tidings; and then to the next man hee meets, hee ſupplies the wants of his haſty intelligence, and makes vp a perfect tale; wherewith he ſo haunteth the patient auditor, that after many excuſes, hee is faine to indure rather the cenſure of his maners in running away, than the tedioufneſſe of an impertinent diſcourſe. His ſpeech is oft broken off with a ſucceſſion of long parentheſes, which he euer vowes to fill vp ere the concluſion; and perhaps would effect it, if the others eare were as vnweariable as his tongue. If hee ſee but two men talke and reade a letter in the ſtreet, hee runnes to them, and asks if hee may not be partner of that ſecret relation; and if they denie it, hee offers to tell, ſince hee may not heare, woonders: and then falles vpon the report of the Scotiſh Mine, or of the great fiſh taken vp at Linne, or of the freezing of the Thames; and after many thanks and diſmiſſions is hardly intreated ſilence. Hee vndertakes as much as hee performes little; this man will thruſt himſelfe forward to bee the guide of the way hee knowes not; and calles at his neighbors window, and asks why his ſeruants are not at worke. The Market hath no commoditie which hee prizeth not, and which the next table ſhall not heare recited. His tongue like the taile of Sampſons foxes carries fire-brands, and is enough to ſet the whole field of the world on a flame. Himſelfe beginnes table-talke of his neighbour at anothers boord; to whom hee beares the firſt newes, and adiures him to conceale the reporter: whoſe cholericke anſwer hee returnes to his firſt

firſt hoſt, inlarged with a ſecond edition: ſo, as it vſes to bee done in the ſight of vnwilling maſtiues, hee claps ech on the ſide apart, and prouokes them to an eager conflict. There can no Act paſſe without his Comment, which is euer far-fetcht, raſh, ſuſpicious, delatorie. His eares are long, and his eyes quicke, but moſt of all to imperfections: which as he eaſily ſees, ſo he increaſes with intermeddling. Hee harbours another mans ſeruant, and amiddes his entertainment asks what fare is vſuall at home, what houres are kept, what talke paſſeth their meales, what his maſters diſpoſition is, what his gouernment, what his gueſts? and when hee hath by curious inquiries extracted all the iuice and ſpirit of hoped intelligence, turnes him off whence hee came, and works on a new. Hee hates conſtancie as an earthen dulneſſe, vnfit for men of ſpirit: and loues to change his worke and his place; neither yet can hee be ſo ſoone wearie of any place, as euerie place is wearie of him; for as hee ſets himſelfe on worke, ſo others pay him with hatred; and look how manie maiſters hee hath, ſo manie enemies: neither is it poſſible that anie ſhould not hate him, but who know him not. So then hee labours without thanks, talkes without credit, liues without loue, dies without teares, without pitie; ſaue that ſome ſay it was pitie he died no ſooner.

The Superſtitious.

SVperſtition is Godleſſe religion, deuout impietie. The ſuperſtitious is fond in obſeruation, ſeruile in feare, he worſhips God but as he liſts: he giues God what he asks not, more than hee askes; and all but what he ſhould giue; and makes more ſinnes than the Ten Commandements. This man dares not ſtirre foorth till his breſt be croſſed, and his face ſprinkled: if but an hare croſſe him the way, hee returnes; or if his iourney began vnawares on the diſmal day; or if he ſtumbled at the threſhold. If he ſee a ſnake vnkilled, hee feares a miſchief; if the ſalt fall towards him, he lookes pale & red, and is not quiet till one of the waiters haue powred wine on his lappe; and when he neeſeth, thinks them not his friends that vncouer not. In the morning hee liſtens whether the Crow crieth euen or odde, and by that token preſages of the weather. If hee heare but a Rauen croke from the next roofe, hee makes his will, or if a Bittour flie ouer his head by night: but if his troubled fancie ſhall ſecond his thoughts with the dreame of a faire Garden, or greene ruſhes, or the ſalutation of a dead friend, hee takes leaue of the world, and ſayes hee can not liue. Hee will neuer ſet to Sea but on a Sunday; neither euer goes without an *Erra Pater* in his pocket. Saint Pauls day and Saint Swithunes with the Twelue are his Oracles; which he dares beleeue againſt the Almanacke. When hee lies ſicke on his death-bed, no ſinne troubles him ſo much as that he did once eat fleſh on a Friday, no repentance can expiate that; the reſt need none. There is no dream of his without an interpretation, without a prediction: and if the euent anſwer not his expoſition, he expounds it according to the euent. Euery darke groaue and pictured wall ſtrikes him with an awfull but carnall deuotion. Olde wiues and Starres are his counſellers; his night-ſpell is his grace, and charmes his Phyſitians. He wears Paracelſian Characters for the tooth-ache, & a little hallowed wax is his Antidote for all euils. This man is ſtrangely credulous, and calles impoſſible things, miraculous: If hee heare that ſome ſacred blocke ſpeakes, mones, weepes, ſmiles, his bare feet carrie him thither with an offering: and if a danger miſſe him in the way, his ſaint hath the thanks. Som wayes he will not go, and ſome he dares not; either there are bugs, or he faineth them;

them; euery lanterne is a ghost, and euery noise is of chaynes. He knowes not why, but his custome is to goe a little about, and to leaue the cross stil on the right hand. One euent is enough to make a rule; out of these he concludes fashions proper to himselfe; and nothing can turne him out of his owne course. If he haue done his taske hee is safe, it matters not with what affection. Finally, if God would let him bee the caruer of his owne obedience, hee could not haue a better subiect, as he is he can not haue a worse.

CHARACTE-

THE CHARACTERISM OF *The Profane.*

THe Superſtitious hath too many Gods, the Profane man hath none at all, vnleſſe perhaps himſelfe be his owne deitie, and the world his heauen. To matter of religion his heart is a peece of dead fleſh, without feeling of loue, of feare, of care, or of paine from the deafe ſtroakes of a reuenging conſcience. Cuſtome of ſinne hath wrought this ſenſleſneſſe, which now hath been ſo long entertained that it pleades preſcription, and knowes not to bee altered. This is no ſudden euill: wee are borne ſinfull, but haue made our ſelues profane; through many degrees we climb to this height of impietie. At firſt he ſinned, & cared not; now he ſinneth & knoweth not. Appetite is his Lord, and reaſon his ſeruant, and religion his drudge. Senſe is the rule of his beleefe; and if pietie may be an aduantage, hee can at once counterfeit and deride it. When ought ſucceedeth to him, he ſacrifices to his nets, and thanks either his fortune or his wit; and will rather make a falſe God, than acknowledge the trut: if contrary, he cries out of deſtinie, & blames him to whom he wil not be beholden. His conſcience would faine ſpeake with him, but he will not heare it; ſets the day, but he diſappoints it; and when it cries loud for audience, he drownes the noiſe with good fellowſhip. He neuer names God but in his oathes; neuer thinks of him but in extremitie; & then he knows not how to thinke of him, becauſe he beginnes but then. He quarrels for the hard conditions of his pleaſure, for his future damnation; and from himſelfe layes all the fault vpon his maker; and from his decree fetcheth excuſes of his wickednesſe. The ineuitable neceſsity of Gods counſell makes him deſperately careleſſe: ſo with good food hee poiſons himſelfe. Goodneſſe is his Minſtrell; neither is any thirth ſo cordiall to him as his ſport with Gods fooles. Euery vertue hath his ſlander, and his ieſt to laugh it out of faſhion: euery vice his colour. His vſualleſt theam is the boaſt of his young ſinnes, which he can ſtill ioy in, tho hee cannot commit; & (if it may be) his ſpeech makes him worſe than he is. He cannot think

of death with patience, without terrour, which hee therefore feares worse than hell, because this hee is sure of, the other hee but doubts of. He comes to Church as to the Theater, sauing that not so willingly, for cõpany, for custome, for recreation, perhaps for sleep; or to feed his eies or his ears: as for his soule he cares no more than if he had none. He loues none but himself, & that not enough to seek his true good; neither cares he on whom he treades, that he may rise.

His life is full of licence, and his practise of outrage. Hee is hated of God as much as he hateth goodnesse, and differs little from a diuell, but that hee hath a body.

THE

THE CHARACTERISM OF *The Male-content.*

HE is neither well full nor faſting; and tho hee abound with complaints, yet nothing diſlikes him but the preſent: for what hee condemned while it was, once paſt hee magnifies, and ſtriues to recall it out of the iawes of Time. What hee hath hee ſeeth not, his eyes are ſo taken vp with what he wants; and what hee ſees he cares not for, becauſe hee cares ſo much for that which is not. When his friend carues him the beſt morſell, he murmures that it is an happy feaſt wherein each one may cut for himſelfe. When a preſent is ſent him, he askes *Is this all?* and *What no better?* and ſo accepts it as if hee would haue his friend know how much hee is bound to him for vouchſafing to receiue it. It is hard to entertaine him with a proportionable gift. If nothing, hee cries out of vnthankfulneſſe; if little, that he is baſely regarded; if much, he exclaimes of flatterie, and expectation of a large requitall. Euery bleſsing hath ſomewhat to diſparage and diſtaſte it: Children bring cares, ſingle life is wilde and ſolitarie; Eminency is enuious, retiredneſſe obſcure; Faſting painfull, ſatietie vnwieldie; Religion nicely ſeuere, liberty is lawleſſe; Wealth burdenſome, mediocritie contemptible: Euery thing faulteth either in too much or too little. This man is euer head-ſtrong, and ſelfe-willed, neither is hee alwaies tied to eſteeme or pronounce according to reaſon; ſome things hee muſt diſlike hee knowes not wherefore, but hee likes them not: and other where rather than not cenſure, hee will accuſe a man of vertue. Euery thing he meddleth with, he either findeth imperfect, or maketh ſo: neither is there any thing that ſoundeth ſo harſh in his eare as the commendation of another; whereto yet perhaps he faſhionably & coldly aſſenteth, but with ſuch an after-clauſe of exception, as doth more than marre his former allowance: and if he liſt not to giue a verball diſgrace, yet hee ſhakes his head and ſmiles, as if his ſilence ſhould ſay, *I could and will not*. And when himſelfe is praiſed

without exceſſe, he complaines that ſuch imperfect kindeneſſe hath not done him right. If but an vnſeaſonable ſhower croſſe his recreation, he is ready to fall out with heauen, and thinkes he is wronged if God will not take his times when to raine, when to ſhine. Hee is a ſlaue to enuy, and loſeth fleſh with fretting, not ſo much at his owne infelicity, as at others good; neither hath hee leaſure to ioy in his owne bleſſings whilſt another proſpereth. Faine would hee ſee ſome mutinies, but dare not raiſe them; and ſuffers his lawleſſe tongue to walk thorow the dangerous paths of conceited alterations; but ſo, as in good manners he had rather thruſt euery man before him when it comes to acting. Nothing but feare keepes him from conſpiracies, and no man is more cruell when he is not manicled with danger. Hee ſpeakes nothing but *Satyres*, and libels, and lodgeth no gueſts in his heart but rebels. The inconſtant & he agree well in their felicitie, which both place in change: but herein they differ; the inconſtant man affects that which will bee, the male-content commonly that which was. Finally, he is a querulous curre, whom no horſe can paſſe by without barking at; yea, in the deep ſilence of night the very moone-ſhine openeth his clamorous mouth: hee is the wheele of a well-couched fireworke that flies out on all ſides, not without ſcorching it ſelfe. Euery eare was long agoe wearie of him, and hee is now almoſt wearie of himſelfe.

Giue him but a little reſpite, and he will
die alone; of no other death, than
others welfare.

THE CHARACTERISM OF *The Vnconſtant.*

THe inconſtant man treades vpon a mouing earth, and keepes no paſe. His proceedings are euer headdy and peremptorie; for hee hath not the patience to conſult with reaſon, but determines meerely vpon fancie. No man is ſo hotte in the purſute of what hee liketh; no man ſooner wearie. He is fiery in his paſsions, which yet are not more violent than momentanie: it is a wonder if his loue or hatred laſt ſo many dayes as a wonder. His heart is the Inne of all good motions, wherein if they lodge for a night it is well; by morning they are gone and take no leaue: and if they come that way again they are intertained as gueſts, not as friends. At firſt like another *Ecebolius* hee loued ſimple truth, thence diuerting his eyes hee fell in loue with idolatrie; thoſe heatheniſh ſhrines had neuer any more doting and beſotted client, and now of late hee is leapt from *Rome* to *Munſter*, and is growne to giddie Anabaptiſme: what hee will be next, as yet hee knoweth not; but ere hee haue Wintred his opinion, it will be manifeſt. Hee is good to make an enemy of; ill for a friend; becauſe as there is no truſt in his affection, ſo no rancour in his diſpleaſure. The multitude of his changed purpoſes brings with it forgetfulneſſe; and not of others more then of himſelfe. Hee ſayes, ſwears, renounces, becauſe what he promiſed he meant not long enough to make an impreſsion. Heerein alone hee is good for a Common-wealth, that he ſets many on worke, with building, ruining, altering; and makes more buſineſſe than Time it ſelfe; neither is hee a greater enemie to thrift, then to idleneſſe. Proprietie is to him enough cauſe of diſlike; each thing pleaſes him better that is not his own. Euen in the beſt things, long continuance is a iuſt quarrell; Manna it ſelfe growes tedious with age, and Noueltie is the higheſt ſtile of commendation to the meaneſt offers: Neither doth hee in bookes and faſhions aske *How good*, but *How new*. Variety carries him away with delight, and no vniforme

pleaſure can bee without an irkeſome fulneſſe. Hee is ſo transformable into all opinions, manners, qualities, that hee ſeemes rather made immediatly of the firſt matter, than of well tempered elements; and therefore is in poſsibility any thing, or every thing; nothing in preſent ſubſtance. Finally, hee is ſeruile in imitation, waxey to perſwaſions, wittie to wrong himſelfe, a gueſt in his owne houſe, an ape of others, and in a word, any thing rather than himſelfe.

The

The Flatterer.

FLatterie is nothing but falſe friendſhip, fawning hypocriſie, diſhoneſt ciuility, baſe merchandize of words, a plauſible diſcord of the heart and lips. The Flatterer is blear-eyed to ill, and cannot ſee vices; and his tongue walkes euer in one track of vniuſt praiſes, and can no more tell how to diſcommend, than to ſpeake true. His ſpeeches are full of wondring Interiections; and all his titles are ſuperlatiue, and both of them ſeldome euer but in preſence. His baſe minde is well matched with a mercenarie tongue, which is a willing ſlaue to another mans eare; neither regardeth hee how true, but how pleaſing. His Art is nothing but delightfull cozenage, whoſe rules are ſmoothing and garded with periurie; whoſe ſcope is to make men fooles, in teaching them to ouer-value themſelues; and to tickle his friends to death. This man is a Porter of all good tales, and mends them in the carriage: One of Fames beſt friends, and his owne; that helps to furniſh her with thoſe rumors, that may aduantage himſelfe. Conſcience hath no greater aduerſarie; for when ſhee is about to play her iuſt part, of accuſation; hee ſtops her mouth with good tearmes, and wel-neere ſtrangleth her with ſhifts. Like that ſubtile fiſh hee turnes himſelfe into the colour of euery ſtone, for a booty. In himſelfe he is nothing, but what pleaſeth his GREAT-ONE, whoſe vertues hee cannot more extoll, then imitate his imperfections, that hee may thinke his worſt gracefull. Let him ſay it is hot, hee wipes his forhead, and vnbraceth himſelfe; if cold, he ſhiuers, and calles for a warmer garment. When he walkes with his friend hee ſweares to him, that no man elſe is looked at; no man talked of; and that whomeſoeuer he vouchſafes to looke on and nodde to, is graced enough: That hee knowes not his owne worth, leſt hee ſhould be too happie; and when he tells what others ſay in his praiſe, he interrupts himſelfe modeſtly, and dares not ſpeake the reſt: ſo his concealment is more inſinuating than his ſpeech. Hee hangs vpon the lips which hee admireth, as if they could let fall nothing but oracles, and findes occaſion to cite ſome approoued ſentence vnder the name he honoureth

honoureth; and when ought is nobly ſpoken, both his hands are little enough to bleſſe him. Sometimes euen in abſence hee extolleth his patron, where hee may preſume of ſafe conueiance to his eares; and in preſence ſo whiſpereth his commendation, to a common friend, that it may not be vnheard where hee meant it. Hee hath ſalues for euery ſore, to hide them, not to heal them; complexion for euery face: Sin hath not any more artificial broker, or more impudent baud. There is no vice, that hath not from him his colour, his allurement; & his beſt ſeruice is either to further guiltineſſe, or ſmoother it. If he grant euill things inexpedient, or crimes errors, he hath yeelded much; either thy eſtate giues priuilege of liberty, or thy youth; or if neither, What if it be ill? yet it is pleaſant. Honeſty to him is nice ſingularitie, repentance ſuperſtitious melancholy, grauity dulneſſe, and all vertue an innocent conceit of the baſe-minded. In ſhort, he is the moth of liberall mens coats, the eare-wig of the mighty, the bane of Courts, a friend and a ſlaue to the trencher, and good for nothing but to bee a factor for the Diuell.

The

The Slothfull.

HE is a religious man, and weares the time in his cloiſter; and as the cloake of his doing nothing, pleades contemplation; yet is hee no whit the leaner for his thoughts, no, whit learneder. He takes no leſſe care how to ſpend time, then others how to gaine by the expenſe; and when buſineſſe importunes him, is more troubled to forethink what hee muſt doe, than another to effect it. Summer is out of his fauour for nothing but long dayes, that make no haſte to their eeuen. Hee loues ſtill to haue the Sunne witneſſe of his riſing; and lies long more for lothneſſe to dreſſe him, than will to ſleepe: and after ſome ſtreaking and yawning calles for dinner, vnwaſhed; which hauing digeſted with a ſleep in his chaire, he walkes forth to the bench in the Market-place, and lookes for companions: whom-ſoeuer hee meetes, he ſtayes with idle queſtions, and lingring diſcourſe; how the daies are lengthened, how kindly the weather is, how falſe the clocke, how forward the Spring, and ends euer with *What ſhall we doe?* It pleaſes him no leſſe to hinder others, than not to worke himſelfe. When all the people are gone from Church, hee is left ſleeping in his ſeate alone. Hee enters bonds, and forfeits them by forgetting the day; and askes his neighbour when his owne field was fallowed, whether the next peece of ground belong not to himſelfe. His care is either none, or too late: when winter is comne, after ſome ſharp viſitations, he lookes on his pile of wood, and askes how much was cropped the laſt Spring. Neceſsitie driues him to euery action, and what hee cannot auoid, hee will yet deferre. Euery change troubles him, although to the better; and his dulneſſe counterfeits a kinde of contentment. When hee is warned on a Iury, hee had rather pay the mulct, then appeare. All but that which Nature will not permit, he doth by a deputy, and counts it troubleſome to doe nothing; but to do any thing, yet more. He is wittie in nothing but framing excuſes to ſit ſtill, which if the occaſion yeeld not, hee coineth with eaſe. There is no worke that is not either dangerous, or thankeleſſe, and whereof hee foreſees not the inconuenience and gain-

gainleſſeneſſe before hee enters; which if it be verefied in euent, his next idleneſſe hath found a reaſon to patronize it. Hee had rather freeſe than fetch wood, and chuſes rather to ſteale than worke; to begge than take paines to ſteale, and in many things to want than begge. Hee is ſo loath to leaue his neighbours fire, that he is faine to walke home in the darke; and if he be not lookt to, weares out the night in the chimney-corner; or if not that, lies downe in his cloathes to ſaue two labours. Hee eates, and prayes himſelfe aſleepe; and dreames of no other torment but worke. This man is a ſtanding poole, and cannot chuſe but gather corruption: he is deſcried amongſt a thouſand neighbours by a dry and naſtie hand, that ſtill ſauours of the ſheet; a beard vncut, vnkembed; an eye and eare yellow with their excretions; a coate ſhaken on, ragged, vnbruſht; by linnen and face ſtriuing whether ſhall excell in vncleanlineſſe. For bodie hee hath a ſwolne legge, a duskie and ſwiniſh eye, a blowen cheeke, a drawling tongue, an heauy foote, and is nothing but a colder earth molded with ſtanding water. To conclude, is a man in nothing but in ſpeech and ſhape.

The Couetous.

HE is a ſeruant to himſelfe, yea to his ſeruant; and doth baſe homage to that which ſhould bee the worſt drudge. A liueleſſe peece of earth is his maſter, yea his God, which hee ſhrines in his coffer, and to which he ſacrifices his heart. Euery face of his coine is a new image, which he adores with the higheſt veneration; yet takes vpon him to be protector of that hee worſhippeth: which hee feares to keepe, and abhors to loſe: not daring to truſt either any other God, or his owne. Like a true Chymiſt hee turnes euery thing into ſiluer, both what hee ſhould eate, and what he ſhould weare; and that he keepes to looke on, not to vſe. When he returnes from his field, he askes, not without much rage, what became of the looſe cruſt in his cup-boord, and who hath rioted amongſt his leekes; Hee neuer eates good meale, but on his neighbours trencher; and there hee makes amends to his complaining ſtomacke for his former and future faſts. Hee bids his neighbours to dinner, and when they haue done, ſends in a trencher for the ſhot. Once in a yeare perhaps, hee giues himſelfe leaue to feaſt; and for the time thinkes no man more lauiſh; Wherein he liſts not to fetch his diſhes from farre; nor will be beholden to the ſhambles; his owne prouiſion ſhall furniſh his boord with an inſenſible coſt; and when his gueſts are parted, talkes how much euery man deuoured, and how many cups were emptied, and feedes his familie with the mouldy remnants a moneth after. If his ſeruant breake but an earthen diſh for want of light, hee abates it out of his quarters wages. He chips his bread, and ſends it back to exchange for ſtaler. He lets money, and ſelles Time for a price; and will not be importuned either to preuent or deferre his day; and in the meane time lookes for ſecret gratuities, beſides the maine intereſt which hee ſelles and returns into the ſtocke. Hee breedes of Money to the third generation; neither hath it ſooner any being, than he ſets it to beget more. In all things he affects ſecrecie and proprietie: hee grudgeth his neighbour the water of his well: and next to ſtealing hee hates borrowing. In his ſhort and vn-

quiet

quiet ſleepes hee dreames of theeues, and runnes to the doore, and names more men than hee hath. The leaſt ſheafe hee euer cuts out for Tithe; and to robbe God holdes it the beſt paſtime, the cleereſt gaine. This man cries out aboue other, of the prodigalitie of our times, and tels of the thrift of our forefathers: How that great Prince thought himſelfe royally attired, when he beſtowed thirteene ſhillings and foure pence on halfe a ſute; How one wedding gowne ſerued our Grandmothers, till they exchanged it for a winding ſheet; and praiſes plainneſſe, not for leſſe ſinne, but for leſſe coſt. For himſelfe hee is ſtill knowne by his forefathers coat, which he meanes with his bleſsing to bequeath to the many deſcents of his heires. Hee neither would be poore, nor be accounted rich. No man complaines ſo much of want, to auoid a Subſidie; no man is ſo importunate in begging, ſo cruell in exaction; & when hee moſt complaines of want, hee feares that which he complaines to haue. No way is indirect to wealth; whether of fraud or violence: Gaine is his godlineſſe; which if conſcience goe about to preiudice, and grow troubleſome by exclaiming againſt, hee is condemned for a common barretor. Like another Ahab he is ſicke of the next field, & thinks he is ill ſeated, while he dwelles by neighbours. Shortly, his neighbors do not much more hate him, than he himſelfe. He cares not (for no great aduantage) to loſe his friend, pine his body, damne his ſoule; and would diſpatch himſelfe when corne falles, but that he is loth to caſt away money on a cord.

The Vaine-glorious.

ALl his humour riſes vp into the froth of oſtentation; which if it once ſettle, falles downe into a narrow roome. If the exceſſe bee in the vnderſtanding part, al his wit is in print; the Preſſe hath left his head emptie; yea not only what hee had, but what hee could borrow without leaue. If his glorie bee in his deuotion, hee giues not an almes but on record; and if he haue once done wel, God heares of it often; for vpon euery vnkindneſſe hee is ready to vpbraid him with his merits. Ouer and aboue his owne diſcharge, he hath ſome ſatisfactions to ſpare for the common treaſure. He can fulfil the law with eaſe, & carne God with ſuperfluitie. If he haue beſtowed but a little ſum in the glazing, pauing, parieting of Gods houſe, you ſhal finde it in the Church-window. Or if a more gallant humour poſſeſſe him, hee weares all his land on his backe; and walking hie, lookes ouer his left ſhoulder, to ſee if the point of his rapier follow him with a Grace. Hee is proud of another mans horſe; and well mounted thinks euery man wrongs him, that looks not at him. A bare head in the ſtreet, doth him more good than a meales meat. Hee ſweares bigge at an Ordinarie, and talkes of the Court with a ſharpe accent; neither vouchſafes to name any not honorable, nor thoſe without ſome tearme of familiaritie; and likes well to ſee the hearer looke vpon him amazedly, as if he ſaid, How happy is this man that is ſo great with great ones! Vnder pretence of ſeeking for a ſcroll of newes, hee drawes out an handfull of letters endorſed with his owne ſtile, to the height: and halfe reading euery title, paſſes ouer the latter part, with a murmur; not without ſignifying, what Lord ſent this, what great Ladie the other; and for what ſuites; the laſt paper (as it happens) is his newes from his honourable friend in the French Court. In the midſt of dinner, his Lacquay comes ſweating in, with a ſealed note from his creditour, who now threatens a ſpeedie arreſt, and whiſpers the ill newes in his Maſters eare, when hee aloud names a Counſeller of State, and profeſſes to know the imployments. The lame meſſenger hee calles with an imperious nod; and after expoſtulation, where hee hath left his fellowes, in his eare ſends him for ſome new ſpur-leathers or ſtockings by this time footed; and when he is gone halfe the roome, recalles him,

and tayth aloud, *It is no matter, Let the greater bagge alone till I come*; and yet againe calling him closer, whispers (so that all the table may heare) *that if his crimson sute be readie against the day, the rest need no hast.* Hee picks his teeth when his stomacke is emptie, and calles for pheasants at a common Inne. You shall finde him prizing the richest iewels, and faireſt horses, when his purse yeelds not money enough for earnest. Hee thrusts himselfe into the preasse, before some great Ladies; and loues to be seene neere the head of a great traine. His talke is how many Mourners hee furnisht with gownes at his fathers funerals, how manie messes; how rich his coat is, and how ancient, how great his alliance: what challenges hee hath made and answered; what exploits hee did at *Cales* or *Nieuport*: and when hee hath commended others buildings, furnitures, sutes, compares them with his owne. When hee hath vndertaken to bee the broker for some rich Diamond, hee weares it; and pulling off his gloue to stroke vp his haire, thinks no eye should haue any other obiect. Entertaining his friend, hee chides his cooke for no better cheere, and names the dishes he meant, and wants. To conclude, hee is euer on the stage, and acts still a glorious part abroad, when no man carries a baser heart, no man is more sordid and careleſse at home. Hee is a Spanish souldier on an Italian Theater; a bladder full of winde, a skin full of words, a fooles wonder, and a wise-mans foole.

The

The Presumptuous.

PResumption is nothing but hope out of his wits, an high house vpon weake pillars. The presumptuous man loues to attempt great things, only because they are hard & rare: his actions are bolde and venturous, and more full of hazard than vse. He hoiseth saile in a tempest, and sayth neuer any of his Ancestours were drowned: he goes into an infected house, & sayes the plague dares not seize on noble blood: he runnes on high battlements, gallops downe steepe hilles, rides ouer narrow bridges, walks on weake ice, and neues thinks, What if I fall? but, What if I runne ouer & fall not? He is a confident Alchymist, & braggeth, that the woombe of his furnace hath conceiued a burden that will do all the world good; which yet hee desires secretly borne, for feare of his owne bondage: in the mean time, his glasse breaks; yet he vpon better luting layes wagers of the successe, & promiseth wedges before-hand to his friend. He saith, I wil sin, & be sory, and escape; either God will not see, or not bee angrie, or not punish it; or remit the measure. If I doe well, hee is iust to reward; if ill, hee is mercifull to forgiue. Thus his praises wrong God no lesse than his offence, and hurt himselfe no lesse than they wrong God. Any patterne is enough to incourage him: shew him the way where any foot hath trod, he dare follow, altho he see no steps returning; what if a thousand haue attempted, and miscarried; if but one haue preuailed, it sufficeth. He suggests to himselfe false hopes of neuer too late; as if he could command either Time or repentance: and dare deferre the expectation of mercy till betwixt the bridge and the water. Giue him but where to set his foot, and hee will remoue the earth. He foreknowes the mutations of States, the euents of warre, the temper of the seasons; either his olde prophecie telles it him, or his starres. Yea, hee is no stranger to the Records of Gods secret counsell, but he turnes them ouer, and copies them out at pleasure. I know not whether in all his enterprises hee shew lesse feare, or wisdome: no man promises himselfe more, no man more beleeues himself. *I wil go & sel, & return & purchase, & spend*

spend and leaue my sonnes such estates; all which if it succeed, hee thanks himselfe; if not, he blames not himselfe. His purposes are measured, not by his abilitie, but his will, and his actions by his purposes. Lastly, hee is euer credulous in assent, rash in vndertaking, peremptorie in resoluing, witlesse in proceeding, and in his ending miserable; which is neuer other, than either the laughter of the wise, or the pitie of fooles.

The

The Diſtruſtfull.

THe diſtruſtfull man hath his heart in his eyes, or in his hand; nothing is ſure to him but what hee ſees, what hee handles: He is either very ſimple, or very falſe; and therefore beleeues not others, becauſe hee knowes how little himſelfe is worthy of beleefe. In ſpirituall things, either God muſt leaue a pawne with him, or ſeeke ſome other Creditor. All abſent things and vnuſuall, haue no other, but a conditionall entertainment: they are ſtrange, if true. If he ſee two neighbours whiſper in his preſence, he bids them ſpeake out, and charges them to ſay no more than they can iuſtify. When he hath committed a meſſage to his ſeruant, hee ſends a ſecond after him, to liſten how it is deliuered. Hee is his owne Secretarie, & of his own counſell, for what hee hath, for what he purpoſeth: and when he telles ouer his bagges, looks thorow the key-hole, to ſee if hee haue any hidden witneſſe, and askes aloud, *Who is there?* when no man heares him. Hee borrowes money when hee needs not, for feare leſt others ſhould borrow of him. Hee is euer timorous, and cowardly; and asks euery mans errand at the doore, ere hee opens. After his firſt ſleepe, hee ſtarts vp, and askes if the furtheſt gate were barred, and out of a fearefull ſweat calles vp his ſeruant, and bolts the dore after him; and then ſtudies whether it were better to lie ſtill and beleeue, or riſe and ſee. Neither is his heart fuller of feares, than his head of ſtrange proiects, and farre-fetcht conſtructions; What meanes the State, thinke you, in ſuch an action, and whether tends this courſe: Learne of me (if you know not) The wayes of deepe policies are ſecret, and full of vnknowen windings; That is their act, this will bee their iſſue: ſo caſting beyond the Moon, he makes wiſe and iuſt proceedings ſuſpected. In all his predictions, and imaginations, he euer lights vpon the worſt; not what is moſt likely wil fall out, but what is moſt ill. There is nothing that he takes not with the left hand: no text which his gloſſe corrupts not. Wordes, oaths, parchments, ſeales, are but broken reeds; theſe ſhall neuer

deceiue him; hee loues no paiments but reall. If but one in an age haue miſcarried, by a rare caſualtie, hee miſdoubts the ſame euent. If but a tile fallen from an hie rooſe haue brained a paſſenger, or the breaking of a coach-wheele haue indangered the burden; hee ſweares hee will keepe home; or take him to his horſe. Hee dares not come to Church, for feare of the croud; nor ſpare the Sabbaths labour for feare of the want; nor come neere the Parliament houſe, becauſe it ſhould haue beene blowen vp; What might haue beene, affects him as much as what will bee; Argue, vow, proteſt, ſweare; hee heares thee, and beleeues himſelfe. Hee is a Scepticke, and dare hardly giue credit to his ſenſes which hee hath often arraigned of falſe intelligence. He ſo liues, as if he thought all the world were theeues, and were not ſure whether himſelfe were one: Hee is vncharitable in his cenſures, vnquiet in his feares; bad enough alwayes, but in his owne opinion much woorſe than hee is.

THE

THE CHARACTERISM OF the *Ambitious.*

AMbition is a proud couetouſnes, a dry thirſt of honor, the longing diſeaſe of reaſon, an aſpiring, and gallant madneſſe. The ambitious climes vp high and perillous ſtaires, and neuer cares how to come downe; the deſire of riſing hath ſwallowed vp his feare of a fall. Hauing once cleaued (like a burre) to ſome great mans coat, hee reſolues not to bee ſhaken off with any ſmal indignities, and finding his holde thorowly faſt, caſts how to inſinuate yet neerer; and therefore, hee is buſie and ſeruile in his indeuours to pleaſe, and all his officious reſpects turn home to himſelfe. Hee can be at once a ſlaue to command, an intelligencer to informe, a paraſite to ſooth and flatter, a champion to defend, an executioner to reuenge any thing for an aduantage of fauour. Hee hath proiected a plot to riſe, and woe be to the friend that ſtands in his way: He ſtill haunteth the Court, and his vnquiet ſpirit haunteth him; which hauing fetcht him from the ſecure peace of his countrey-reſt, ſets him new and impoſſible taskes; and after many diſappointments incourages him to trie the ſame ſea in ſpight of his ſhipwracks; and promiſes better ſucceſſe. A ſmall hope giues him heart againſt great difficulties, and drawes on new expenſe, new ſeruilitie; perſwading him (like fooliſh boyes) to ſhoot away a ſecond ſhaft, that hee may finde the firſt. Hee yeeldeth, and now ſecure of the iſſue, applauds himſelfe in that honour, which hee ſtill affecteth, ſtill miſſeth; and for the laſt of all trials, will rather bribe for a troubleſome preferment, than returne void of a title. But now when he finds himſelfe deſperately croſſed, and at once ſpoiled both of aduancement and hope, both of fruition and poſsibilitie, all his deſire is turned into rage, his thirſt is now onely of reuenge; his tongue ſounds of nothing but detraction and ſlander: Now the place hee ſought for is baſe, his riuall vnworthie, his aduerſarie iniurious, officers corrupt, Court infectious; and how well is hee that may bee his owne man, his owne maſter; that may liue ſafely in a meane diſtance, at pleaſure, free from ſtaruing, free from burning. But if his deſignes ſpeed well; ere hee be warme

warme in that ſeat, his minde is poſſeſſed of an higher. What hee hath is but a degree to what he would haue: now he ſcorneth what he formerly aſpired to; his ſucceſſe doth not giue him ſo much contentment, as prouocation; neither can he be at reſt, ſo long as hee hath one, either to ouerlooke, or to match, or to emulate him. When his Countrey-friend comes to viſit him, hee carries him vp to the awfull Preſence; and now in his ſight crouding neerer to the Chaire of State, deſires to bee lookt on, deſires to bee ſpoken to, by the greateſt, and ſtudies how to offer an occaſion, leſt hee ſhould ſeeme vnknowen, vnregarded; and if any geſture of the leaſt grace fall happilie vpon him, hee looks backe vpon his friend, leſt he ſhould careleſly let it paſſe, without a note: and what he wanteth in ſenſe, he ſupplies in hiſtorie. His diſpoſition is neuer but ſhamefully vnthankful: for vnles he haue al, he hath nothing. It muſt be a large draught, whereof he will not ſay, that thoſe few droppes do not ſlake, but inflame him: ſo ſtill hee thinks himſelfe the worſe for ſmall fauours. His wit ſo contriues the likely plots of his promotion, as if he would ſteale it away without Gods knowledge, beſides his will: neither doth hee euer looke vp, and conſult in his forecaſts, with the ſupreme moderator of all things; as one that thinks honor is ruled by Fortune, and that heauen meddleth not with the diſpoſing of theſe earthly lots: and therefore it is iuſt with that wiſe God to defeat his faireſt hopes, and to bring him to a loſſe in the hoteſt of his chace; and to cauſe honour to flie away ſo much the faſter, by how much it is more egerly purſued. Finally, hee is an importunate ſuter, a corrupt client, a violent vndertaker, a ſmooth factor, but vntruſty, a reſtleſſe maſter of his owne; a bladder puft vp with the winde of hope, and ſelfe-loue. Hee is in the common body as a Mole in the earth, euer vnquietly caſting; and in one word is nothing but a confuſed heape of enuie, pride, couetouſneſſe.

The

The Vnthrift.

HE ranges beyond his pale, and liues without compasse. His expence is measured not by abilitie, but will. His pleasures are immoderate, and not honest. A wanton eye, a lickerous tounge, a gamesome hand haue impouerisht him. The vulgar sort call him bountifull, and applaud him while hee spends, & recompence him with wishes when he giues, with pitie when he wants: Neither can it bee denied that hee raught true liberalitie, but ouer-went it. No man could haue liued more laudably, if when hee was at the best, hee had stayed there. While he is present none of the wealthier guests may pay ought to the shot, without much vehemencie, without danger of vnkindnesse. Vse hath made it vnpleasant to him, not to spend. Hee is in all things more ambitious of the title of good fellowship than of wisedome. When hee looks into the wealthie chest of his father, his conceit suggests that it cannot be emptied; and while hee takes out some deale euery day, hee perceiues not any diminution; and when the heape is sensibly abated, yet still flatters himself with enough: One hand couzens the other, and the bellie deceiues both: Hee doth not so much bestow benefits as scatter them. True merit doth not cary them, but smoothnes of adulation: His senses are too much his guides, and his purueyors; and appetite is his steward. He is an impotent seruant to his lusts; and knowes not to gouerne either his minde or his purse. Improuidence is euer the companion of vnthriftinesse. This man can not look beyond the present, and neither thinks, nor cares what shall bee; much lesse suspects what may bee: and while he lauishes out his substance in superfluities, thinks hee onely knowes what the world is woorth, and that others ouerprize it. Hee feels pouertie before he sees it, neuer complaines till hee be pinched with wants; neuer spares till the bottome, when it is too late either to spend or recouer. Hee is euerie mans friend saue his owne, and then wrongs himselfe most, when he courteth himselfe with most kindnesse. Hee vies Time with the slothfull, and it is an hard match, whether chases away good houres to worse purpose; the one by doing nothing, the other by idle pastime. Hee hath so dilated himselfe with the beames of prosperitie, that hee lies open to all dangers, and cannot gather vp himselfe, on iust warning, to auoid a mischiefe. Hee were good for an Almner, ill for a Steward. Finally, he is the liuing tombe of his fore-fathers, of his posteritie, and when hee hath swallowed both, is more emptie than before hee deuoured them.

The Enuious.

HEe feeds on others euils, and hath no disease but his neighbors welfare: whatsoeuer God do for him, hee can not bee happie with companie; and if hee were put to chuse, whether hee would rather haue equals in a common felicitie, or superiors in miserie, hee would demurre vpon the election. His eye casts out too much, and neuer returnes home, but to make comparisons with anothers good. He is an ill prizer of forraine commoditie; worse of his owne; for, that, hee rates too hie, this vnder value. You shall haue him euer inquiring into the estates of his equals and betters; wherein hee is not more desirous to heare all; than loath to heare any thing ouer-good: and if iust report relate ought better than he would, he redoubles the question, as being hard to beleeue what hee likes not; and hopes yet, if that bee auerred againe to his griefe, that there is somewhat concealed in the relation, which if it were knowne, would argue the commended partie miserable, & blemish him with secret shame. Hee is readie to quarrell with God, because the next field is fairer growen; and angerly calculates his cost, and time, and tillage. Whom he dares not openly backbite, nor wound with a direct censure, he strikes smoothly with an ouer-cold praise; and when he sees that he must either maliciously oppugne the iust praise of another (which were vnsafe) or approoue it by assent, hee yeeldeth; but showes withall that his meanes were such, both by nature, and education, that hee could not without much neglect, be lesse commendable: So his happinesse shall be made the colour of detraction. When an wholsome law is propounded, hee crosseth it, either by open, or close opposition; not for any incommoditie or inexpedience, but because it proceeded from any mouth, besides his owne; And it must bee a cause rarely plausible, that will not admit some probable contradiction. When his equall should rise to Honor, he strives against it vnseene; and rather with much cost suborneth great aduersaries; and when hee sees his resistance vaine, hee can giue an hollow gratulation in presence; but in secret, disparages that aduancement; either the man is vnfit for the place, or the place for the man: or if fit, yet lesse gainfull, or more common than opinion; Whereto he ads, that

that himselfe might right haue had the same dignitie vpon better tearms, and refused it. Hee is wittie in deuising suggestions to bring his riuall out of loue, into suspicion. If hee be curteous, hee is seditiously popular; if bountifull, he bindes ouer his Clients to a faction; if successfull in war, he is dangerous in peace; if wealthie, hee laies vp for a day; if powerfull, nothing wants but opportunity of rebellion. His submission is ambitious hypocrisie, his religion, politike insinuation; no action is safe from a iealous construction. When hee receiues an ill report of him whom hee emulates; hee saith, *Fame is partiall, and is wont to blanch mischefes*; and pleaseth himself with hope to finde it worse; and if Ill-will haue dispersed any more spightful narration, he layes holde on that, against all witnesses; and brocheth that rumor for trueſt, because worst: and when hee sees him perfectly miserable, hee can at once pitie him, and reioyce. What himselfe can not doe, others shall not: hee hath gained well, if hee haue hindred the successe of what hee would haue done, and could not. Hee conceales his best skill, not so as it may not be knowen that hee knowes it, but so as it may not bee learned; because hee would haue the world misse him. Hee attained to a soueraigne medicine by the secret legacie of a dying Empericke, whereof hee will leaue no heire, lest the praise should be diuided. Finally, hee is an enemie to Gods fauours, if they fall beside himselfe; The best nurse of ill Fame; A man of the worst diet; for hee consumes himselfe, and delightes in pining; A thorne-hedge couered with nettles; A peeuish interpreter of good things, and no other then a leane and pale carcase quickened with a feend.

FINIS.

"Solomons Diuine Arts of Wicks &c are
entered in the Stationers Regt. Dec. 5. 1608.

SALOMONS DIVINE ARTS,

OF

1. ETHICKS,
2. POLITICKS,
3. OECONOMICKS:

THAT IS; THE GOVERNMENT

Of { 1. BEHAVIOVR, 2. COMMON-VVEALTH, 3. FAMILIE.

DRAWNE INTO METHOD, OVT OF HIS *Prouerbs* and *Eccleſiaſtes.*

With an open and plaine Paraphraſe, vpon the *Song of Songs.*

AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel Macham.* 1614.

TO THE RIGHT HONOVRABLE AND HOPEFVLL LORD, *ROBERT*,

Earle of Eſſex, my ſingular good Lord, all increaſe of Grace and true Honour.

RIGHT HONOVRABLE,

WHiles I deſired to congratulate your happy Returne with ſome worthy preſent; I fell vpon this: which I dare not onely offer, but commend; the royalleſt Philoſopher and wiſeſt King, giuing you thoſe precepts, which the Spirit of God gaue him. The matter is all his; nothing is mine, but the method; which I doe willingly ſubmit to cenſure. In that, he could not erre: In this, I cannot but haue erred; either in art, or application, or ſenſe, or diſorder, or defect: yet not wilfully. I haue meant it well, and faithfully to the church of God, and to your Honour, as one of her great hopes. If any man ſhall cauill that I haue gone about to correct Salomons order, or to controule Ezekias ſeruants: I complain both of his charity, and wiſdome; and appeale more lawfull iudgement: Let him aſwell ſay, that euery Concordance peruerts the Text. I haue onely endeauoured to be the common-place-booke of that great king, and to referre his diuine rules to their heads, for more eaſe of finding, for better memory, for readier vſe. See, how that God, whoſe wiſdome thought good to bereaue mankind of Salomons profound commentaries of Nature, hath reſerued theſe his diuine Morals, to out-liue the world; as knowing, that thoſe would but feed mans curioſitie, theſe would both direct his life, and iudge it. He hath not done this without expectation of our good, and glory to himſelf: which if we anſwer, the gain is ours. I know how little need there is, either to intreat your Lo: acceptation, or to aduiſe your vſe. It is enough to haue humbly preſented them to your hands; and through them to the Church: the deſire of whoſe good, is my good; yea, my recompence and glory. The ſame God, whoſe hand hath led and returned you in ſafety, from all forraine euils: guide your waies at home, and gratiouſly increaſe you in the ground of all true honor; Goodnes. My prayers ſhall euer follow you:

Who vow my ſelfe
Your Honours,
in all humble and true
duty,

SALOMONS ETHICKS, OR MORALS.

IN FOVRE BOOKES.

The
1. Of Felicitie,
2. Of Prvdence,
3. Of Ivstice,
4. Of Temperance, Fortitvde,

Anno Domini, 1614

SALOMONS *ETHICKES*, OR GOVERNMENT OF BEHAVIOVR AND MANNERS.

THE FIRST BOOKE.

FELICITY.

§ 1. *Of* Ethicks *in common.* { *The deſcription,* / *The chiefe end, which is* Felicity.

ETHICKS is a Doctrine of wiſdome and knowledge *to liue well*, and of the madneſs and fooliſhneſſe *of vice: or* Inſtruction to do wiſely by iuſtice and iudgement and equity, and to doe good in our life. *The end whereof is* to ſee *and attaine* that *chiefe* goodneſſe of the children of men, which they enioy vnder the Sunne, the whole number of the dayes of their life. Eccl.2.17 Eccl.7.27 Pro.1.3 Eccl.3.12. Eccl.2.3

§. 2. *Wherein Felicity is not.*
- *Not in pleaſure,*
- *Not in wealth. For herein is*
  1. *No ſatisfaction,*
  2. *Increaſed expence,*
  3. *Reſtleſneſſe,*
  4. *Want of fruition,*
  5. *Vncertainty,*
  6. *Neceſſity of leauing it.*

WHich *conſiſts* not in pleaſure; *for* I ſaid in mine heart. Go to now, I will prooue thee with ioy, therefore take thou pleaſure in pleaſant things; yea, I with-drewe not my heart from any ioy: for my heart reioyced in all my labour: and who could eate, and who could haſte to outward things more then I? and behold, this alſo is vanity. Eccl.2.1 Eccl.2.10 Eccl.2.25. Eccl.2.1

Not in riches. 1. For hee that loueth ſiluer ſhall not be ſatisfied with ſiluer, Eccl.5.9

ſiluer, and hee that loueth riches ſhall bee without the fruit of them: this alſo is vanitie.

Eccl.5.10 2. When riches increaſe they are increaſed that eate them: and what good commeth to the owners thereof, but the beholding thereof, with their eyes? *yea, much euill*; for *whereas* the ſleep of him that trauelleth Eccl.5.11 is ſweet, whether he eate little, or much; *contrarily*, The ſatietie of the Eccl.5.12 rich will not ſuffer him to ſleepe; ſo there is an euill ſickneſſe, which I haue ſeene vnder the Sunne, riches reſerued to the owners thereof, for their euill, *and ofter, not for their good*: for there is another euill, which Eccl.6.1 I haue ſeene vnder the Sunne, and it is frequent among men; A man Eccl.6.2 to whom God hath giuen riches and treaſures, and honor, and he wanteth nothing for his ſoule, of all it deſireth; but God giueth him not power to eate thereof; *and if hee haue that, yet how long*? Riches *remain* Pro.27.24. not alwaies, but taketh her to her wings as an Eagle, and flieth to the Pro 23.5 heauens. *And for their owner*, As hee came forth of his mothers belly, Eccl.5.14 hee ſhall returne naked, to goe as he came, and ſhall beare away nothing of his labour, which he cauſed to paſſe by his hand: And this is alſo an Eccl.5.15 euill ſickneſſe, that in all points as he came, ſo ſhall hee goe: and what profit hath he, that he hath trauelled for the winde?

§. 3. *Not in magnificence* { *of eſtate* { *royalty*, *great attendance*. / *of works* { *planting*, *gathering Treaſures*, *building*, &c.

Eccl.1.12 *Not in honour and magnificence.* I the Preacher haue been king ouer Iſraell in Ieruſalem, and I was great, and increaſed aboue all Eccl.1.16 that were before me in Ieruſalem, *which alſo I ſhowed in effect*; Eccl.2.9 *for* I made me great workes, I built me houſes, I planted me vineyards, Ec.2.4 I made me gardens, and orchards, and planted in them trees of all fruits; Ec.2.5 I made me ponds of water, to water therewith the woods that growe Ec.2.6 with trees; I got me ſeruants, and maides, and had children borne in the Ec.2.7 houſe; alſo I had great poſſeſſion of beeues, and ſheep, aboue all that were before me in Ieruſalem; I gathered to me alſo ſiluer and gold, and Ec.2.8 the chiefe treaſures of kings and prouinces; I prouided Men-ſingers, and Women-ſingers, & the delights of the ſonnes of men, muſicall conCan.3.9 ſorts of all kindes: Yea, I King SALOMON made my ſelfe a Palace Can.3.10 of the trees of Lebanon; I made the Pillars thereof of ſiluer, and the pauement thereof of gold; the hangings thereof of purple; whoſe mids Ec.2.11. was paued with the loue of the daughters of Iſraell: Then I looked Ec.2.12 on all my workes that my hands had wrought, (as who is the man that will compare with the King in things which men now haue done?) and

on

on the trauell that I laboured to doe; and behold all is vanitie, and vexation of ſpirit; and there is no profit vnder the ſunne. Eccl.2.11

§. 4. *Long life and iſſue reiected, for* { *certaine end,* / *vnperfect ſatisfaction,* / *remembrance and continuance of darkeneſſe.*

NOt *in long life, and plentious iſſue: for* If a man beget an hundreth children, and liue many yeares, and the dayes of his yeares bee multiplied; And his ſoule be not ſatisfied with good things, and hee be not buried, I ſay that an vntimely fruit is better then he. For hee cometh into vanity, and goeth into darkeneſſe, and his name ſhall be couered with darkeneſſe: Alſo, hee hath not ſeene the ſunne, nor knowne it; therefore this hath more reſt then the other: And if he had liued a thouſand yeares twiſe told, and had ſeene no good; ſhall not all goe to one place? *and howſoeuer,* the light ſurely is a pleaſant thing, and it is good for the eyes to ſee the ſunne; yet tho a man liue many yeares, and in them all he reioyce; if he ſhall remember the dayes of darkneſſe, becauſe they are many, all that cometh is Vanitie. Eccl.6.3 Eccl.6.4 Eccl.6.5 Eccl.6.6 Eccl.11.7. Eccl.11.8

§. 5. *Knowledge* { *Tho better then folly;* / *yet reiected, vpon* { *experience,* / *indifferency of euents,* / *imperfection.*

NOt *in learning, and humane knowledge.* I haue giuen my heart to ſearch and finde out wiſdome, in all things that are done vnder the heauen, (this ſore trauell hath God giuen to the ſonnes of men to humble them thereby) *yea,* I thought in my heart and ſayde, Behold I haue amplyfied and increaſed wiſdome, aboue all them that haue been before mee, in the *Court and Vniuerſity of* Ieruſalem, and mine heart hath ſeen much wiſdome and knowledge: for (*when I was at the vvildeſt*) my wiſdome remained with mee: Then I ſaw indeede, that there is profit in wiſdome more then in folly; as the light is more excellent then darkneſſe; For the wiſe-mans eyes are in his head, but the foole walketh in darkneſſe: but yet, I knowe that the ſame condition falleth to them all: Then I thought in mine heart; It befalleth to mee as it befalleth to the foole; why therefore doe I labour to be more wiſe? For what hath the Wiſe-man more then the foole? There ſhall be no remembrance of the wiſe, nor of the foole for euer: for that that now is, in the dayes to come ſhall be forgotten; and how dieth the Wiſe-man? as doth the foole: *Beſides the imperfection of the beſt knowledge;* for the eye Ec.1.13 Eccl.1.16 Eccl.1.9 Ec.1.13. Ec.1.14 Ec.1.15 Ec.6.8 Ec.1 16

Ec.1.8 Ec.7.25 eie is not ſatisfied with ſeeing, nor the eare filled with hearing: I thought I will be wiſe: but it went farre from mee; it is farre off, what may it be? and it is a profound deepeneſſe, who can finde it? *yea, ſo farre is it*

Ec.1.18 *from giuing contentment, that* in the multitude of wiſdome is much griefe, and he that increaſeth knowledge, increaſeth ſorrow.

Laſtly, not in any humane thing: for I haue conſidered all the works

Ec.1.14 that are done vnder the ſunne; and beholde, all is vanitie and vexation of ſpirit.

§. 6. *Wherein Felicity is*
1. *In approuing our ſelues to GOD. From hence*
- *Life,*
- *Bleſsing*
  - *Fauour,*
  - *Ioy,*
  - *Preſeruation,*
  - *Proſperitie,*
  - *Long life, &c.*

Ec.12.13 *WHerein then doth it conſiſt*? Let vs hear the end of all; Feare God, and keepe his Commandements; for this is the

Pr.12.24 whole of Man, *the* whole *duty, the* whole *ſcope, the* whole

Pr.11.19 *happineſſe; for* Life is in the way of righteouſnes, and in that path there is

Pr.10.6 no death; *and attending thereon, all* Bleſsings are vpon the head of the

Pr.11.2 righteous. *Wouldeſt thou haue fauour*? A good man getteth fauour of the

Pr.29.6 Lord: *Ioy*? The righteous ſhall ſing & reioyce; *and* ſurely to a man that

Ec.2.26 is good in his ſight, God giueth wiſdome and knowledge and ioy; *ſo*

Pr.13.9 *that* the light of the righteous reioyceth, but the candle of the wicked

Pr.10.25 ſhall be put out: *Preſeruation and deliuerance*? Lo the righteous is an e-

Pr.10.29 uerlaſtig foundation; *for* the way of the Lord is ſtrength to the vpright

Pr.10.30 man, *ſo as* the righteous ſhall neuer be remoued; *and if he be in trouble,*

Pr.11.4 Riches auaile not in the day of wrath, but righteouſneſſe deliuereth from

Pr.12.13 death; ſo the righteous ſhal come out of aduerſity, & eſcape out of trou-

Pr.11.8 ble, and the wicked ſhall come in his ſtead: *thus euery way* Righteouſnes

Pr.13.6 preſerueth the vpright in heart. *Proſperity and wealth*? The houſe of the

Pr.15.6 righteous ſhall haue much treaſure, and his Tabernacle ſhall floriſh.

Pr.14.11 *Long life*? The feare of the Lord increaſeth the dayes; *and not onely him-*

Pr.10.27 *ſelfe*, but his houſe ſhall ſtand: And though a ſinner doe evill an hundred

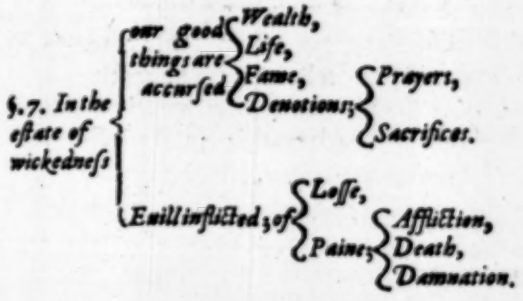
Pr.12.7 times, and god prolong his dayes, yet knowe I that it ſhall bee well to

Ec.8.12 them that feare the Lorde, and doe reuerence before him; *and laſtly,*

Pr.10.24 *whatſoeuer good*? God will graunt the deſire of the righteous, and hee

Pr.29.18 that keepeth the law is bleſſed.

§. 7. *In*



CONtrarily, there is perfect misery in wickednesse. Looke on all that might seem good in this estate, *Wealth.* The treasures of the wicked profit nothing; the Lord will not famish the soule of the righteous, but hee *either* casteth away the substance of the wicked, *so that* the belly of the wicked shall want, *or else imployeth it to the good of his:* for the wicked shall bee a ransome for the iust; and to the sinner God giueth paine to gather, and to heap, to giue to him that is good before God. *The wicked man may be rich: but how?* The reuenues of the wicked is trouble. *Life;* The yeares of the wicked shall be diminished: As the whirle-wind passeth, so is the wicked no more; *for* God ouerthroweth the wicked, and they are not. *Whatsoeuer therefore their hope be,* the wicked shall be cut off from the earth, and the transgressors shall be rooted out; It shall not be well to the wicked, neither shall hee prolong his dayes; hee shall be like to a shadowe, because he feared not God; *yea, the very* house of the wicked shall be destroyed. *Fame. Whereas* the memoriall of the iust shall be blessed, the name of the wicked shall rot: *yea, look vpon his best indeauors; His Prayers.* The Lord is far off from the wicked, but heareth the prayer of the righteous: *farre off from accepting. For* He that turneth away his eare from hearing the law, euen his prayer shall be abhominable; His sacrifice *(tho well intended)* as all the rest of his waies, is *no better then* abhomination to the Lord; how much more when he brings it with a wicked minde? *And as no good. So much euill, whether of losse:* The way of the wicked will deceiue them; their hope shall perish, *especially* when they die; their candle shall be put out, their workes shall prooue deceitfull; *Or of paine; for* the excellent that formed all things, rewardeth the foole, and the Transgressour; *and hee hath appointed, that* Affliction should follow sinners: *Follow? yea ouertake them;* His owne iniquitie shall take the wicked himselfe, and couer his mouth; and hee shall be holden with the cordes of his owne sinne: *euen* in the transgression of the euill man is his snare; so the wicked shall fall in his owne wickednesse: *for of it owne selfe,* Iniquity ouerthroweth the sinner: *But besides that,* the curse of the Lord is in the house of the wicked: tho hand ioyne in hand, hee shall not be vnpunished: behold, the Righteous shall

Pr.10.2
Pr.16.3
Pr.13.25
Pr.21.18
Ec.2.26.
Pr.15.6
Pr.10.27
Pr.10.25
Pr.12.7
Pr.2.22
Ec.8.13
Pr.14.11
Pr.10.7
Pr.15.29
Pr.28.9
Pr.15.8
Pr.15.9
Pr.21.27
Pr.12.26
Pr.10.18
Pr.13.9
P.11.18
Pr.26.10
Pr.13.21
Pr.5.22
Pr.10.6
Pr.29.6
Pr.11.5
Pr.13.6
Pr.3.33
Pr.11.31

shall be paide vpon earth, how much more the wicked and the sinner?
Pr.10.24 That *then* which the wicked man feareth shall come vpon him; *both,*
Pr.5.23 *Death*; He shall die for default of instruction, *and that by his owne hands: for*, by following euill hee seekes his owne death; *and after that dam-*
Pr.11.19 *nation*; The wicked shall bee cast away for his malice: Hell and de-
Pr.14.32 struction are before the Lord; and a man of wicked imaginations will
Pr.15.11 hee condemne; *so both in life, in death, after it, nothing but* Terrour shall
Pr.12.2 bee for the workers of iniquitie: *where contrarily*, The
Pr.10.29 feare of the Lord leadeth to life; and hee that is
Pr.19.29 filled therewith shall continue, and
shall not bee visited with
euill.

SALOMONS *ETHICKES*.

THE SECOND BOOKE.

PRVDENCE.

§. 1. *Of Vertue in common:*
- *Wherein it consisteth.*
- *Whereby it is ruled,*
- *and directed.*

VErtue consists in the meane; vice in extreames. Let thy wayes bee ordered aright; Turne not to the right hand, nor to the left; but remoue thy foot from euill; *The rule whereof is Gods Lawe:* for the commandement is a lantern, and instruction a light; and euery word of God is pure. My son, hearken to my words; incline thine eare to my sayings; Let them not depart from thine eies; but keepe them in the midst of thine heart. For, they are life vnto those that finde them, and health vnto all their flesh. Keepe my commandements and thou shalt liue, and mine Instruction as the apple of thine eie: Binde them vpon thy fingers, and write them vpon the Table of thine heart.

Pr.4.26. Pr.4.27. Pr.6.23. Pr.30.5. Pr.4.20. Pr.4.21. Pr.4.22. Pr.7.2. Pr.7.3.

All Vertue is either
- *Prudence,*
- *Iustice,*
- *Temperance,*
- *Fortitude.*

1. *Of Prudence which commprehends.*
- *Wisdome,*
- *Prouidence,*
- *Discretion.*

§. 2. *Of wisdome; the*
- *Description,*
- *Effectes, It procures*
  - *Knowledge,*
  - *safety*
    - *from sinne,*
    - *from iudgement.*
  - *good direction*
    - *for actions,*
    - *for words.*
  - *Wealth, Honor, Life.*

Ec.2.14. Ec.10.2. THe prudent man is he, whose eyes are in his head *to see al things, and to foresee: and* whose heart is at his right hand *to doe all dextrouslie, and with iudgement.* Wisedome dwelles with Prudence, Pr.8.12. and findeth forth knowledge, and counsels. *And to describe it*: The wisePr.14.8. dome of the Prudent is to vnderstand his way; *his owne*: If thou be wise, Pr.9.12. thou shalt be wise for thy selfe: *An excellent vertue, for* Blessed is the man Pr.3.13. that findeth wisedome, and getteth vnderstanding: The merchandise Pr.3.14. thereof is better then the merchandise of siluer, and the gaine thereof is Pr.16.16. better then golde: It is more precious then pearles, and all the things that Pr.3.15. thou canst desire are not to be compared to her. Length of dayes is in Pr.3.16. her right hand: and in her left hand riches and glory: Her wayes are Pr.3.17. wayes of pleasure, and all her pathes prosperity: Shee is a tree of life to Pr.3.18. them that laie houlde on her, and blessed is hee that receiueth her. *The* Pr.15.14. *fruites of it are singular: for, first*, A wise heart doth *not onely seeke, but* get Pr.18.15. knowledge, without which the minde is not good: and the eare of the Pr.19.2. wise, learning: *and not get it onely* but lay it vp, *and not so onely but* workes Pr.10.14. by it: *and yet more*, is crowned with it. *Besides knowledge, heere is safety.* Pr.13.16. When wisedome entreth into thy heart, and knowledge delighteth thy Pr.14.18. soule, then shall counsell preserue thee, and vnderstanding shall keep thee: Pr.2.10. and deliuer thee from the euill way, and from the man that speaketh Pr.2.11. froward things, and from them that leaue the wayes of righteousnesse, Pr.2.12. to walke in the wayes of darkenesse: *and as from sinne, so from iudgement.* Pr.2.13. The way of life is on hy to the Prudent, to avoid from hell beneath. Pr.15.24 *Thirdly, good direction.* 1. *For actions*: Wisdom causeth to walke in the way Pr.2.20. of righteousnes, and in the mids of the paths of iudgement: 2. *For words*, Pr.16.23. The heart of the wise guideth his mouth wisely, and addeth doctrine to Pr.10.12. his lips: *So that* the words of the mouth of a wise man haue grace: *yea, he receiues grace from others. Either* Instruct *or* reprooue the Prudent, and he Pr.19.25 will vnderstand knowledge. *Not to speake of wealth*: shee causeth them that Pr.8.21. loue hir to inherit substance, and filleth their treasures: *she giueth not onely* Ec.8.11. *honour: for* the wisdome of a man doth make his face to shine, *and* the Pr.3.35 wiseman shall inherit glory; *but life*: Vnderstanding is a wel-spring of Pr.16.22. life to him that hath it: *and* hee that findeth me (*sayth wisedome*) findeth Pr.8.34. life, and shall obtaine fauour of the Lord. *Wherefore* Get wisedom: get Pr.4.5. vnderstanding: forget not, neither decline from the words of my mouth. Pr.4.6. Forsake her not, and shee shall keep thee: loue her, and shee shall preserue thee. Wisdome is the beginning: get wisedome *therfore*, and aboue all Pr.4.7. possessions get vnderstanding: Exalt her and she shall exalt thee: She shall Pr.4.8 bring thee vnto honour, if thou embrace her: shee shall giue a goodly Pr.4.9. ornament to thine head: yea, shee shal giue thee a crowne of glorie.

Of

§. 3. *Of Prouidence:* { *Woat shee is,* / *Woat her obiects,* / *Woat her effects.*

Prouidence is that wherby the heart of the wise *fore*-knoweth the time, and iudgement; *the time when it will be*; the iudgement *how it will be done*: both which are appointed to euery purpose vnder heauen: *Not that man can fore-see all future things*: No, hee knoweth not that, that shall be; For who can tel him when it shall be? *not so much as concerning himselfe.* Neither doth man knowe his time, but as the fishes are taken with an euill net, and as the birdes which are caught in the snare; so are the children of men snared in the euill time, when it falleth on them suddenly; yea, the steps of a man are ruled by the Lord; how should a man then vnderstand his owne way? *but some times he may*: The prudent man seeth the plague afarre off, and fleeth; *and as for good things*, With the Pismire he prouideth his meate in summer; *working still according to fore-knowledge; yet not too strictly, and fearefully*: for he that obserueth the wind shall not sowe, and he that regardeth the cloudes shall not reape.

Ec. 8. 5.
Ec. 8. 6.
Ec. 8. 7.
Ec. 9. 12.
Pr. 20. 24.
Pr. 22. 3.
Pr. 30. 25.
Ecc. 11. 4.

§. 4. *Of Discretion:* { *what it is* / *what it worketh* { *for our acts,* / *for our speeches.*

Discretion is that whereby a man is wise in his businesses, *& whereby* the heart of the wise guideth his mouth wisely, and addeth doctrine to his lips, *For actions*: The Prudent wil consider his steps, *& make choice of times: for*, To all things there is an appointed time; & a time for euery purpose vnder heauen; a time to plant, and a time to pluck vp that which is planted; a time to slay, and a time to heale, &c. A time of warre, and a time of peace: *from hence it is that* the wise man is strong, *& rich*; for by knowledge shal the Chambers be fild with precious things *which he knowes how to employ well*: The crown of the wise is their riches; *from hence, that* his good vnderstanding maketh him acceptable *to others. For speeches*, The tongue of the wise vseth knowledge aright, *and* in the lips of him that hath vnderstanding wisdome is found; and his words haue grace, *both* 1 *for the seasonablenes*, A word spokē in his place is like apples of Gold with pictures of siluer; & how good is a word in due seasō! 2 *for the worth of them*, The lips of knowledge are a precious iewel; *lastly, for their vse*: the lips of the wise shall preserue them, and their toung is health, *and with health* pleasure; Fayre wordes are as an hony-combe; sweetnes to the soule; and health to the bones.

Pr. 16. 20.
Pr. 16. 23.
Pr. 14. 15
Ec. 3. 1
Ec. 3. 2.
Ec. 3. 3. 3. 4.
Ec. 3. 8.
Pr. 24. 5.
Pr. 14. 24.
Pr. 13. 15.
Pr. 15. 2.
Pr. 10. 13.
Pr. 10. 11.
Pr. 25. 11.
Pr. 15. 23.
Pr. 20. 15.
Pr. 14. 3.
Pr. 12. 18.
Pr. 16. 24.

§. 5. The extreames { Ouer-wise, / Foolish { Who hee is: / what kinds there bee of Fooles { the meere foole: / the rash foole: / the wicked fool. / What successe.

Ec.7. HEre are two extreams: *On the right hand*; Make not thy self ouer-wise, wherefore shouldst thou bee desolate? *on the left*: Neither bee fooliſh; why shouldst thou perish, not in thy time?

Ec.7 19. Pr.21.16. Pr.17.16. Pr.15.2. The fool *is that man* that wandreth out of the waie of wisdom, which hath none hart, *that is*, is destitute of vnderstanding, *either to conceiue, or to doe as hee ought*: *Of which sort is.* 1. *The meere foole*; That foole

Pr.14.24. Pr.17.16. Pr.24.7. Pr.29.20 who when hee goeth by the waie, his heart fayleth; whose folly is fooliſhnesse, in whose hand there is a price in vaine to get wisdom, *which* is too high for him *to attaine: lastly*, In whō are not the lips of knowledge.

Pr.29.11. Pr.19.2. Pr.29.20. Pr.1.7 Pr.14.9. Pr.13.19. Pr.15.21. Pr.10.23. Pr.13.16. 2. *The rash foole*, that is hastie in his matters, that powreth out all his minde *at once*, which the wise man keepes in, till afterwarde; *that* hasteth with his feet *and therefore sinneth*. There is more hope of *the other* foole then of him. 3. *The wicked foole*: That despiseth wisedome and instruction, that maketh a mock of sinne; to whom it is an abhomination to depart from euill; to whom fooliſhnesse is ioy; *yea*, it is his pastime to dooe wickedly, *and his practice* to spreade abroade folly:

Pr.27.22. *And this man is obstinate in his courses*; *for* tho thou bray a foole in a morter among wheate, brayd with a pestell, yet will not his

Pr.26.11. fooliſhnes depart from him: *and though it seem to depart, yet* as a dogge turneth again to his vomit, so returns hee to his fooliſhnes. *Spare thy labour therefore*, speak not in the eares of a foole, for hee will despise the

Pr.23.9. Pr.1.22. wisdome of thy words. *To these saith wisedome*, O ye fooliſh, how long will ye loue fooliſhnes, and the scornfull take pleasure in scorning, and fooles hate knowledge? Turne you at my correction. Lo, I will powre

Pr.1.23. Pr.1.24. out my mind vnto you; and make you vnderstand my words. Because I haue called and ye refused, I haue stretched out my hand, and

Pr.1.25. Pr.1.26. none would regard; But ye haue despised all my counsell, and would none of my correction; I will also laugh at your destruction, and mocke

Pr.1.27. when your feare commeth, like suddaine desolation; & your destruction shall come like a whirlwinde; when affliction, & anguish shall come vpon you. Then shall they call vpon mee, but I will not answere: they shall

Pr.1.28. Pr.1.29. Pr.1.30. seeke mee early, but they shall not finde mee; Because they hated knowledge, and did not choose the feare of the Lord; they would none of my counsell, but despised all my correction; Therefore shall they

Pr.1.31 eate of the fruit of their owne way, and bee filled with their owne deuises: *and what is that fruit but sorrow?* Euen in laughing their heart is

Pr.14.13. sorrowfull; and the end of that mirth is heauinesse: *and* like the noise of

of thornes vnder a pot, so (*short and vaine*) is the laughter of fools: *what but stripes?* A rod shall be for the back of him that is destitute of vnderstanding: *yea it is proper to him.* To the horse belongeth a whip, to the asse a bridle, and a rod to the fools backe: *wherewith not onely himselfe* shall bee beaten, but the companion of fools shall bee afflicted: *Lastly, what but death?* Fooles shall dy for want of wit, and remaine in the congregation of the dead: *yea* the mouth of the foole is present destruction; *and* The lippes of a foole shall deuoure himselfe, *and that which should seeme to preserue him.*

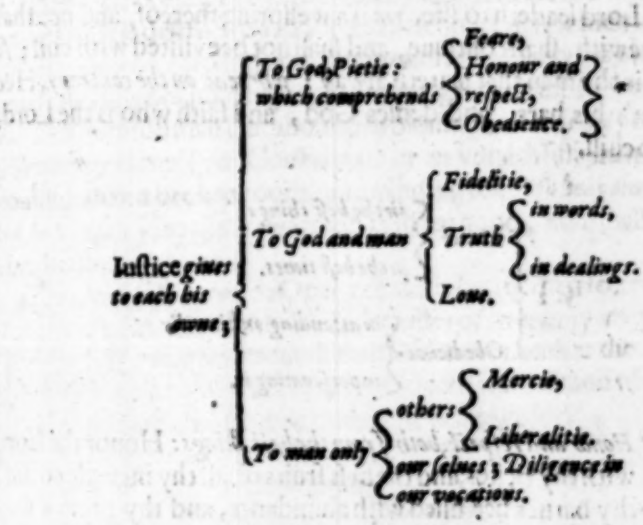
Very ease slayeth the foolish, and the prosperitie of fooles destroyeth them.

Ec.7.8
Pr.10.13.
Pr.26.3.
Pr.10.8.10
Pr.13.10.
Pr.10.11.
Pr.21.16.
Pr.10.14.
Pr.
Pr.1.32.

SALOMONS *ETHICKES.*

THE THIRD BOOKE.

IVSTICE.



* Honour and Obedience are indeed mixed duties of Iustice both to God and man: but because as they belong to man, they are politick vertues and there handled; heere we consider them onely as due to God.

§. 1.
1. *Of Iustice in generall.*
2. *Of the feare of God*
what it is
what fruits it hath
present
future.

NExt to *Prudence, is Iustice.* A man of vnderstanding walketh vprightly: The iust man, *therefore*, is hee that walketh in his integrity; *and* whose path is to decline from euill; *and briefly*, hee that deales truely, *in giuing each his owne.*

Pr.15.21
Pr.20.7
Pr.16.17
Pr.12.22.

Whether to God; vnto whome Iustice challengeth Pietie: which comprehends, first, the feare of the Lord; and this feare of the Lord is to hate euil, as pride, arrogancie, and the euill way; *and* in all our waies to acknowledge God; that he may direct our waies; *so that*, he that walketh in

Ec.8.13

Pr.3.6

Pr.14.2. Pr.1.7. Pr.15.33. Pr.2.3. Pr.2.4. Pr.2.5. Pr.15.16. Pr.23.18. Pr.14.26. Pr.3.7 Pr.3.8. Pr.19.23. Pr.14.27. Pr.28.14. Pr.30.9 Pr.28.14.

in his righteousnes, feareth the Lord; but hee that is lewd in his wayes despiseth him: *which grace, as* it is the beginning of knowledge, *and* the very instruction of wisdom, *so in some respect knowledge is the beginning of it; for* If thou callest after knowledge, and cryest for vnderstanding; If thou seekest her as siluer, and searchest for hir as treasures; then shalt thou vnderstand the feare of the Lord, and finde the knowledge of God; *And this feare giues both contentment*; Better is a little with the feare of the Lord, then great treasure, and trouble therwith; *and* 2. *future hope.* Feare the Lord continually: for surely there is an end, and thy hope shall not be cut off. *In which regarde*, This feare of the Lord is an assured strength *to depende vpon; because* his children shall haue hope *yea and present health and ioy.* Feare the Lord, and depart from euill; so health shal be to thy nauell, & marrowe to thy bones: *and with health, life eternall;* The feare of the Lord leadeth to life, *yea* is a welspring thereof, and hee that is filled therewith, shall continue, and shall not bee visited with euil; *so that* Blessed is the man that feareth alway: *whereas on the contrary*, Hee that hardneth his hart, and denies God, and saith who is the Lord, shall fall into euill.

§. 2 { *Honor* { *in the best things,* / *in the best times.* } / *Obedience* { *in attending on his will,* / *in performing it.* }

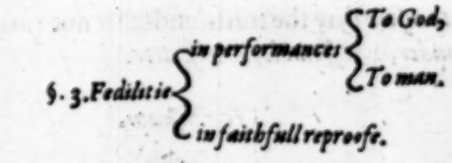
Pr.3.9. Pr.3.10. Ec.12.1

2 HEonor *and respect, both from the best things:* Honor the Lord with thy riches, and the first fruits of all thy increase; so shall thy barnes bee filled with abundance, and thy presses shall burst with new wine: *and in our best times;* Remember now thy Creatour in the dayes of thy youth; while the euill dayes come not, nor the yeares approach, wherein thou shalt say, I haue no pleasure in them.

Pr.1.33. Pr.4.20. Pr.4.21. Pr.10.17. Pr.28.9. Pr.28.7 Pr. Pr.28.4. Pr.19.16

Thirdly, Obedience. Hee that obeyeth mee, shall dwell safely (*sayth wisdome*) and bee quiet from feare of euill: *whether in attendance to the will of God;* My son hearken to my wordes, incline thine eare vnto my sayings; Let them not depart from thine eies, but keepe them in the midst of thine heart: *for*, He that regardeth instruction is in the waie of life; *whereas* he that turneth away his eare from it, his very prayer shal be abhominable; *or in executing of it.* He that keepeth the commandement is a child of vnderstanding: *yea* he is blessed, *and thereby* keepeth his owne soule; *where* they that forsake the lawe prayse the wicked: *and* hee that despiseth his wayes shall die.

Fidelitie



OR whether to GOD and man. 1. FIDELITIE: *both, firſt in performing that wee haue vndertaken:* If thou haue vowed a vowe to God, deferre not to paie it; for he delighteth not in fooles; pay therfore that thou haſt vowed; It is better that thou ſhouldſt not vowe; then that thou ſholdſt vow, & not paie it: Suffer not thy mouth to make thy fleſh to ſin; Neither ſay before the Angel that this is ignorance: Wher fore ſhall God bee angry by thy voice, and deſtroie the worke of thine hands? *For*, It is deſtruction to a man, to deuoure that which is ſanctified; and after the vowes to inquire. *Neither this to God onely, but to man*; They that deale truly are his delight; & the vpright ſhall inherite good things: *yea*, The faithfull man ſhal abound in bleſſings; *wher as the perfidious man as he wrongs others* (*for* Confidence in an vnfaithfull man in time of trouble, is like a broken tooth, and a ſliding foot) *ſo hee gaineth not in the end, himſelfe*; Hee that rewardeth euill for good, euill ſhall not depart from his houſe.

Ec. 5. 3
Ec. 5. 4.
Ec. 5. 5.
Pr. 20. 25.
Pr. 11. 22.
Pr. 28. 10.
Pr. 28. 20.
Pr. 25. 19
Pr. 17. 13.

2. *In a faithfull reproofe*: Open rebuke is better then ſecret loue: The wounds of a louer are faithfull, & the kiſſes of an enemy are pleaſant, *but falſe*: ſo *that* he that reproueth ſhall find more thank at the laſt: *and how euer the* ſcorner *take it, yet* hee that reproueth the wiſe and obedient eare, is as a gould eare-ring, and an ornament of fine golde.

Pr. 27. 5.
Pr. 27. 6.
Pr.
Pr. 25. 12.
Pr. 25. 12

HEe that ſpeaketh truth will ſhowe Righteouſneſſe. *Wherein?* A faithfull Witneſſe deliuereth ſoules: but a deceiuer ſpeaketh lyes; *A vertue of no ſmall importance: for*, Death and Life are in the hand of the tongue; and as a man loues he ſhall eate the fruite therof, *to good, or euill; to himſelfe, others: Himſelfe*; A wholeſom tongue is as a tree of life, and the lippe of Truth ſhall bee ſtable for euer. *Others*; The tounge

Pr. 12. 17.
Pr. 14. 25.
Pr. 18. 21.
Pr. 15. 4.
Pr. 12. 19.

Pr.10.20 Pr.10.21 Pr.23 23. tongue of the iuſt man is as fined ſiluer, and the lippes of the Righteous doo feede manie: *therfore* Buy the truth, and ſell it not; *as thoſe do, which eyther* 1. *lie*, 2, *ſlaunder*, 3, *diſſemble, or* 4. *flatter.*

§. 5. *The Lyer* { *His faſhions,* / *His manifeſtation,* / *His puniſhment.*

Pr.14.5 Pr.6.16. Pr.6.17. Pr.6.19. Pr.19.28. Pr.26.28. Pr.12.19. Pr.19.5. A Faithfull witneſſe will not lie, but a falſe record will ſpeake lyes. Of thoſe ſixe, yea ſeauen things that God hateth, *two are,* A lying tongue *and* a falſe witneſſe that ſpeaketh lyes; *For ſuch a one* mocketh at iudgement, *and* his mouth ſwallowes vp iniquity; *yea* a falſe tong hateth the afflicted. *He is ſoone perceiued; for* a lying tongue varieth incontinently: *and when hee is found,* A falſe witnes ſhal not be vnpuniſhed, and he that ſpeaketh lyes ſhall not eſcape; *for* the lying lips are abomination to the LORD, *therfore* a falſe witneſſe ſhall periſh: *and who pitties him?* Such a one is an hammer, a ſworde, a ſharpe arrow to his neighbour; he deceiueth with his lippes, and ſayth, I will do to him as he hath done to mee. Two things *then* haue I required of thee, deny me them not vntill I die &c. Remooue farre from me vanitie, and lyes. Let me bee a poore man *rather* then a lyer.

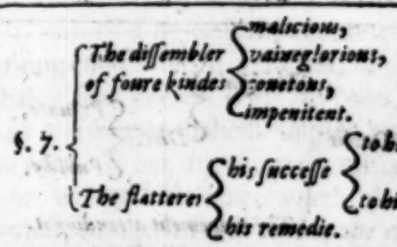
Pr.12.22. Pr.21.28. Pr.25.18. Pr.24.28. 29. Pr.30.7 Pr.30.8. Pr.19.22.

§. 6. *The ſlaunderer* { *what his exerciſe* { *in miſreports,* / *in vnſeaſonable meddling.* } / *what his entertaynment.*

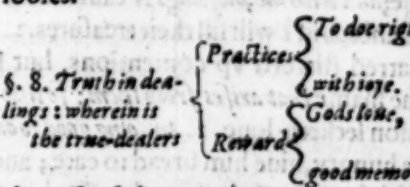
Pr.16.27. Pr.16.30. Pr.13.5. Pr.10.3. Pr.11.13. Pr.26.20. Pr.18.8. *His* wicked man diggeth vp euil, and in his lips is like burning fire; He ſhutteth his eyes to deuiſe wickedneſſe: he mooueth his lips, & bringeth euill to paſſe: *& either he inuenteth ill rumours;* A righteous man hateth lying words: but the wicked cauſeth ſlaunder and ſhame; *or elſe in true reportes* he will be fooliſhly medling, *and* goeth about diſcouering ſecrets; (*where* hee that is of a faithfull heart concealeth matters) *& by this meanes raiſeth diſcord.* Without wood the fire is quenched: and without a tale-bearer ſtrife ceaſeth; *for* the words of a tale-bearer are as flatterings, and goe down into the bowells of the belly: *therefore as on the one ſide,* thou mayſt not giue thine heart to all that men ſpeake of thee; leaſt thou heare thy ſeruant curſing thee; *ſo on the other, no countenance muſt be giuen to ſuch: for* As the North-wind driues away raine; ſo dooth an angry countenance the ſlaundering tongue.

Ec.7.23. Pr.25.23.

The



THe *ſlaunderer and diſſembler goe togither*: Hee that diſſembleth ha ted with lying lips, and he that inuenteth ſlaunder, is a foole; Pr.10.18. Pr.26.24.
There is then a malicious diſſembler: He that hateth will counterfeit with his lippes, and in his heart he layeth vp deceit; *ſuch one*, Tho he ſpeake fauourably, beleeue him not; for there are ſeauen abhominations in his heart. Hatred may be couered with deceit; but the malice thereof ſhall (*at laſt*) be diſcouered in the congregation. *There is a vaine glorious diſſembler*, that maketh himſelfe rich and is poore; *&* 3. *a couetous*: There is that makes himſelf poore hauing great riches; *& this both* 1. *in bargains*: It is naught, It is naught, ſayth the buier; but when hee is gone apart, he boaſteth; *and* 2. *In his entertaynement*; The man that hath an euill eye, as though hee thought in his heart, ſo will he ſaie to thee, Eate and drinke, but his heart is not with thee: *Laſtly, an impenitent*; Hee that hideth his ſinnes ſhall not proſper: but he that confeſſeth and forſaketh them ſhall haue mercie. *The flatterer* pray ſeth his friend with a loude voyce, riſing early in the morning; *but with what ſucceſſe? To himſelfe*; It ſhall bee counted to him for a curſe: *To his friend*, A man that flattereth his neighbour, ſpreadeth a net for his ſteps: *he ſpreadeth & catcheth: For* a Flattering mouth cauſeth ruine. *The onely remedie then is*; Meddle not with him that flattereth with his lippes; *for* It is better to heare the rebuke of wiſe men, then the ſong of fooles.



THe vprightneſſe of the iuſt ſhall guide them, and direct their waie; *which* is euer plaine and ſtraight; *whereas* the waie of others is peruerted, and ſtrange. *Yea, as* to do iuſtice and iudgement is more acceptable (to the Lord) then ſacrifice; ſo it is a ioy to the iuſt *himſelfe*, to do iudgement: all his labour therfore tendeth to life; he knoweth the cauſe of the poore, and will haue care of his ſoule: His worke is right, neither intendeth he anie euil againſt his neighbour; ſeeing he dwelleth by him without feare; *and what loſeth he by this*? *As* the true balance, and weight are of the Lord, and al the weights of the bagge are his worke: *So* God loueth him that followeth righteouſnes: *& with me*; The righteous is more excellent then his neighbour: *and* Better is the poore that walketh in his vprightneſſe, then hee that peruerteth his wayes, though he be rich. *Yea finally*; The memoriall of the iuſt ſhall be bleſſed. *De-*

Pr.11.3. Pr.11.5. Pr.15.19 Pr.21.8. Pr.21.3. Pr.21.15. Pr.10.16. Pr.29.7. Pr.29.10 Pr.21.8. Pr.3.29 Pr.16.11 Pr.15.9 Pr. 12.26. Pr.28.6

Pr.10.7

§. 9. Deceit
- The kinds
  - Coloured,
  - Direct
    - Priuate,
    - Publike.
- The iudgement attending it.

Pr.16.18. Contrary to this is Deceit: whether in a colour; As he that faineth him
self mad, casteth firebrands, arrowes & mortal things; *so* dealeth
Pr.26.19. the deceitfull man, & saith, Am I not in sport? *As this* deceit is in
Pr.12.20. the heart of them that imagine euill: *so in their hearts are* Diuers weights,
Pr.20.10. and diuers balances: *or directly*, Hee that is partner with a theefe, hateth
Pr.29.24. his owne soule, *& dangerous* are the wayes of him that is greedy of gaine;
Pr.1.19. *much more publiquely*, I haue seene the place of iudgement, where was
Ec.3.16. wickednesse; and the place of iustice where was iniquitie: I thought in
Ec.3.17. mine heart God will iudge the iust and the wicked, *yea oft-times speedily*;
Pr.11.27. *so as* The deceitfull man roasteth not what hee tooke in hunting: *or if hee*
Pr.20.17. *eate it*; The bread of deceit is sweet to a man, but afterward his mouth
shall be filled with grauell.

§. 9. Loue
- To God rewarded
  - with his loue,
  - with his blessings.
- To men
  - In passing by offences,
  - In doing good to our enemies.

Pr.8.17. Loue to God: I loue them that loue me: and they that seeke me early
Pr.8.21. shal finde me; *and with me, blessings*: I cause them that loue me to
inherit substance, and I will fill their treasures. 2. *To men*, 1. *In pas-*
Pr.10.12. *sing by offences*; Hatred stirreth vp contentions, but loue couereth all
Trespasses, and the shame *that arises from them*: *so that* he *onely* that co-
Pr.11.16. uereth a transgression seeketh loue. 2. *In doing good to our enemies*: If hee
Pr.17.9. that hateth thee be hungry, giue him bread to eate; and if he be thirsty,
Pr.25.21. giue him water to drinke. *Heere therefore doe offend*, 1. *the contentious*. 2.
the enuious.

§. 10. The contentious
- whether in raising ill rumors,
- or whether by pressing matters too farre.

Pr 6.19. The first is hee that raiseth contentions among bretheren:
Pr.18.19. *which once raised are not so soone appeased*. A brother offended is
harder to win then a strong city: *and* their contentions are like
the barre of a palace. *This is* that violent man that deceiueth his neigh-
Pr.16.29. bour, and leadeth him into the way which is not good, *the way of dis-*
cord:

cord; whether by ill rumors; The fooles lips come with ſtrife; *and* as the coale maketh burning coales, and wood a fire, ſo the contentious man is apt to kindle ſtrife; *and that euen among great ones,* A froward perſon ſoweth ſtrife, *and* a tale-bearer maketh diuiſion among Princes; *or by preſsing matters too farre:* When one churneth milke, he bringeth forth butter; and hee that wringeth his noſe, cauſeth blood to come out: ſo hee that forceth wrath, bringeth forth ſtrife, *the end whereof is neuer good:* for if a wiſe man contend with a fooliſh man, whether hee bee angry or laugh, there is no reſt.

Pr.18.6
Pr.26.21
Pr.16.28
Pr.30.33
Pr.29.9

§. 11. *Enuy*
- *The kinds*
  - *At our neighbour;*
  - *At the wicked.*
- *The effects*
  - *to others;*
  - *It ſelfe.*

THe ſecond is that *iniuſtice whereby* the ſoule of the wicked wiſheth euill, and his neighbour hath no fauour in his eyes; *that moueth him* to be glad when his enemy falleth, and his heart to reioyce when hee ſtumbleth; *and this is a violent euill.* 1. *To it ſelfe;* A ſound heart is the life of the fleſh; but enuie is the rotting of the bones. 2. *To others;* Anger is cruell, and wrath is raging: but who can ſtand before enuie? *But of all other, it is moſt vniuſt when it is ſet vpon an euill ſubiect.* Fret not thy ſelfe becauſe of the malitious, neither be enuious at the wicked, nor chuſe any of his waies; neither let thine heart be enuious againſt ſinners, nor deſire to be with them; *for, as* their heart imagineth deſtruction, and their lippes ſpeake miſchiefe, *ſo* the froward is an abhomination to the Lord; and there ſhall be none end of the plagues of the euill man; and his light ſhall be put out.

Pr.21.10
Pr.24.17
Pr.14.30
Pr.27.4
Pr.24.20
Pr.3.31
Pr.23.17
Pr.24.1
Pr.24.2
Pr.3.32
Pr.24.20

§. 12. *Iuſtice to man onely: First to*
- *others*
  - 1. *in Mercy*
    - *The quality,*
    - *The gaine of it.*

LEt not mercy and truth forſake thee: binde them on thy necke, and write them vpon the table of thine heart; *this ſuffereth not* to ſtop thine eare at the cry of the poore: *yea,* the righteous man regardeth the life of his beaſt; *no vertue is more gainfull: for* By mercy & truth iniquity ſhall be forgiuen; *&* By this thou ſhalt find fauour & good vnderſtanding in the ſight of God & man: *Good reaſon;* For he honoreth

Pr.3.3
Pr.21.13
Pr.11.10
Pr.16.6
Pr.3.4
Pr.14.31

Pr.19.17 God that hath mercy on the poore: *yea hee makes God his debter*; He
Pr.11.17 that hath mercy on the poore lendeth to the Lord, and the Lord will
Pr.11.21 recompence him: *So that* The mercifull man rewardeth his owne
Pr.14.21 soule; *for* He that followeth righteousnesse and mercy, shall finde righteousnes, and life, and glory; *and therefore* is blessed *for euer*.

§. 13 *Against mercy offend*
1. *Vnmercifulnesse*,
2. *Oppression*,
Blood-thirstinesse.

Pr.22.7 THat (*not onely*) the rich ruleth the poore, but that the poore
Pr.14.20 is hated of his owne neighbour; whereas the friendes of the
Pr.19.7 rich are many: *Of his neighbour*? *Yea* All the brethren of the poore hate him: how much more will his friendes depart from him? though he be instant with words, yet they will not.

Pr.30.14 2. There is a generation, whose teeth are as swords, and their iawes
Pr.22.16 as kniues, to eate vp the afflicted out of the earth. These are they that oppresse the poore to increase themselues, and giue to the rich; *that*
Pr22.22 robbe the poore, because hee is poore, and oppresse the afflicted in
Pr.25.20 iudgement; that takeaway the garment in the cold season, *and therefore* are like vineger powred vpon nitre, or like him that singeth songs
Pr.11.17 to an heauie heart; That trouble their owne flesh, *and* therfore are cruell; *An ordinarie sinne.* I turned and considered all the oppressions
Ec.4.1 that are wrought vnder the Sunne; and behold the teares of the oppressed, and none comforteth them; and the strength is of the hand of those that oppresse them, and none comforteth them. None? *Yes surely, aboue.* If in a countrey thou seest the oppression of the poor,
Ec.5.7 and the defrauding of iudgement, and iustice, bee not astonied at the matter; for he that is higher then the highest regardeth, and there bee
Pr.22.23 higher then they, which will defend the cause of the poore, to *cause*
Pr.22.16 the oppressour to come to pouerty: *in which estate* hee shall cry and not
Pr.21.13 be heard.

Pr.29.10 3. *The bloody man is hee which not onely* doth hate him that is vp-
Pr.24.15 right, *but* layeth wait against the house of the righteous, and spoyleth
Pr.28.17 his resting place; *yea* that doth violence against the blood of a person,
Pr.1.11 *Such as will say*, Come with vs, wee will lay wait for blood, and lye
Pr.1.12 priuily for the innocent without a cause. Wee will swallow them vp aliue like a Graue, euen whole; as those that goe downe into the pitte;
Pr.1.15 But my son, walke not thou in the way with them: refrain thy foot from
Pr.1.16 their path: For their feet runne to euill and make haste to blood-shed.
Pr.1.17 Certainly as without cause the net is spred before the eyes of all that
Pr.1.18 hath wings; So they lay wait for blood, and lye priuily for their liues;
Pr.12.10 Thus the mercies of the wicked are cruell: *But shall they preuaile in this?*

The

The cauſeleſſe curſe ſhall not come: The iuſt man may fall ſeauen times in a day, but hee riſeth vppe againe, whiles the wicked ſhall fall into miſchiefe; *Yea into the ſame they had deuiſed:* Hee that diggeth a pit ſhall fall therein; and hee that rouleth a ſtone, it ſhall fall vpon him, *and cruſh him to death: for* Hee that doth violence againſt the blood of a perſon, ſhall flee vnto the Graue, and they ſhall not ſtay him. Pr.26.2 Pr.24.16 Pr.26.27 Pr.28.17

§. 14. *The ſecond kinde of Iuſtice to others, is Liberality*
- *Deſcribed,*
- *Limited,*
- *Rewarded,*
  - *with his owne,*
  - *with more.*

Liberality or beneficence, is to caſt thy bread vpon the waters; *to* giue a portion to ſeauen, and alſo to eight; *in a word,* to giue of his bread to the poor, *and* not to withhold his goods from the owners thereof (1. *the needy*) tho there be power in his hand to doe it, *and* not to ſay to his neighbour, Goe and come againe, to morrow I wil giue thee, if hee now haue it; *Not that God would not haue vs enioy the comforts hee giues vs, our ſelues; for,* to euery man to whome God hath giuen riches and treaſures, and giueth him power to eate thereof, and to take his part, and to enioy his labours, this is the gift of God; *but* if the clouds bee full, they will powre out raine vpon the earth, *and yet they ſhall bee neuer the emptier.* The liberall perſon ſhall haue plentie, and hee that watereth, ſhall alſo haue raine: *yea not onely* he that giueth to the poore, ſhall not lacke, *but* ſhall finde it after many dayes; *whereas* hee that hideth his eyes, ſhall haue many curſes: *but* There is that ſcattereth and is more increaſed; *thus* Hee that hath a good eye is bleſſed of God. Ec.11.1 Ec.11.2 Pr.22.9 Pr.3.27 Pr.3.28 Ec.5.18 Ec.11.3 Pr.11.25 Pr.28.27 Ec.11.1 Pr.11.24 Pr.22.9

§. 15. *The extreames whereof are*
- *Couetouſnes*
  - *The deſcription of it,*
  - *The curſe.*
- *Prodigalitie.*

THe *couetous* is hee, that is greedy of gaine, that hauing an euill eye *and* coueting ſtill greedily, trauelleth too much to bee rich, *and therefore both* ſpareth more then is right, *and* increaſeth his goods by vſurie and intereſt; There is one alone, & there is not a ſecond, which hath neither ſon, nor brother; yet is there none end of his trauell, neither can his eyes bee ſatisfied with riches, neither doth hee thinke Pr.1.19 Pr.23.6 Pr.21.26 Pr.13.4 Pr.11.24 Pr.28.8 Ec.4.8

for whom doe I trauell and defraud my ſoule of pleaſures. *This man is vnſatiable like to* The horſe-leeches two daughters, which cry ſtill, Giue, Giue: *eſpecially in his deſires*; The Graue and deſtruction can neuer be full; ſo the eyes of a man can neuer be ſatisfied: All the labour of man is for his mouth, and yet the ſoule is not filled: *yea, this is the curſe that God hath ſet vpon him*; Hee that loueth ſiluer ſhall not bee ſatisfied with ſiluer: and hee that loueth riches ſhall be without the fruit thereof; *and whereas* the rich mans riches are his ſtrong Citie, hee that truſteth in riches ſhall fall, *and by his* ſparing cometh ſurely to pouerty. *All this while* hee ſets his eyes on that which is nothing, *and* doth but gather for him, that will bee mercifull to the poore: *vvherefore*, Better is a little with right, then great reuenues without equitie. Giue me not pouerty, nor riches: feede mee with foode conuenient for mee, leaſt I bee full and deny thee, and ſay, Who is the Lord: or leaſt I be poore and ſteale, and take the name of God in vaine.

Pr.30.15 Pr.27.20 Ec.6.7 Ec.5.9 Pr.18.11 Pr.11.28 Pr.11.24. Pr.21.5 Pr.28.8 Pr.16.8 Pr.30.8 Pr.30.9

§. 16. *Prodigalitie in*
- *Too much expence: whereof*
  - *The qualitie,*
  - *The end.*
- *Careleſneſſe of his eſtate.*

THe *prodigall is the man* that boaſteth of falſe liberality, that loueth paſtime, and wine and oyle, that feedeth gluttons, and followeth the idle; The vnthrifty man and the wicked man walketh with a froward mouth; Leud things are in his heart, he imagineth euill at all times; Therefore (*alſo*) ſhall his deſtruction come ſpeedily, and he ſhall be deſtroyed ſuddenly without recouerie; *and in the meane time*, The riches of vanitie ſhall diminiſh; *ſo that* he ſhal be a man of want; *yea* filled with pouerty, *and* a ſhame to his Father; *Of this kind alſo is he that is otherwiſe careleſs of his eſtate*: Be not thou of them that touch the hand, nor among them that are ſurety for debts: If thou haſt nothing to pay; why cauſeſt thou that he ſhould take thy bedde from vnder thee?

Pr.12.9 Pr.21.17 Pr.28.7 Pr.28.19 Pr.6.12 Pr.6.14 Pr.6.15 Pr.13.11 Pr.21.17 Pr.28.19 Pr.28.7 Pr.22.26 Pr.22.27

See more of this rule in the laſt page of *Politicks* following.

§. 17. *Diligence*
- *what it is,*
- *how profitable in*
  - *Health,*
  - *Wealth and abundance,*
  - *Honour.*

IVſtice to *a mans ſelfe*, *is* Diligence; *for* hee that trauelleth, trauelleth for himſelfe: *The diligent is hee*, *who* all that his hand

Pr.16.26 Ec.9.10

hand ſhall finde to doe, doth it with all his power. I haue ſeene (*indeed*) the trauell, that God hath giuen the ſonnes of men, to humble them thereby, *that* all things are full of labour, man cannot vtter it; *But* what profit hath he that worketh, of the thing wherein hee trauelleth? *Much euery way: firſt, Health:* The ſleep of him that trauelleth is ſweet, whether he eate little or much; *Secondly, Wealth:* Open thine eyes, and thou ſhalt be ſatisfied with bread: *yea,* The hand of the diligent maketh rich, and his ſoule ſhall be fat: *and not ſufficiently onely; but* in all labour there is abundance, but the talke of the lippes bringeth want: *yet more,* the riches that the diligent man hath, are precious. 3. *Honour.* A diligent man ſhall ſtand before kings, and not before the baſe ſort; *and* The hand of the diligent ſhall beare rule, but the idle ſhall be vnder tribute.

Ec.3.10
Ec.1.8.
Ec.3.9
Ec.5.11
Pr.20.13
Pr.10.4
Pr.13.4
Pr.14.23
Pr.11.27
Pr.22.29
Pr.12.24

§. 18. *Slouthfulneſſe:* { *The properties,* / *The danger of it.*

THe ſlouthfull, *is hee that* fouldeth his hands, and eateth vp his his owne fleſh; That hideth his hand in his boſome, and will not pull it out againe to his mouth; that turneth on his bed, as a doore turneth on his hinges, *and ſaith,* Yet a little ſleepe, a little ſlumber, a little folding of the hands to ſleepe. *Euery thing that he ought to do is troubleſome,* The way of the ſlothfull man is an hedge of thornes (*which he is loath to ſet foote in*): There is a Lion without (*ſaith he*) I ſhall be ſlaine in the ſtreet: *who although heerein* hee be wiſer in his owne conceit, then ſeauen men that can render a reaſon: Yet (*the truth is*) he that (*ſo much as*) followes the idle, is deſtitute of vnderſtanding. Hee luſteth (*indeede*) *and affecteth great things,* but his ſoule hath nought; *ſo,* The very deſire of the ſlothful ſlaieth him, for his hands refuſe to work. And *not onely* hee that is ſlothfull in his worke is brother to him that is a great waſter; but he that ſleepeth (*and* Slothfulnes cauſeth to fall aſleep) in harueſt, is the ſonne of confuſion: *and* He that will not plow, becauſe of winter; ſhall begge in Sommer, and haue nothing: Loue not ſleepe *therefore,* leaſt thou come to pouertie; *for what is it, that hence cometh not to ruine?* For, *the houſe:* By ſlothfulneſſe the rooſe of the houſe goeth to decaie, and by idleneſſe of the hands, the houſe droppeth thorow. *For the land;* I paſt by the field of the ſlothful, and by the vineyard of the man deſtitute of vnderſtanding; And loe, it was all growne ouer with thornes, and nettles had couered the face of it; and the ſtone wall thereof was broken down. Then I beheld and conſidered it well; I looked vppon it, and receiued inſtruction; *ſo in euery reſpect* the ſlothfull hand maketh poore. Goe to the Piſmire *therefore* thou ſluggard, and behold her waies and be wiſe: For ſhe hauing no guide, Gouernour, nor Ruler, prepareth her meate in ſummer, and gathereth her foode in harueſt;

Ec.4.5
Pr.19.24
Pr.26.14
P.6.10
Pr.15.19
Pr.22.13
Pr.26.13
Pr.26.16
Pr.12.11
Pr.13.4
Pr.21.25
Pr.18.9
Pr.10.5
Pr.19.15
Pr.20.4
Pr.20.13
Ec.10.18
Pr.24.30
Pr.24.31
Pr.24.32
Pr.10.4
Pr.6.6
Pro.6.7
Pro.6.8

Pr.6.9
Pr.24.33

Pr.6.11

How long wilt thou ſleepe O ſluggard? when wilt thou ariſe out of thy ſleepe? Yet a little ſleepe, yet a little ſlumber, yet a little foulding of the hands to ſleepe: Therefore thy pouertie commeth as a ſpeedie Traueller, and thy neceſsitie as an armed man.

SALO-

SALOMONS *ETHICKES.*

THE FOVRTH BOOKE.

TEMPERANCE AND FORTITVDE.

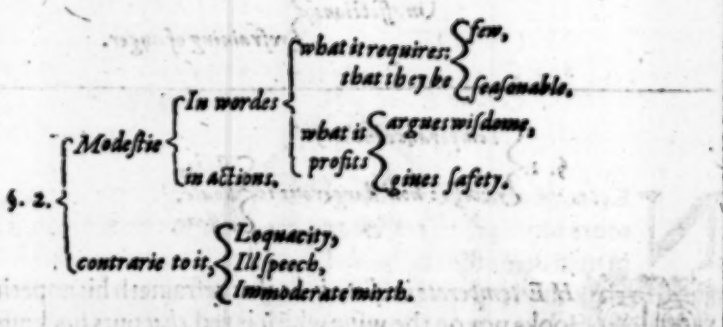
Temperance is the moderation of our desires: whether
- *in Diet; Sobrietie.*
- *in words and action:* — *Modestie, & Humilitie.*
- *in affections:* — *continencie, refraining of anger.*

§. 1. *Temperance in diet; excesse: how dangerous it is:* — *Body, Soule, Estate.*

THE *temperate in diet, is he* that refraineth his appetite, *that* looks not on the wine whē it is red, *that* puts his knife to his throat, when he sits with a Ruler; *that* when he findes hony, eates but that which is sufficient for him; least he should be ouer-full: *It is true,* that a man eateth, and drinketh, and seeth the commodity of al his labour; this is the gift of God: *yea,* this I haue seen good, that it is comely to eat and to drink, and to take pleasure in al his labour wherein he trauelleth vnder the Sun, the whole number of the daies of his life which God giueth him; for this is his portion; *God allowes vs* to eate our bread with ioy, and drinke our wine with a cheerfull heart, and there is nothing better then this; *yea,* there is no profit but this: *But not* that a man should be giuen to his appetite; that hee *should* seeke in his heart to draw his flesh to wine; *or that* whatsoeuer his eyes desire hee should not withhould it from them: *Such a man* when he is full, despiseth an

Pr.25.28
Pr.23.31
Pr.23.2
Pr.23.1
Pr.25.16
Ec.3.13
Ec.5.17
Ec.9.7
Ec.3.22
Ec.2.24
Pr.23.2
Ec.2.3
Ec.2 10
Pr.27.7

an hony-combe; whereas to the hungrie, euery bitter thing is sweete; Pr.30.21 *and in his excesse is outrageous: One of the* three things, yea foure, for which the earth is moued, and cannot sustaine it selfe, is a foole when hee is filled with meate. Pr.30.22 *Neither doth this prosper, with himselfe. For his body*; The satietie of the rich, will not suffer him to sleep: To whom is woe? Ec.5.11 to whome is sorrow? Pr.23.29 to whome is murmuring? to whom are woundes without cause? and to whom is the redness of the eyes? Pr.23.30 Euen to them that tarry long at the wine; to them that goe and seeke mixt wine: *For his soule*; Pr.23.31 Looke not on the wine when it is red, and showeth his colour Pr.23.32 in the cuppe, or goeth downe pleasantly. In the end thereof, it will bite like a serpent, and hurt like a cockatrice: Pr.23.33 Thine eyes shall looke vpon the strange woman, and thy lippes shall speake lewde things: Pr.23.34 And thou shalt be as one that sleepeth in the midst of the sea, and as hee that sleepeth in the top of the mast: Pr.23.35 They haue stricken mee (shalt thou say) but I was not sicke: they haue beaten me, but I knewe not when I awooke; Pr.25.28 therefore will I seeke it yet still: *For his estate*, Hee is like a Citie which Pr.25.28 is broken downe, and without walles: Keepe not company *therefore* with drunkards, nor with gluttons; for the glutton and drunkard shall be poore, and the sleeper shall be cloathed with ragges; *and in all these*, Pr.20.1. Wine is a mocker, and strong drinke is raging, and whosoeuer is deceiued thereby is not wise.



THe *modest* (*for wordes*) is a man of a pretious spirit, that refraineth his lippes, *and* spareth his wordes. Pr.17.27 The wordes of a *modest man are* Pr.10.19 like deepe waters, Pr.17.27 and the welspring of wisdome like a flowing riuer: Pr.18.4 *but when hee doth speake, it is to purpose*; *for*, Pr.10.31 The mouth of the iust shall be fruitfull in wisdome: Pr.10.21 and the lippes of the righteous doe feede many, Pr.12.14 *yea himselfe*; Pr.13.2 A man shall bee satiate with good things by the fruite of his mouth; *and* with the fruite of a mans mouth his bellie shall be satisfied: Pr.18.20 *but still he speaketh sparingly*; A wise man concealeth knowledge, P.12.23 and a man of vnderstanding will keepe silence: Pr.11.12 *which as it argues him wise* (*for* euen a foole when he holdeth his peace is counted wise; Pr.10.19 and he that stoppeth his lippes, as prudent); Pr.17.28 *so it giues him much safety*. He that keepeth his mouth, and his toung, keepeth Pr.21.23

peth his soule from affliction; *yea*, he keepeth his life: *where contrarily*, The mouth of the foole is in the multitude of wordes, it babbleth out foolishnesse; *as* it is fedde with it: *neither* hath hee any delight in vnderstanding, *but* that which his heart discouereth; *and while hee bewrayeth it*, The heart of fooles publisheth *his* foolishnesse: *And as* hee multiplyeth wordes, *so* in many wordes there cannot want iniquitie: his mouth *(still)* babbleth euill things; *for either* hee speaketh froward things, *or* how to lye in wait for blood, *or* in the mouth of the foolish is the rodde of pride; *And what is the issue of it?* Hee that openeth his mouth, destruction shall be to him. And he that hath a naughty toung shall fall into euill; *for, both* it shall be cut out, *and* the frowardnesse of it is the breaking of the heart. *Lastly*, A fooles mouth is his owne destruction, and his lips are a snare for his soule.

Pr.13 3
Ec.5.2
Pr.15.2
Pr.15.14
Pr.18.2

For Actions: the modest shall haue honour: *And the wee need not say*, Of laughter, thou art madde, and of ioy, what is this thou doest; *yet* Anger is better then laughter, for by a sadde looke the heart is made better. The heart of the wise, *therefore*, is in the house of mourning, but the heart of fooles is in the house of mirth. Reioyce then, O young man in thy youth, and let thine heart cheere thee in the dayes of thy youth, and walke in the waies of thine heart, and in the sight of thine eyes; but know, that for all these things God will bring thee to iudgement.

Pr.12.23
Ec.10.14
Pr.10.19.
Pr.11.18
Pr.15.32
Pr.12.6
Pr.14.3
Pr.13.3
Pr.27.20
Pr.10.31
Pr.15.4
Pr.18.7
Pr.11 16
Ec.2.2
Ec.7.5
Ec.7.6
Ec.11.9

§. 3 { *Humilitie*, / *Pride* { *ouerweening* { *Wherein it is* / *How absurd*, / *How dangerous*. / *scornefulnesse*.

NExt *to the modest, is* the humble in spirit; *Hee saith*, Surely, I am more foolish then a man, and haue not the vnderstanding of a man in mee; for I haue not learned wisdome, and haue not attained to the knowledge of holy things: *But doth he want it ere the more? No:* With the lowly is wisdome, *and* The eare that hearkneth to the corrections of life, shall lodge among the wise: Better it is, *therefore*, to be of an humble minde with the lowly, then to diuide the spoiles with the proud: *for* before honour goeth humility; *and* hee that confesseth and forsaketh his sinnes, shall haue mercy; *yea*, the humble of spirit shall enioy glorie: *and* the rewarde of humilitie, and the feare of God, is riches, and glory and life.

Pr.29.23
Pr.30.2
Pr.30.3
Pr.11.2
Pr.13.31
Pr.16.19
Pr.15.33
Pr.18.12
Pr.28.13
Pr.29.23
Pr.22.24

Contrary whereto; There is a generation, whose eyes are haury, and their eye-liddes are lift vp; There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse. *Yea*, All the waies of a man are cleane in his owne eyes: but the Lord pondreth the spirits; *and not so onely, but* Many men will boast of their goodnesse: *but* he is not good to eate much honey, so to search their owne glory is not glory

Pr.30.13
Pr.30.12
Pr.16 2
Pr.21.2
Pr.20.6
Pr.25.27
Pr 27.2

glory; Let another man praise thee, & not thine owne mouth; a stranger & not thine owne lips: *This ouer weening is commonly incident to great men.* The rich man is wise in his owne conceit, but the poore that hath vnderstanding can try him: *Hee ceit is, that hee affects singularity*; According to his desire, he that separates himselfe, will seek, and occupy himselfe in all wisdome: *but* seest thou a man *thus* wise in his owne conceit, there is more hope of a foole then of him: yea, *he is a foole in this*: In the mouth of the foolish, is the rod of pride; I thought, I will be wise, but it went farre from mee; it is farre off, what may it be? *and that a wicked foole*; A hauty looke, and a proud heart which is the light of the wicked is sinne: If *therefore* thou hast been foolish in lifting vp thy selfe, and if thou hast thought wickedly, lay thy hand vpon thy mouth, *for* God hateth an hauty eye; *yea he so hateth it, that* all that are proud in heart, are an abhomination to the Lord; and tho hand ioyne in hand, they shall not be vnpunished; *and what punishment shall he haue?* The Lord will destroy the house of the proud man; *and his very pride is an argument of his ruine:* Before destruction the heart of a man is haughty: Pride goeth before destruction, and an hie minde before the fall: *Before it? yea with it:* when pride commeth, then commeth shame. *Now the height of pride is scornfulnesse.* Hee that is proud and hauty, scorneful is his name, who worketh in the pride of his wrath: and *this man* despiseth his neighbour, and *therefore* is destitute of vnderstanding: when the wicked commeth, then commeth contempt; and with the vile man is reproch; *but of all, him that reproues him:* Hee that reproueth a scorner, purchaseth to himselfe shame, and he that rebuketh the wicked, getteth himselfe a blot; *therefore* Iudgements are prepared for the scorners, and stripes for the backe of fooles; *so as others are hurt by his sinne*; *for* a scornefull man bringeth a whole citie into a snare: *so they shall be likewise bettered by his iudgement*; when the scorner is punished, the foolish is wise.

Pr.28.11
Ec.18.1
Pr.16.12
Pr.14.3
Ec.7.25
Ec.7.26
Pr.21.4
Pr.30.32
Pr.6.17
Pr.16.5
Pr.15.25
Pr.18.12
Pr.16.18
Pr.11.2
Pr.21.24
Pr.21.12
Pr.18.3
Pr.9.7
Pr.19.29
Pr.29.8
Pr.21.11

§. 4. *Continencie* { *of Lust,* / *of Anger,* } *with their Contraries.*

OF *the first kinde, is* he that drinkes the waters of his owne cisterne; that desires not the beauty of *a stranger* in his heart; neither lets her take him with her eye-lids: *contrarily, the incontinent* is hee that delights in a strange woman, and imbraces the bosome of a stranger; or shee that forsakes the guide of her youth, and forgetteth the couenant of GOD; she lyeth in waite for a preie, and shee increaseth the transgressors amongst men. For a whore is as a deep ditch, and a strange woman as a narrow pitte: *Yea,* I finde more bitter then death the woman whose heart is as nettes and snares, and whose hands as bands: he that is good before GOD shall bee deliuered from her

Pr.5.15
P.6.25
Pr.5.10
Pr.2.17
Pr.23.28
Pr.23.27
Ec.7.28
See more of this vice *Oecon.* sect.2.&3

her, but the ſinner ſhall bee taken by her.

Of the ſecond, is hee that is ſlowe to anger, ſlowe to wrath; whoſe diſcretion differreth his anger, and whoſe glory is to paſſe by an offence: *which moderation, as it argues him to bee* of great wiſdome (*for* wiſe men turne away wrath) *ſo it makes* him better then the mighty man, *and procures him iuſt honour*; *for* It is the honour of a man to ceaſe from ſtrife: *contrarie to which*, *is* hee that is of an haſtie ſpirit to bee angry; *which as it prooues him fooliſh*: (for anger reſteth in the boſome of fools, *and* hee that is haſtie to anger, *not onely* committeth folly, *but* exalteth it) *So it makes him dangerous*: Anger is cruell, and wrath is raging; *and* a furious man aboundeth in trangreſsions: *wherefore* make no friendſhip with an angry man, leaſt thou learne his waies, and receiue deſtruction to thy ſoule.

Pr.16.32 Pr.14.29 Pr.19.11 Pr.14.29 Pr.29.8 Pr.16.23 Pr.20.3 Ec.7.11 Ec.7.11 Pr.14.17 Pr.14.29 Pr.27.4 Pr.29.22 Pr.22.24 Pr.22.25

§. 5. *Fortitude* { *In generall*, / *The ſpecials of it*; { *Confidence* { *in Gods afflictions*, / *in mens iniuries*. / *Patience* }

Fortitude is that, vvhereby The ſpirit of a man ſuſtaines his infirmities; *vvhich makes* the righteous bolde as a Lion: *contrarily, the vveake of ſtrength* is hee that is faint in the day of aduerſity; whoſe fear bringeth a ſnare vpon him; *and that, deſperate*: A wounded ſpirit who can bear? *vvhich is often cauſed through guiltineſſe*: The wicked fleeth, when none purſueth him. *Confidence is, to* truſt in the Lord with all thine heart, and not to leane to thine owne wiſdome; *but* in all thy wayes to acknowledge him, *and* to commit thy workes to the Lorde, *and to* haue hope in thy death: *and tho in other things*, The hope that is deferred is the fainting of the heart; *yet in this*, he that truſteth in the Lord ſhall bee fatte; *for, from hence, not onely* his thoughts & waies are directed, *but he receiueth ſafety, and protection*; He is a ſhield to thoſe that truſt in him. The horſe is prepared for the day of battell, but ſaluation is of the Lorde. *Yea*, The name of the Lorde is a ſtrong tower: the righteous runneth to it, and is exalted. *So that*, He that truſteth in the Lord, hee is bleſſed; *vvhereas* Hee that truſteth in his owne heart, is a foole: *and it is a vaine thing*, to boaſte thy ſelfe of to morrowe; for thou knoweſt not what a day will bring foorth.

Pr.18.14 Pr.18.1 Pr.24.10 Pr.29.25 Pr.18.14 Pr.28.1 Pr.3.5 Pr.3.6 Pr.16.3 Pr.14.32 Pr.13.12 Pr.28.25 Pr.16.3 Pr.3.6 Pr.30.5 Pr.21.31 Pr.18.12. Pr.16.20 Pr.28.26 Pr.27.1

Patience is, not to refuſe the chaſtening of the Lord, neither to bee grieued with his correction: *The patient man*, in the day of wealth, is of good comfort, and in the day of affliction conſidereth, God alſo hath made this contrarie to that, that man ſhould finde nothing after him *vvhereof to complaine: knowing that* the Lord correcteth whome hee loueth; *and that* the patient abiding of the righteous ſhall be gladneſſe:

Pr.3.11 Ec.7.16 Pr.3.12 Pr.10.28

Pr.19.3 Ec.6.10 neſſe: *Contrarily*, the heart of the foole, fretteth againſt the Lord; hee is careleſſe and rageth: *but to what purpoſe?* Man cannot ſtriue with him that is ſtronger then hee: *Yea rather*, the man that hardeneth his necke when hee is rebuked, ſhall ſuddenly be deſtroyed, and cannot be cured: *in reſpect of mens iniuries*, He ſaith not, I will recompence euill; but waits vpon the Lord, and he ſhall ſaue him. *In which regard*, the patient in ſpirit *that ſuffers*, is better then the proud of ſpirit *that requites.*

Pr.29.1

Pr.20.22

Ec.7.10

SALO-

SALOMONS POLITICKS,

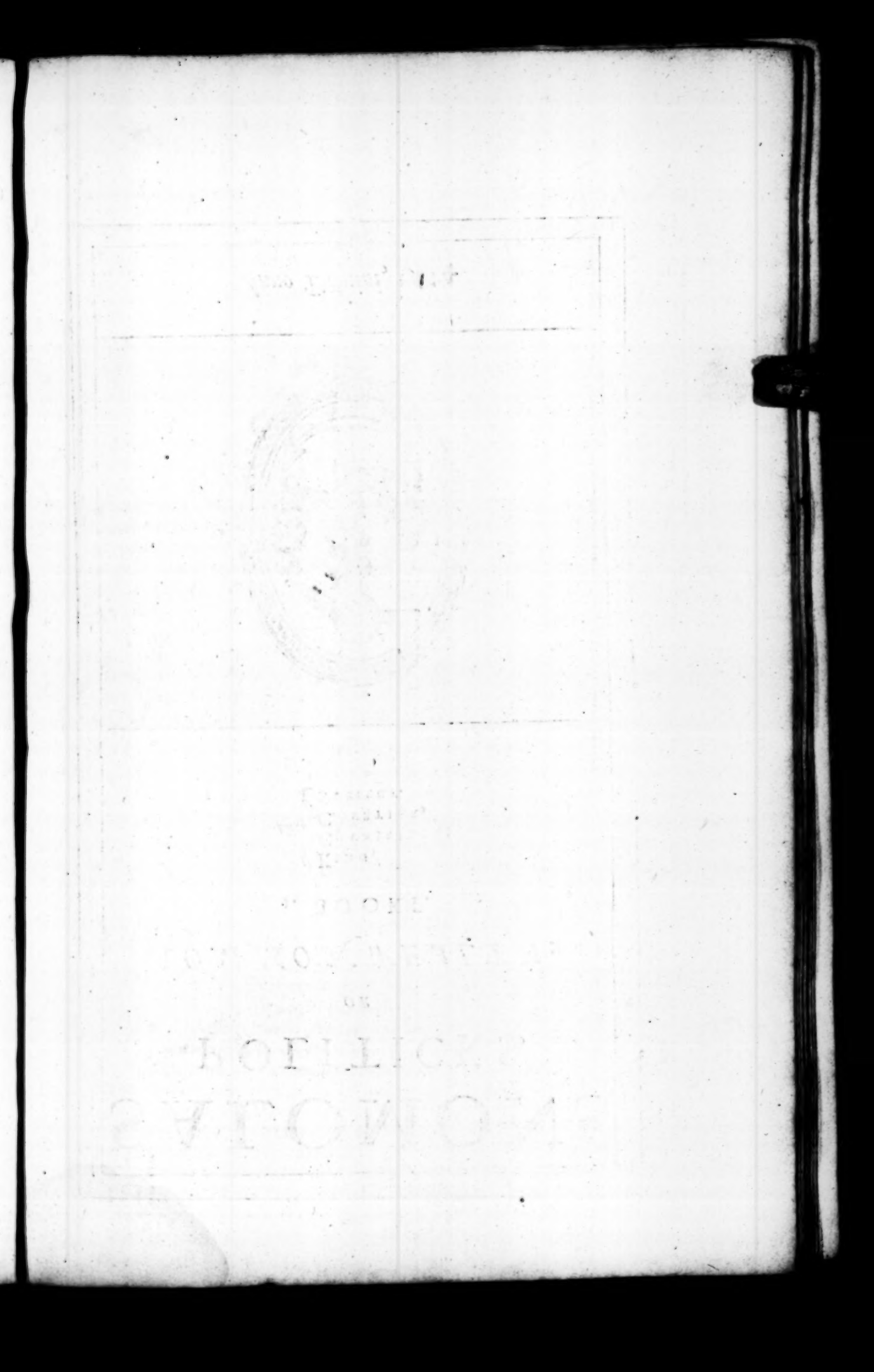
OR

COMMON-WEALTH:

1. BOOKE.

His { KING, COVNSAILOR; COVRTIER, SVBIECT.

Anno Domini, 1614



SALOMONS *POLITICKES*, or *Common-wealth.*

And, first, His King.

§. 1. *Degree.* { *must be and are* { *subordinate,* / *hyest* { *not many,* / *but one.* } } / *and those from God.* }

IN *al wel ordered gouernments there are degrees,* An hyer then the hyest, and yet an hyer then they : *and these, of Gods appointment ; not onely in the inferiour ranks,* The rich and poore meet, and the Lord is the Maker of them all: *but in the supreame* : By me Kings raigne (*saith Wisedome*) and Princes decree Iustice : *and not they onely, but* the Nobles and all the Iudges of the earth ; *so, it is a iust wonder, that* The grashoppers haue no King ; yet they goe forth by bands. *And as no King is a iudgement ; so, many* : *for* Because of the Transgression of the Land, there are many Princes ; *many, not only in frequent succession, but in societie of regiment.*

Ec.5.7
Pr.22.2
Pr.8.15
Pr.8.16
Pr.30.27
Pr.28.2

§. 2. *In a King are described* { *Quality of his person* { *Naturall,* / *Morall.* } / *Action.* }

A *King must be hie ; as in place, so in bloud:* Blessed art thou O Land, when thy King is the sonne of Nobles; *not of any seruile condition ; for nothing can bee more* vncomely, then for a seruant to haue rule ouer Princes: *and it is a monster in State,* to see seruants ride on horses, and Princes (*of bloud*) to walke as seruants on the ground ; *neither more monstrous, then intolerable.* There are three things for which the earth is mooued, yea foure which it cannot susteine : *whereof one is,* A seruant when he reigneth.

Ec.10.17
Pr.19.10
Ec.10.17
Pr.30.21
Pr.30.22

§. 3. *Morall qualities*
- *Negatiue; what one be may not be:*
  - *Not lasciuious,*
  - *Not riotous,*
  - *Not hollow and dissembling,*
  - *Not childish,*
  - *Not imprudent,*
  - *Not oppressing.*
- *Affirmatiue.*

And as his blond is heroicall, so his disposition; not lasciuious. What, O son of my desires, giue not thy strength to women, nor thy wayes: *But why* should hee withhold from his eies whatsoeuer they can desire, and withdrawe his heart from anie ioy? *why may hee not haue* all the delights of the sonnes of men: as women taken captiue; as Queens and Concubines, and Damosels without number? This is to destroy Kings; Hee shall finde more bitter then death the woman whose hart is as nets and snares. *Not riotously excessiue; whether in wine: for* It is not for Kings to drink wine, nor for Princes strong drinke: *What, not at all? To him alone is it not saide,* Goe eat thy bread with ioy, and drinke thy wine with a cheerefull heart? who should eat or drink, or hast to outwarde thinges more then hee? *Not immoderately*: so as he should drinke and forget the decree, & change the iudgement of al the Children of affliction: *Or in meate; for,* Woe bee to thee O Land, when thy Princes eate in the morning: and if hee bee not the master of his appetite, his daintie meates will prooue deceiueable. *Not hollow, not double in speeches, in profession:* The lip of excellencie becomes not a foole; much lesse, lying talke a Prince: *Not childish;* Wo to thee, O Land, whose King is a child: *not so much in age, which hath sometimes proued successfull; but in condition: Not imprudent, not oppressing; two vices conioined;* A Prince destitute of vnderstanding is also a great oppressour; *And to conclude, in all or any of these, not wilfully inflexible:* A poore and wile child is better then an old and foolish king, that will no more be admonished.

Pr.31.23 Ec.2.10 Ec.2.8 Cant.6.7 Pr.31.3 Ec.7.28 Pr.31.4 Ec.9.7 Ec.2.25 Pr.31.5 Ec.10.16 Pr.23.2 Pr.23.3 Pr.17.7 Ec.10.16 Pr.28.16 Ec.4.13

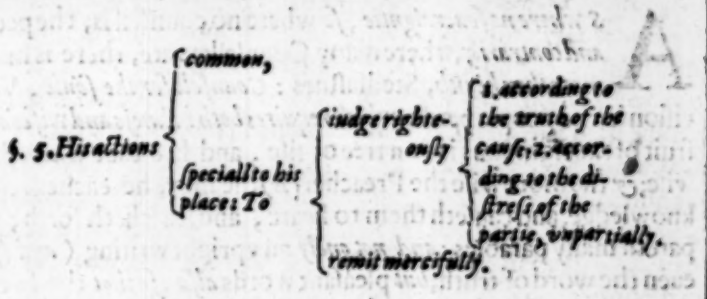
§. 4. *Affirmatiue; what one be must be:*
- *To others:*
  - *Iust,*
  - *Mercifull,*
  - *Slow to anger,*
  - *Bountifull.*
- *In himselfe:*
  - *Temperate,*
  - *Wise,*
  - *Valiant,*
  - *Secret.*

Contrarily, hee must be Temperate. Blessed art thou, O Land, when thy Princes eate in time, for strength & not for drunkennes: *Iust and righteous; for* false balances (*especially in the hand of gouernment*) are an abomination

Ec.10.17 Pr.11.1

mination to the Lord: but a perfit weight pleaseth him. *A vertue beneficial, both* 1. *to himselfe (for* the throne is established by Iustice) *and* 2. *to the State.* Iustice exalteth a Nation; *then which, nothing doth more binde & cheare the hearts of the people: for,* When the righteous are in authority the people reioice, but when the wicked beares rule the people sigh: *and with truth and iustice, must mercy be ioyned inseparably; for* Mercy & truth preserue the King: & his Throne shall be established, *also,* by mercy. *And all these must haue wisdome to menage them:* By it, Princes rule, *and are terrible to the ill-deseruing.* A wise King scattereth the wicked, & causeth the wheele to turn ouer them. *To all these must be added bountie;* A Prince that hateth couetousnes shall prolong his daies; *where contrarily,* A man of gifts destroieth his country: *and yet further, a conquest of his owne passions; a princely victory: for* He that is slowe to anger, is better then the mighty man; and hee that ruleth his owne minde better then hee that winneth a Citie; *because of all other,* The kings wrath is like the roaring of a lion: *and what is that* but the messenger of death? *and if it may bee, a conquest of all others, through valour.* There are three things, that order well their going, yea foure are comely in going: *whereof the last and principall is,* A King against whom no man dares rise vp: *Lastly, secrecy in determinations.* The heauen in height, and earth in deepnesse, and the Kings heart can no man *(no man should)* search out: *neyther should* it be in any hands, *but* the Lords; *who* as he knowes it, *so* hee turnes it whithersoeuer it pleaseth him.

Pr.16.12
Pr.14.34
Pr.19.12
Pr.20.28
Pr.8.16
Pr.20.26
Pr.28.16
Pr.19.4
Pr.16.32
Pr.19.12
Pr.30.29
Pr.30.31
Pr.25.3
Pr.21.1



HIs actions *must suit his disposition; which must be vniuersally holy: for,* It is an abhomination to Kings *(of all other)* to commit wickednes. *Which holinesse alone is the way to all peace:* When the waies of a man please the Lord, hee will make his enimies at peace with him: *Peculiarly to his place; hee must first iudge his people:* a king that sitteth in the throne of iudgement, chaseth away all euil with his eyes; & by this, he maintains his country: *and while he doth sit there,* A diuine sentence must be in the lips of the king, *and* his mouth may not transgresse in iudgement. *For,* A king that iudgeth the poore in truth, his throne shal be established for euer: *Neither may his eare be partially open: which disposition*

Pr.16.12
Pr.16.7
Pr.20.8
Pr.29.4
Pr.16.10
Pr.29.14

Pr.29.12 *ſition ſhall be ſure to be fed with reports*; *for*, Of a Prince that harkeneth to lyes, all his ſeruants are wicked: *nor his mouth ſhut*; *eſpecially in caſes of diſtreſſe*: Open thy mouth for the dumbe in the cauſe of all the children of Pr.39.8. 31.9 deſtruction, open thy mouth, iudge righteouſly, & iudge the afflicted & the poore: *yet not with ſo much regard to the eſtate of perſons, as the truth of the cauſe*; *for* Surely it is not good to condemne the iuſt *in what-euer con-* Pr.17.26 *dition*; nor that Princes ſhould ſmite ſuch for equity: *wherein he ſhall wiſely ſearch into all difficulties.* The glorie of God is to paſs by infirmities, Pr.25.1 but the kings honour is to ſearch out a thing; *yet ſo, as he is not ſeldome* Pr.24.11 *merciſull in execution*, Deliuering them that are drawne to death, and preſeruing them that are drawne to be ſlaine: *Theſe obſerued, it cannot be,* Ec.8.9. *that* man ſhould rule ouer man to his hurt.

SALOMONS *COVNSAILOR.*

Sect. 6. Counſaile { For the ſoule { How giuen: { The neceſſitie of it, / The qualitie { wiſe, righteous, pleaſant. / How receiued. / For the State.

Pr.11.14 *AS where no ſouer aigntie*, *ſo* where no counſell is, the people fall; Pr.24.6 *and contrarily*, where many Counſellers are, there is health; *and* Pr.15.22 *more then health*, Stedfaſtnes: *Counſell for the ſoule*, Where no Pr.29.18. viſion is, the people periſh: *which requires both holineſs and wiſedome*: Pr.11.30 The fruit of the righteous is as a tree of life, and hee that winneth ſoules is wiſe; *&* the more wiſe the Preacher *(is)* the more he teacheth the people Ec.12.9 knowledge, and cauſeth them to heare, and ſearcheth forth, and prepareth many parables: *and not onely* an vpright writing (*and ſpeaking*) Ec.12.10 euen the word of truth; *but* pleaſant words *alſo*; *ſo that* the ſweetneſs of the lips increaſeth doctrine; *& not more delightfull, then effectuall: for*, The Pr.16.21. wordes of the wiſe are like goades and nayles faſtned by the maſters of Ec.12.11. the aſſemblies, that are giuen by one Paſtour: *which againe, of euery hearer* Ec.4.17 *challenge due reuerence and regard*; *who* muſt take heed to his foot, when he entreth into the houſe of God, and be more neere to heare, then to giue the ſacrifice of fooles: *for*, Hee that deſpiſeth the word, ſhall be de- Pr.13.13. ſtroyed; but he that feareth the commaundement, ſhall be rewarded.

§. 7. *In a Counsellour of State, or Magistrate, is required*
- *Wisdom,* { *Discussing of causes, Prouidence, and working according to knowledge.*
- *Pietie,*
- *Iustice, and freed from* { *Partialitie, Bribes, Oppression.*

WIthout Counsell, all our thoughts (*euen of policie and state*) come to nought: but in the multitude of Counsellors is stedfastnes: *and no lesse in their goodnes*; 1. *in their wisdom*, which *alone* giv's strength *to the owner*, aboue ten mighty princes that are in the city; *a vertue, which tho* it resteth in the heart of him that hath vnderstanding, *yet* is knowne in the mids of fooles. *For* wisedome is in the face of him that hath vnderstanding, *and in his lips: for, howsoeuer* he that hath knowledge spareth his words, *yet* the tongue of the wise vseth knowledge aright; *and* the foole cannot open his mouth in the gate; *and therefore is vnfit for authoritie.* As snowe in summer, and raine in harueſt; so is honor vnseemely for a foole. *And tho it bee giuen him; how ill it agrees?* As the closing vp of a precious stone in an heape of stones, so is he that giues glory to a foole. *From hence, the good Iusticer both carefully heareth a cause, knowing, that* He which answereth a matter before hee heare it, it is folly and shame to him; *and that related on both parts*; *for* Hee that is first in his owne cause is iust: then commeth his neighbour and maketh inquirie of him; *and deepely sifteth it: else he loseth the truth; for* The counsel of the heart of a man is like deepe waters: but a man that hath vnderstanding will draw it out. *From hence, is his prouidence for the common good, not onely* in seeing the plague, and hiding himselfe, *but* in deliuering the city: *and as he foreseeth, so* hee worketh by knowledge: *and not in peace only*; *as*, The words of the wise are more heard in quietnesse, then the cry of him that ruleth among fooles; *but in warre:* A wise man goeth vp into the city of the mighty, and casteth downe the strength of the confidence thereof. *For* wisedome is better then strength, *yea* then weapons of warre: I haue seene this wisdome vnder the sun, and it is great vnto mee; A little citie and fewe men in it, and a great king came against it, and compassed it about, and builded forts against it; and there was found, in it, a poore and wise man, and he deliuered the city by his wisdome: *neither can there be true wisedome in any Counsellour, without piety.* The wise man feareth, and departs from euill; *being well assured, that* there is no wisedome, nor vnderstanding, nor counsell against the Lord; *and that*, Man cannot be established by wickednes: *and indeed how oft doth God so dispose of estates that* the euil shal bow before the good, and the wicked at the gates of the righteous? *neither is this more iust with God, then*

Pr.15.22
Pr.24.5. Ec.7.2. Pr.14.33.
Pr.17.14.
Pr. Pr.15.2 Pr.14.7. Pr.26.1
Pr.26.8.
Pr.
Pr.18.17 Pr.20.5
Pr.21.3. Ec.9.15 Pr.13.16. Ec.9.17 Pr.21.22
Ec.9.16 Ec.9.18 Ec.9.13. Ec.9.14 Ec.9.15
Pr.14.16.
Pr.21.30. Pr.12.3. Pr.

Pr.28.12
Pr.29.2.
Pr.28.12
Pr.28.28.
Pr.29.2
Pr.25.26

then acceptable with men: for when the righteous reioice there is great glory, & when they are in authority the people reioice; *contrarily*, when the wicked comes on, *and* riſes vp, *and* beares rule, the man is tried; the goodhide themſelues, and all the people ſigh: *and* the righteous man falling down before the wicked, is like a troubled Wel, & a corrupt ſpring.

Pr.
Pr.28.21.
Pr.24.23.

Neither is iuſtice leſſe eſſentiall, then either; for to do iuſtice & iudgement is more acceptable to the Lord, then ſacrifice: To know faces, *therefore (in a iudge)* is not good; for that man will tranſgreſſe for a peece of bread; *much leſſe to* accept the perſon of the wicked, to cauſe the righteous to fall in iudgement: Hee that ſaith to the wicked thou art righteous, him ſhall

Pr.18.5

Pr.24.24
Pr.17.15

the people curſe, and the multitude ſhall abhorre him: *Yea yet hyer*; Hee that iuſtifieth the wicked, & condemneth the iuſt, both are an abomination to the Lord. *Wherefore, howſoeuer* The wicked man taketh a gift out

Pr.17.23
Pr.18.16

of the boſome, to wreſt the wayes of iudgement; *and commonly*, A mans gift inlargeth him, *and leadeth him (with approbation)* before great men: *yet hee knoweth, that* the reward deſtroyeth the heart; *that the acceptance of it is but* the robbery of the wicked; which ſhall deſtroy them, becauſe

Ec.7.9
Pr.21.7

they haue refuſed to execute iudgement: he hateth gifts, *then*, that he may

Pr.15.27
Pr.21.15
Pr.19.15
Pr.21.11

liue, *and* it is a ioy to him to doe iudgement. *He doth vnpartially* ſmite the ſcorner, *yea ſeuerely* puniſh him, *that the wickedly* fooliſh may beware and

Pr.21.2
Ec.24.5
Pr.22.17.
Pr.18.17
Pr.19.5
Pr.19.9

become wiſe. *And whereas* Euery way of a man is right in his owne eyes, and a falſe record will ſpeake lies and vſe deceit: *hee ſo* maketh inquirie, *that* a falſe witnes ſhall not bee vnpuniſhed: and he that ſpeaketh lies ſhal periſh: *Laſtly, his hand is free from oppreſſion of his inferiors: which as* it

Pr.
Pr.14.31
Pr.22.22

makes a wiſe man mad; *ſo the actor of it, miſerable: for* He that oppreſſeth the poore, reproueth him that made him: *and* if the afflicted bee oppreſt in iudgement, the Lord will defend their cauſe, and ſpoile the ſoule that ſpoyleth them; *and vpon all occaſions, hee ſo determineth, that* they ſhall kiſſe the lippes of him that

Pr.24.26

anſwereth vpright words.

SALO-

SALOMONS COVRTIER.

§. 8. *Must be* { *Diſcreet*, *Religious*, *Humble*, } { *Charitable*, *Diligent*, *Faithfull.* }

IN the light of the Kings countenance is life, and his fauour is as the cloud of the latter raine, *or* as the deaw vpon the graſſe: *which that the Courtier may purchaſe; he muſt bee* 1. *Diſcreet*: The pleaſure of a king is in a wiſe ſeruant, but his wrath ſhall be towards him that is lewd; 2. *Religious, both in heart*, Hee that loueth pureneſſe of heart for the grace of the lips the king ſhalbe his friend: *and in his actions*, Hee that ſeeketh good things getteth fauour; *in both which*, the righteous is more excellent then his neighbour: *and beſides theſe*, humble; The reward whereof is glory: *for*, before glory goeth humilitie. *Hee dare not therefore* boaſt himſelfe before the king, *and* thruſt himſelfe ouer-forward in the preſence of the Prince, whom his eyes doe ſee: *whome if he ſee moued*, he pacifieth by ſtaying of anger, *and* by a ſoft anſwer breaketh a man of bone; *not aggrauating the faultes of others*: Hee that couereth a tranſgreſſion ſeeketh loue; but hee that repeateth a matter ſeparateth the Prince. *To theſe*, hee is diligent, taking heed to the mouth of the King; *& therfore worthily* ſtandeth before kings, & not before the baſe ſort: *and withall true & faithfull; when he vndertakes anothers ſuite he lingers not*: *knowing, that* The hope that is differred is the fainting of the heart; *and tho* A bribe *or* reward is as a ſtone pleaſant in the eyes of them that haue it, and proſpereth whither ſoeuer it turneth, (*for*, euery man is a friend to him that giueth gifts): *yet hee accounteth* the gathering of treaſures by a deceitfull tongue, to be vanitie, toſſed too and fro, of them that ſeeke death.

Pr.16.15
Pr.19.12
Pr.14.35
Pr.22.11
Pr.11.27
Pr.12.26
Pr.22.4
Pr.15.33
Pr.25.6
Pr.25.7
Pr.25.15
Pr.17.9
Ec.8.2
Pr.12.19
Pr.13.12
Pr.17.8
Pr.19.6
Pr.21.6

SA-

SALOMONS SUBIECT.

§. 9. His Duety to
- His Prince
  - Reuerence,
  - Obedience.
- Fellow Subiects.

Pr.14.28 *Very gouernment presupposeth Subiects.* In the multitude of the people is the honour of the King; and for the want of people, commeth the destruction of the Prince: *Of whom God requires, in respect of the Prince, Reuerence, Obedience*; That they should reuerence, and seeke the face of the Prince; not cursing the King, *so much* as in their thought, nor the rich in their bedchamber; *but* fearing the Lord, and the King, and not meddling with the seditious, which onely seeke euill. *For*, as the foule of the heauen shall carry the voice, and the master of the wing declare the matter: *so* (*for reuenge*) a cruell messenger shall be sent against them; their destruction shall arise suddenly, and who knoweth their ruin? *For their due homage therefore and obedience to lawes*, they take heede to the mouth of the King, and the word of the oath of God; *and if a law bee enacted, they violate it not, nor striue for innouation.* Hee that breakes the hedge, a serpent shall bite him. Hee that remoueth stones, shall hurt himselfe thereby: and hee that cutteth wood shall bee in danger thereby. *And if they haue offended*, they haste not to goe forth of the princes sight, nor stand in an euill thing: for hee will doe what-euer pleaseth him; *but rather* if the spirit of him that ruleth rise vp against them, by gentlenesse pacifie great sinnes.

Pr.19.6, Pr.25.26, Ec.10.20, Pr.24.21, Pr.17.11, Ec.10.20, Pr.17.11, Pr.24.22, Ec.8.2, Ec.10.8, Ec.10.9, Ec.8.3, Ec.10.4

§. 10. *To his fellow Subiects, In respect of*
- *more publike society, is required,*
  - 1. *Regard to*
    - *Superiors in*
      - *Estate,*
      - *Desert.*
    - *Inferiors,*
    - *Equals.*
  - 2. *Commerce.*
- *more priuate society,*
  - *Iust maintenance of each mans propriety,*
  - *Truth of friendship.*

In

IN respect of themselues, hee requires due regard of degrees: whether of superiors. The rich ruleth the poore; *and* as the fining potte is for siluer, and the fornace for gold, so is euery man tryed according to his dignitie; *so as* they that come from the holy place bee not forgotten in the city where they haue done right: *or whether of inferiors; for,* A poore man, if he oppresse the poore, is like a raging raine that leaueth no food; *yea (lesse then oppression)* He that despiseth his neighbour is *both* a sinner and destitute of vnderstanding: *or lastly, of equals; and therin quiet and peaceable demeanure,* not striuing with others causeleslie; *not to begin contentions: for,* The beginning of strife is as one that openeth the waters; therefore ere it bee meddled with, hee leaueth off: *and being prouoked,* debateth the matter with his neighbor. *And as* he goes not forth hastily to strife: *so much lesse doth hee take part in impertinent quarrells:* Hee that passeth by, and meddleth with the strife that belonges not to him, is as one that takes a dog by the eare; *and* one of the sixe things that God hates, is he that rayseth vp contentions among neighbours.

Secondly, mutuall commerce, and interchange of commodities; without which, is no liuing: The abundance of the earth is ouer all: and the King consists by the field that is tilled. *The husbandman therefore must* till his land, that hee may bee satisfied with bread; *for,* much increase commeth by the strength of the Oxe: *and moreouer, hee* must sell corn, that blessings may bee vpon him; which if hee withdrawe, the people shall curse him; *so that,* the slothfull man whose field is ouergrowen with thornes, and nettles, *is but an ill member: And againe,* the Merchant must bring his wares from farre; *and each so trade with other, that both may liue.* They prepare bread for laughter, and wine comforts the liuing, but siluer answereth to all. *For lesse publicke society, is required due reseruation of proprietie;* not to remoue the ancient boundes which his fathers haue made; not to enter into the field of the fatherless; *for,* he that redeemeth them is mighty; *not* to increase his riches by vsury and interest; not to hasten ouer-much to be rich: *for* such one knoweth not that pouerty shal come vpon him; *and that* an heritage hastily gotten in the beginning, in the ende thereof, shall not bee blessed: *and that in the meane-time,* The man that is greedie of gaine troubleth his own houle.

2. *Truth of friendship.* A man that hath friends, ought to showe himselfe friendly: for a friend is neerer then a brother; Thy owne friend *therfore,* and thy fathers friend forget thou not: *for whether hee reproue thee;* The woundes of a louer are faithfull: *or whether hee aduise;* As Oyntment and Perfume reioyce the heart, so doth the sweetnesse of a mans friend by hearty counsell: *or whether he exhort;* Iron sharpens iron, so doth a man sharpen the face of his friend; *and all this, not in the time of prosperity only, as commonly,* Riches gather manie friends and the poore is separated from his neighbour: *but contrarily,* A *true* friend loueth at all times, and a brother is born for aduersitie; *in all estates therefore,* as the face

Pr.22.7 Pr.27.21

Ec.8.10. Pr.

Pr.11.12 Pr.14.21

Pr.3.30

Pr.17.14.

Pr.25.9 Pr.25.8.

Pr.26.17.

Pr.6.16.19

Ec.5.8. Pr.28.19. Pr.14.4.

Pr.11.26

Pr.24.30.31 Pr.31.14

Ec.10.19 Pr.22.28 Pr.23.10 Pr.23.11 Pr. Pr.23.4 Pr.28.22 Pr.28.20 Pr.20.21

Pr.15.27.

Pr.18.24 Pr.27.10

Pr.27.6 Pr.27.9

Pr.27.17

Pr 19 4

Pr.17.17

Pr.27.19 face in the water answers to face, so the heart of man to man; *who yet, may*
Pr.25.17 *not be too much pressed*: Withdrawe thy foot from thy neighbours house,
Pr.27.10 least he be weary of thee, and hate thee; neither enter into thy brothers
house in the daie of thy calamitie: *nor againe, too forward in profering*
kindnes to his owne losse; A man destitute of vnderstanding toucheth
Pr.17.18 the hand, and becommeth suretie for his neighbour: If *therefore* thou
Pr.6.1.2.&c. art become surety for thy neighbour (*much more* if thou haue striken
hands with the stranger) thou art snared with the wordes of thine owne
Pr.6.3 mouth, thou art euen taken with the words of thine owne mouth. Doe
this now my son, seeing thou art comne into the hand of thy neighbour
Pr.27.13 (*not* hauing taken a pledge for thy suretiship) goe and humble thy selfe
Pr.6.4 and solicit thy friends, Giue no sleepe to thine eyes, nor slum-
Pr.6.5 ber to thine ey lids. Deliuer thy selfe as a Doe from
the hand of the hunter, and as a bird from
the hand of the fowler; *and take*
Pr.11.15 *it for a sure rule*, Hee that
hateth suretiship is
sure.

SALO-

SALOMONS OECONOMICKS, OR GOVERNEMENT OF THE FAMILY.

1. {HVSBAND, WIFE.

2. {PARENT, CHILDE.

3. {MASTER, SERVANT.

By Ios. HALL.

Anno Domini, 1614

SALOMONS OECONOMICKS, OR FAMILY.

§. 1. *The head of the Family: in whom is required* { *Wisdome,* *Staiednesse,* *Thrift.*

THE *man is the* head, *and guide of the family; In whom* wisdome is good with an inheritance: *for* Through wisdome an house is builded, and established: *which directs him to doe all things in due order; first,* to prepare his worke without, and then after to builde his house; *and therewith, staiednesse. For,* as a bird that wandreth from her neast, so is a man that wandreth from his owne place; *and (which is the chiefe stay of his estate) thriftinesse; for* He that troubleth his owne house *(by excesse)* shall inherit the wind: and the foole shall be seruant to the wise in heart: *for which purpose he shall finde, that* The house of the righteous shall haue much treasure, while the reuenues of the wicked is but trouble: *or if not much; yet,* Better is a little with the feare of the Lord, then great treasure and trouble therewith: *Howsoeuer, therefore, let him be content with his estate:* Let the lambes be sufficient for his cloathing; and let the goates bee the price of his field. Let the milke of his goates bee sufficient for his foode, for the foode of his family, and the sustenance of his maides: *and if he haue much reuenue, let him looke for much expence. For,* When goods increase, they are increased that eate them: and what good commeth to the owners thereof, but the beholding thereof with their eyes?

Ec.7.13
Pr.24.3
Pr.24.27
Pr.
Pr.11.29
Pr.15.6
Pr.15.16
Pr.27.26
Pr.27.27
Ec.5.10.

THE HVSBAND.

§. 1. *Who must beare himselfe* { *wisely,* / *chastly;* / *quietly, and cheerfully.*

Pr.18.22 HE that findeth a wife, findeth a good thing, & receiueth fauour
Pr 2.17 of the Lord: *Who must therfore behaue himselfe,* 1. *wisely, as* the
Pr.12.4 guide of her youth: as the head to which she is a crown: 2. *chastly.*
Pr.5.15 Drink the water of thine owne Cistern, and the riuers out of the midst
Pr.5.16 of thine owne Well. *The matrimoniall loue must be pure, and cleer, not muddy and troubled*; Let thy fountaines flowe forth, and the riuers of waters
Pr.5.17 in the streets; *the sweet and comfortable fruits of blessed mariage, in plentifull*
Pr.5.9 *issue:* But let them be thine alone, and not the strangers with thee. *This*
Pr.5.10 *loue abides no partners: for,* this were to giue thine honour vnto others,
Pr.5.11 and thy strength to the cruell; so should the stranger bee filled with thy strength, and (*as the substance will be with the affections*) thy labours shold be in the house of a stranger; and thou shalt mourne (*vvhich is the best succesſe heereof*) at thine end, when thou hast consumed (*besides thy goods*)
Pr.5.12 thy flesh and thy body, *and say:* How haue I hated instruction, and
Pr.5.14 mine heart despised correction. I was almost *plunged* into all euill, *of sinne*
Pr.5.18 *and torments*; and that *vvhich is most shamefull*, in the midst of the assembly, *in the face of the vvorld.* Let *therefore* that thine owne fountaine
Pr.5.19 bee blessed, and reioyce with the wife of thy youth: Let her be as the
Pr.5.20 louing Hinde, and pleasant Roe: let her breasts satisfie thee, at all times, and erre thou in her loue continually; For why shouldest thou delight my sonne, in a strange woman; or (*vvhether in affection, or acte*) embrace the bosome of a stranger? For the wayes of man are before the
Pr.5.21 eyes of the Lord, and he pondreth all his paths: *and if thy godlesnesse re-*
Pr.6.25 *gard not that, yet for thine owne sake,* Desire not her beauty in thy heart,
Pr.6.26 neither let her take thee with her eye-lids; for, because of the whorish woman, a man is brought to a morsell of bread, *yea to the very*
Pro.6.26 *huskes: and more then that*; a Woman will hunt for the precious life
Pr.6.27 of a man. *Thou sayest thou canst escape this actuall defilement.* Can a man
Pr.6.28 take fire in his bosome, and his clothes not bee burnt? Or can a man
Pr.5.29 goe vpon coales, and his feete not be burnt? So, he that goeth in, to his Neighbours wife, shall not bee innocent, whosoeuer toucheth her: *This*
Pr.6.30 *sin is far more odious then theft: For,* men do not despise a Thiefe when
Pr.6.31 he stealeth to satisfie his soule, because he is hungry. But if he be found, he shall restore seauenfold, or he shall giue all the substance of his house;

and

and it is accepted. But, he that commits adultery with a woman, is mad: hee that would destroy his owne soule, let him doe it: *For*, hee shall finde a wound and dishonour, and his reproach shall neuer bee put away: *Neither is the danger lesse then the shame.* For, iealousie is the rage of a man: therefore *the vvronged husband* will not spare, in the day of vengeance. Hee cannot beare the sight of any raunsome; neither will hee consent to *remit it*, tho thou multiply thy gifts. And *tho* Stollen waters be sweet, and hid bread bee pleasant *to our corrupt taste*; yet *the adulterer* knowes not that the dead are there: and that her guests are in the deepes of hell; that her house tendeth to death; *And howsoeuer* her lippes droppe as an hony-combe, and her mouth is more soft then oyle; yet the end of her is bitter as wormewood, and sharpe as a two edged sworde: her feet go downe to death, and her steps take hold of hell: *yea*, the mouth of the strange woman is a deep pit, *and* hee with whom the Lord is angry shall fall into it.

Pr.6.32
Pr.6.33
Pr.6.34
Pr.6.35
Pr.9.17
Pr.9.18
Pr.2.18.19
Pr.5.3
Pr.5.4
Pr.5.5
Pr.23.27
Pr.22.14

3. *Quietly and louingly: for*, Better is a dinner of greene herbes where loue is, then a stalled oxe, and hatred therewith. *Yea*, Better is a dry morsell, if peace be with it; then an house full of sacrifices with strife. *And if he find sometime cause of blame*; The discretion of a man differeth his anger, and his glory is to passe by an offence: *and onely* He that couereth a transgression, seeketh loue: Reioyce with thy wife, whom thou hast loued all the dayes of the life of thy vanity, which God hath giuen thee vnder the Sunne. For, this is thy portion in this life, and in the trauels wherein thou laboureſt vnder the Sunne.

Pr.15.17
Pr.17.1
Pr.19.11
Pr.17.9
Ec.9.9

THE WIFE.

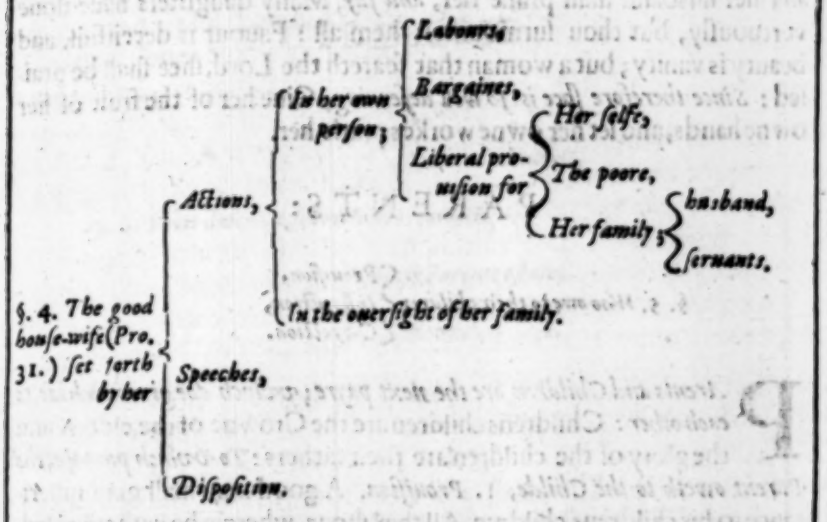
§. 3. *She must be*
1. *Faithfull to her husband; not wanton.*
2. *Obedient;*
3. *Discreet,*
4. *Prouident and house-wife-like.*

A Vertuous wife is the Crowne of her husband: Who shall find such a one? for her price is farre aboue the pearles. *Shee is true to her husbands bedde*; such as the heart of her husband may trust to, *as knowing that shee is tyed to him* by the couenant of God; *not vvanton and vnchaste*: *such one* as I *once* saw from the window of my house: I looked through my window, and saw among the fooles, and considered among the children a young man wanting wit, who passed through the streete by her corner, and went toward her house, in the twi-light, in the euening, when the night began to be blacke and darke,

Pr.12.4
Pr.31.10
Pr.31.11
Pr.2.17
Pr.7.6
Pr.7.7
Pr.7.8
Pr.7.9

Pr.7.10 *ſo as he thought himſelfe vnſeene*; and behold there met him (*the ſame he ſought for*) a woman with an harlots faſhion, and cloſe in heart, *as open in her habit*. Shee is babbling and peruerſe; whoſe feete (*contrarie to the*
Pr.7.11 *manner of all modeſt vvives*, which only attaine honour) cannot abide in
Pr.11.16 her houſe: *but are euer gadding*. Now ſhe is without *the gates*, now in the
Pr.7.11 ſtreetes, and lyeth in wait in euery corner; *or at the leaſt*, ſitteth at the
Pr.7.12 door of her houſe, on a ſeat in the high places of the city: ſo ſhe (*not ſtay-*
Pr.23.28 *ing to be ſolicited*) caught him *by the necke*, and kiſſed him, *and* with an
Pr.9.14 impudent face, ſaide vnto him, I haue the fleſh of peace offrings,
Pr.7.13 (*both good cheere and religion pretended*) this day haue I paid my vowes:
Pr.7.14 therefore I came forth, *on purpoſe* to meete thee, that I might earneſtly
Pr.7.15 ſeeke thy face, *of all others*; and now, *how happy am I that I* haue found
thee! I haue decked my bed with ornaments, with curtaines, and ſtrings
Pr.7.16 of Egypt. I haue perfumed my bed with myrrhe, aloes, and cinnamon,
Pr.7.17 *that vvee may lye ſweete*; Come goe, let vs take our fill of loues, vntill the
Pr.7.18 morning, let vs take our pleaſure in dalliance; *feare nothing*, For my huſ-
Pr.7.19 band is not at home, hee is gone a iourney farre off, *neither needeſt thou to*
doubt his returne; *for* hee hath taken with him a bagge of ſiluer, and will
Pr.7.20 come home at his ſet day: *ſooner he cannot*; *this ſhe ſayd*: *vvhat followed?*
By the abundance of the ſweetnes of her ſpeech, ſhe cauſed him to yeeld:
Pr.7.21 and with the flattery of her lippes, ſhee intiſed him; and ſtraight wayes
Pr.7.22 hee followes her as an oxe goeth to the ſlaughter, and as a foole to the
Pr.7.23 ſtockes for correction, till a dart ſtrike through his liuer, *the feate of his*
luſt: *or* as a bird haſteneth to the ſnare, and knoweth not that it is againſt
his owne life: thus *ſhee doth, and vvhen her husband returnes*, ſhee wipeth
Pr.30.20 her mouth, and ſaith I haue not committed iniquity. (2.) *Shee is duti-*
Pr.15.1 *full and obedient*; by a ſoft anſwere appeaſing wrath: *not* hatefull; *for*
Pr.30.23.21 *vvhom*, a whole world is mooued; *not ſtubborn, not quarrellous*: *for*, the
Pr.19.13 contentions (*and braulings*) of a wife, are like a continuall dropping in
Pr.27.15 the day of raine: *a diſcomfort to the husband, a rotting to the houſe. So*, It is
Pr.25.24 better to dwell in a corner of the houſe toppe, then with a contentious
Ec.4.9 woman in a wide houſe. *And tho, for ſocietie*, Two be better then one;
Pr.27.19 *yet* It is better to dwell *alone* in the wilderneſſe, then with a contentious,
and angry woman. For *herein as his griefe cannot be auoided, ſo his ſhame*
Pr.27.16 *cannot be conceiued. For*, He that hideth her, hideth the winde; and ſhee
is as oyle in his right hand, that vttereth it ſelfe.

§. 4. The



3. *She is moreouer prudent*, and diſcreet. A wiſe woman buildeth her houſe; but the fooliſh deſtroyeth it with her owne hands: *and* As a ring of gold in a ſwines ſnout, ſo is a faire woman which lacketh diſcretion. 4. *Laſtly, ſhee is carefull and houſe-wife-like; ſo as* She will doe her husband good, and not euill, all the dayes of her life: *For, as for her actions in her owne perſon, vvhether you looke to her labours*; She ſeeketh woll and flaxe, and laboureth cheerefully with her hands. Shee riſeth while it is yet night: Shee girdeth her loynes with ſtrength, and ſtrengtheneth her armes. Shee putteth her hands to the wheele; and her hands handle the ſpindle: *or vvhether, to her bargaines*; She conſidereth a field, and getteth it, and with the fruit of her hand ſhe planteth a vineyard. She is like the ſhippe of merchants, ſhee bringeth her foode from farre; ſhe feeleth that her merchandiſe is good, her candle is not put out by night: ſhee maketh ſheets and ſelleth them, and giueth girdles vnto the merchants; *or vvhether, to her liberall prouiſion*; *For her husband*, who is knowne in the gates (*by her neat furniſhing*) when hee ſits with the Elders of the land; 2. *For her ſelfe*, She maketh her ſelfe carpets: fine linnen & purple is her garment; 3. *For her ſeruants*, She feareth not the ſnow for her family; for all her family is clothed with ſcarlet; 4. *For the poore*, She ſtretcheth out her hands to the poor, & putteth foorth her hands to the needy; *For her ouerſight of her family*, ſhe giueth the portion to her houſehould, and the ordinarie (*or ſtint of vvorke*) to her maids: ſhe ouerſeeth the waies of her houſe-hold, and eateth not the bread of idleneſſe. *For her ſpeeches*; ſhee openeth her mouth with wiſdome, and the lawe of grace is in her tongue. *Laſtly*, Strength and honour is her clothing, and in the latter day ſhe ſhall reioyce. *So vvorthy ſhe is in all theſe, that* her owne children *cannot containe, but* riſe vppe and call her bleſſed; *and*

Pr.14.1
Pr.11.22
Pr.31.12
Pr.31.13
Pr.31.15
Pr.31.17
Pr.31.19
Pr.31.16
Pr.31.14
Pr.31.18.
Pr.31.24
Pr.31.23
Pr.31.22
Pr.31.21
Pr.31.20
Pr.31.15
Pr.31.27
Pr.31.26
Pr.31.25
Pr.31.28

Pr.31.29 *and* her husband ſhall praiſe her, *and ſay*, Many daughters haue done
Pr.31.30 vertuouſly, but thou ſurmounteſt them all: Fauour is deceitfull, and
Pr.31.31 beauty is vanity; but a woman that feareth the Lord, ſhee ſhall be praiſed: *Since therefore ſhee is ſo well deſeruing*, Giue her of the fruit of her owne hands, and let her owne workes praiſe her.

PARENTS:

§. 5. *Woo owe to their children* { *Prouiſion*, *Inſtruction*, *Correction*.

PArents and Children are the next payre; vvhich doe giue much ioy to each other: Childrens children are the Crowne of the elders, and
Pr.17.6 the glory of the children are their fathers: *To vvhich purpoſe, the*
Pr.13.22 *Parent oweth to the Childe*, 1. *Prouiſion.* A good man ſhall giue inheritance to his childrens children. All the labour, wherein he hath trauelled,
Ec.2.18 he ſhall leaue to the man that ſhall be after him. And who knoweth whe-
Ec.2.19 ther he ſhal be wiſe or fooliſh: yet ſhall he rule ouer all his labour wherein *he hath* laboured, and ſhewed himſelfe wiſe, vnder the ſun. *Here are therfore two groſſe* vanities, which I haue ſeene: *the one*, There is one alone,
Ec.4.8 and there is not a ſecond, which hath neither ſonne *nor* brother: yet there is none end of his trauel, neither can his eye be ſatisfied with riches; neither *doth he thinke*, for whome doe I trauell, and defraud my ſoule of
Ec.5.12 pleaſure. *The other, contrary*; riches reſerued to the owners thereof for
Ec.5.13 their euill. And theſe riches periſh in his euill buſineſs; and he begetteth
Pr.1.8 a ſonne, and in his hand is nothing. 2. Inſtruction *and good education*:
Pr.17.21 *for*, He that begetteth a ſoole (*vvhether naturally, or by ill breeding*) begetteth himſelfe ſorrow: and the father of a foole can haue no ioy. *And*
Pr.22.6 *therefore*, Teach a child in the trade of his way: and when he is old, hee
Pr.13.24 ſhall not depart from it. 3. Correction: He that ſpareth his rod, hateth
Pr.22.15. his ſonne: but he that loueth him, chaſteneth betime; for fooliſhneſſe is
Pr.29.15 bound in the heart of a child: the rod of correction ſhall driue it from him: *yea, there is yet great benefit of due chaſticement; for*, The rod and correction giue life: but a child ſet at liberty makes his mother (*who is cõmonly faulty this way*) aſhamed; *yea, more then ſhame, death and hell follow to the*
Pr.23.13 *child* vpon indulgence: (*onely*) If thou ſmite him with the rod, he ſhall not
Pr.25.14 dy: If thou ſmite him with the rod, thou ſhalt deliuer his ſoule from hell.
Pr.4.3 *Tho thy* ſonne *therefore* be tender and deare in thy ſight; Correct him, and
Pr.29.17 hee will giue thee reſt, and will giue pleaſures to thy ſoule: *vvherefore*,
Pr.19.18 Chaſten him while there is hope; and let not thy ſoule ſpare, to his deſtruction. The ſonne that is of a great ſtomacke, ſhall indure puniſh-
Pr.19.19 ment: and tho thou deliuer him, yet thou ſhalt take him in hand againe.

CHIL

CHILDREN.

§. 6. *Their duties*
- *obedience to*
  - *instructions,*
  - *commandements.*
- *submission to correction.*
- *care*
  - *of their Parents estate,*
  - *of their owne carriage.*

A Wise Sonne reioyceth the father, *and* The Father of the righteous shall greatly reioyce; *whereas*, The foolish is the calamity of his Parents: *Contrarily*, if thou bee a wise sonne, *or* loueſt wisdome, thy father and thy mother shall be glad, and she that bare thee shall reioyce. *Such a one is, first, obedient; for*, A wise sonne will heare *and* obey the instruction of his father, and not forsake his mothers teaching; *yea in euery command*, he will obey him that begot him, and not despise his mother when she is old; *not vpon any occasion cursing his parents* (*as* there is a generation that doth): *for* He that curseth his father, or mother, his light shall bee put out in obscure darknesse; *not mocking and scorning them; for*, The eye that mocketh his father, and despiseth the instruction of his mother, the rauens of the vally shall picke it out, and the young Eagles eate it: *and not obedient to counsell only, but to stripes*; He that hateth correction is a foole: and he that regardeth it, is prudent. *For*, those corrections that are for instruction, are the way of life: *therefore*, he that hateth them shall dye. *Secondly, Carefull both* 1. *of their estate*: He that robbeth his father and mother, and saith it is no transgression, is a companion of a man that destroyeth; *and* 2. *of his owne cariage: for* a leud and shamefull child destroyeth his father, and chaseth away his mother. Let therefore euen the childe showe himselfe to bee knowne by his doings, whether his worke be pure and right: *so* his fathers reynes shall reioyce, when he speaketh *and doth* righteous things.

Pr.15.20 } Pr.10.1 } Pr.23.24 Pr.19.13 Pr.29.3 Pr.23.25 Pr.31.1 Pr.1.8. Pr.23.22 } Pr.6.20 }

Pr.30.11 Pr.20.20 Pr.15.20 Pr.30.17

Pr.12.1 Pr.15.5 Pr.6.23

Pr.15.10 Pr.28.24

Pr.19.26

Pr.20.11

Pr.23.16

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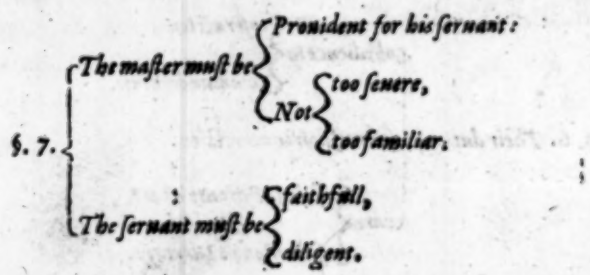
Pr.15.20 } Pr.10.1 }
Pr.23.24
Pr.19.13
Pr.29.3
Pr.23.25
Pr.31.1
Pr.1.8.
Pr.23.22 } Pr.6.20 }
Pr.30.11
Pr.20.20
Pr.15.20
Pr.30.17
Pr.12.1
Pr.15.5
Pr.6.23
Pr.15.10
Pr.28.24
Pr.19.26
Pr.20.11
Pr.23.16

THE

THE MASTER, AND SERVANT.



Pr.12.9 THE *seruant is no small commodity to his master.* He that is despised, and hath a seruant of his own, is better then he that boasts (*whether of gentry, or wealth*) and wanteth bread. *The master, therPr.27.27 fore, must prouide* sufficiency of food for his family, and sustenance for his maides: *who also as he may not be ouer-rigorous in punishing, or noting offences;* Ec.7.23 *sometimes* not hearing his seruant, that curieth him: *so not too* Pr.29.21 *familiar; for* he that delicately bringeth vp his seruant from his youth, at length he will be as his sonne. *Hee must therefore be sometimes seuere,* Pr.29.19 *more then in rebukes;* (*For*, A seruant will not be chasticed with words: and tho he vnderstand, yet he will not regard) *yet so, as he haue respect* Pr.17.2 *euer to his good deserunings.* A discreet seruant shall rule ouer a leud son: and he shall diuide the heritage among his brethren. *In answer where-*Pr.25.13 *to, the good seruant must be* faithfull *vnto his master;* As the cold of snow Pr 13.17 in the time of harueſt, so is a faithfull messenger to them that send him, for he refresheth the soule of his master. A wicked messenger falleth in-Pr.27.23 to euill: but a faithfull ambassadour is preseruation; *and* 2. *diligent,* [*Whether in his charge*; Be diligent to know the estate of thy flock (*or ra-*, *ther*, the face of thy cattell) and take heed to the heardes: *or in his at-*Pr.27.18 *tendance*, He that keepeth his fig-tree shall eate of the fruit of it; so he Pr.10.26 that *carefully* waiteth on his master, shall come to honour; *where con-*tralily, *in both these*, As vineger to the teeth, and smoake to the eyes: so is a slothfull messenger to them that send him.

FINIS.

AN OPEN AND PLAINE PARAPHRASE, *VPON* THE SONG OF SONGS, WHICH IS *SALOMONS.*

By Ios. Hall.

Anno Domini, 1614

AN OPEN
AND PLAINE
PARAPHRASE,
UPON
THE SONG OF SONGS,
WHICH IS
SALOMONS

Anno Domini, 1614.

TO THE RIGHT HONO-rable, my Singular good Lord and Patron,

EDVVARD Lord *Denny, Baron of Waltham*, All Grace and Happinesse.

RIGHT HONOVRABLE:

WHen I would haue withdrawen my hand from diuine Salomon: the heauenly elegance of this his best Song drew me vnto it; and would not suffer mee to take off mine eies, or pen. Who can read it with vnderstanding, and not bee transported from the world; from himselfe? and be any other where, saue in heauen, before his time? I had rather spende my time in admiration, then Apology: Surely, heere is nothing that sauours not of extasie, and spirituall rauishment; neither was there euer so high and passionate a speculation deliuered by the spirit of God, to mankinde: which by how much more diuine it is, by so much more difficult: It is well, if these mysteries can bee found out by searching. Two things make the Scriptures hard: Prophecies, Allegories; both are met in this: but the latter so sensibly to the weakest eyes, that this whole Pastoral-mariage-song (for such it is) is no other then one Allegory sweetly continued: where the deepest things of God are spoken in riddles, how can there bee but obscurity & diuers construction? All iudgements will not (I know) subscribe to my senses; yet I haue beene fearefull and spiritually nice in my choice, not often dissenting from all interpreters; alwayes, from the vnlikeliest. It would be too tedious to giue my account for euery line: let the learned scanne and iudge. Whatsoeuer others censures bee, your Honours was fauourable; and (as to all mine) full of loue and incouragement. That, therefore, which it pleased you to allow from my penne, vouchsafe to receiue from the Presse; more common, not lesse deuoted to you. What is there of mine that doth not ioy in your name, and boast it selfe in seruing you? To whose soule and people, I haue long agone addicted my selfe, and my labours; and shall euer continue

Your Lordships, in all humble

and vnfained dutie,

SALOMONS SONG OF Songs, paraphraſed.

CHAP. I.

Dialogue. *The Church, to* CHRIST.

1. *Let him kiſſe me, with the kiſſes of his mouth; for, thy loue is better thē wine.*

OH that he would beſtowe vpon me the comfortable teſtimonies of his loue, and that hee would vouchſafe me yet a neerer coniunction with himſelfe; as in glory hereafter, ſo for the meane time in his ſenſible graces. For, thy loue, O my Sauiour, and theſe fruites of it, are more ſweet vnto mee, then all earthly delicates can bee to the bodily taſte.

2. *Becauſe of the ſauour of thy good ointmentes, thy name is as an ointment powred out: therfore the Virgins loue thee.*

Yea, ſo wonderfully pleaſant are the ſauours of thoſe graces that are in thee, wherewith I deſire to be indued; that all, whome thou haſt bleſſed with the ſenſe thereof, make as high and deare account of thy Goſpell, whereby they are wrought, as of ſome precious oyntment, or perſume: the delight whereof is ſuch, that (hereupon) the pure and holy ſoules of the faithfull, place their whole affection, vpon thee.

3. *Draw mee, wee will runne after thee: the king hath brought me into his chambers, wee will reioyce, and bee glad in thee: we will remember thy loue, more then wine, the righteous doe loue thee.*

Pull me therefore out from the bondage of my ſinnes: deliuer mee from the world, and doe thou powerfully incline my will, and affections toward thee: and in ſpight of all tentations, giue mee ſtrength to cleaue vnto thee; and then both I, and all thoſe faithfull children thou haſt giuen me, ſhall all at once with ſpeede and earneſtneſſe walke to thee, and with thee; yea, whē once my royal & glorious husband hath brought me both into theſe lower rooms of his ſpiritual treaſures on earth, & into his heauenlie chambers of glorie, then will wee reioyce and be glad in none, but thee; which ſhalt be al in all to vs: then will we celebrate and magnifie thy loue aboue all the pleaſures we found vpon earth; for, all of vs thy righteous ones, both Angels & Saints, are inflamed with the loue of thee.

4. *I am black, O daughters of Ieruſalem, but comely: if I be as the tents of* Kedar, *yet I am as the curtaines of* Salomon.

Neuer vpbraid me (O ye forraine congregations) that I ſeeme in outward appearance diſcoloured by my infirmities, and duskiſh with tribulations: for, whatſoeuer I ſeeme to you, I am yet inwardly wel-fauoured in the eyes of him, whom I ſeeke to pleaſe; and tho I be to you black like the tents of the Arabian ſhepherds: yet to him and in him, I am glorious and beautifull, like the curtaines of *Salomon.*

5. *Regard yee me not, becauſe I am blacke: for the ſun hath looked vpon me, the ſons of my mother were angry againſt me: they made mee keeper of the vines: but I kept not mine owne vine.*

Looke not therefore diſdainefully vpon me, becauſe I am blackiſh, & darke of hew: for, this colour is not ſo much naturall to me; as cauſed by that continuall heate of afflictions wherwith I haue bene vſually ſcorched: neither this, ſo much vpon my owne iuſt deſert, as vpon the rage & enuie of my falſe bretheren, the World: who would needs force vpon me the obſeruation of their idolatrous religions, & ſuperſtitious impieties; through whoſe wicked importunitie, and my owne weakeneſſe, I haue not ſo intirely kept the ſincere truth of God committed to me, as I ought.

6. *Shew me, O thou whom my ſoule loueth, where thou feedeſt, where thou lieſt at noon: for why ſhold I be as ſhee that turneth aſide to the ſlockes of thy companions?*

Now therfore that I am ſome little ſtarted aſide from thee, O thou whom my ſoule notwithſtanding dearely loueth, ſhew me, I beſeech thee, where, and in what wholeſome and diuine paſtures thou (like a good ſhepherd) feedeſt, and reſteſt thy flockes with comfortable refreſhings, in the extreamity of theſe hot perſecutions: for, how can it ſtand with thy glory, that I ſhould through thy neglect, thus ſuſpiciouſly wander vp and downe, amongſt the congregations of them that both command and practiſe the worſhip of falſe gods?

CHRIST, *to the Church.*

7. *If thou knowe not, O thou the faireſt among women, get thee foorth by the ſteps of the flocke: and feed thy Kids aboue the tents of the ſhepherds.*

IF thou know not, O thou my Church, whom I both eſteeme and haue made moſt beutifull by my merits, and thy ſanctification, ſtray not amongſt theſe falſe worſhippers, but follow the holy ſteps of thoſe bleſſed Patriarchs, Prophets, Apoſtles, which haue bin my true & ancient flocke; who haue both knowen my voice, and followed me; and feed thou my weake and tender ones with this their ſpirituall food of life, far aboue the carnall reach of thoſe other falſe teachers.

8. *Ihaue compared thee, O my loue, to the troups of horſes in the chariots of Pharaoh.*

Such is mine eſtimation of thee, O my Loue, that ſo farre as the choiſeſt Egyptian horſes of Pharaoh, for comely ſhape, for honourable ſeruice, for ſtrength and ſpeed, exceed all other, ſo farre thou excelleſt all that may be compared with thee.

9. *Thy cheeks are comely with rowes of ſtones, and thy necke with chaines.*

Thoſe parts of thee, which both are the ſeats of beauty, and moſt conſpicuous to the eye, are glorioufly adorned with the graces of my ſanctification; which are for their worth as ſo many precious borders of the goodlieſt ſtones, or chaines of pearle.

10. *We will make thee borders of gold, with ſtuds of ſiluer.*

And tho thou be already thus ſet forth: yet I and my father haue purpoſed a further ornament vnto thee, in the more plentifull effuſion of our ſpirit vpon thee: which ſhalbe to thy former deckings, inſtead of pure gold curiouſly wrought with ſpecks of ſiluer.

The Church.

11. *While the king was at his repaſt, my ſpiknard gaue the ſmell thereof.*

BEhold (O yee daughters) euen now, whiles my Lord and King ſeemes farre diſtant from mee, and ſits in the throne of heauen amongſt the companies of Angels (who attend around vpon him) yet now doe I find him preſent with mee in ſpirit: euen now the ſweet influence of his graces, like to ſome precious ointment, ſpreds it ſelfe ouer my ſoule; & returnes a pleaſant ſauour into his owne noſthrils.

12. *My welbeloued is as a bundle of myrrhe vnto me, lying betweene my breſts.*

And tho I bee thus delightfull to my Sauiour, yet nothing ſo much as he is vnto mee: for loe, as ſome fragrant pomander of myrrhe, laid betweene the breſts, ſends vp a moſt comfortable ſent; ſo his loue, laid cloſe vnto my heart, doth ſtill giue mee continuall and vnſpeakable refreſhings.

13. *My welbeloued is as a cluſter of Cypers vnto mee among the vines of Engeddy.*

Or if any thing can bee of more excellent vertue, ſuch ſmell as the cluſters of cypers berries, within the fruitfulſt, pleaſantſt, and richeſt vineyards, and gardens of Iudæa, yeeld vnto the paſſengers; ſuch and more delectable doe I finde the ſauour of his grace to mee.

CHRIST.

14. *My Loue behould thou art faire, thine eyes are like the doues.*

NEither doeſt thou on my part loſe any of thy loue, O my deare Church: for, behold, in mine eies, thus clothed as thou art with my righteouſneſſe, oh how faire and glorious thou art; how aboue all compariſon glorious and faire! thine eies, which are thy ſeers (Prophets, Apoſtles, Miniſters) and thoſe inward eyes, whereby thou ſeeſt him that is inuiſible, are full of grace, chaſtity, ſimplicitie.

The Church.

15. *My welbeloued, behold, thou art faire and pleaſant: alſo our bed is greene.*

NAy then (O my ſweet ſauiour and ſpouſe) thou alone art that faire and pleaſant one indeed, from whoſe fulneſſe I confeſſe to haue receiued all this little meaſure of my ſpirituall beauty: and behold, from this our mutuall delight, and heauenly coniunction, there ariſeth a plentifull & floriſhing increaſe of thy faithfull ones in all places, and through all times.

16. *The beames of our houſe are cedars, our galleries are of firre.*

And behold, the congregations of Saints, the places where wee do ſweetly conuerſe and walke together, are both firme and during (like cedars amongſt the trees) not ſubiect through thy protecting grace to vtter corruption; and through thy fauourable acceptation and word (like to galleries of ſweet wood) full of pleaſure and contentment.

CHA. II.

CHRIST.

1. *I am the Roſe of the field, and the Lillie of the valleyes.*

THou haſt not without iuſt cauſe magnified me, O my Church: for, as the faireſt and ſweeteſt of all flõures which the earth yeeldeth,

yeeldeth, the roſe & lilly of the valleyes, excell for beautie, for pleaſure, for vſe, the moſt baſe & odious weeds that growe; ſo doth my grace, to al thē that haue felt the ſweetneſſe thereof, ſurpaſſe all worldly contentments.

2. *Like a lilly among the thorns, ſo is my Loue among the daughters.*

Neither is this my dignitie alone: but thou O my ſpouſe (that thou mayeſt be a fit match for mee) art thus excellent aboue the world, that no lilly can be more in goodly ſhew beyond the naked thorn, then thou in thy glory thou receiueſt from me, ouer-lookeſt all the aſſemblies of aliens and vnregenerates.

The Church.

3. *Like the Apple-tree among the trees of the foreſt, ſo is my welbeloued among the ſonnes of men: vnder his ſhadow had I delight, and ſate downe; and his fruit was ſweet vnto my mouth.*

AND (to returne thine owne praiſes) as ſome fruitfull and welgrowen Appletree, in compariſon of all the barren trees of the wild foreſt: ſo art thou (O my beloued ſauiour) to mee, in compariſon of all men, and angels; vnder thy comfortable ſhadowe alone, haue I euer wont to find ſafe ſhelter againſt all mine afflictions, all my tentations and infirmities, againſt all the curſes of the Law, and dangers of iudgement, and to coole my ſelfe after all the ſcorching beames of thy fathers diſpleaſure, and (beſides) to feed and ſatisfie my ſoule with the ſoueraigne fruite of thy holy word, vnto eternall life.

4. *He brought me into the wine cellar, and loue was his banner ouer me.*

He hath gratiouſly led me by his ſpirit, into the midſt of the myſteries of godlines; & hath plentifully broached vnto me the ſweet wines of his Scriptures and ſacrament: And looke how ſoldiers are drawn by their colours, from place to place, and cleaue faſt to their enſigne: ſo his loue, which hee ſpred forth in my heart, was my only banner, whereby I was both drawen to him, directed by him, and faſtened vpon him.

5. *Stay me with flagons, and comfort me with apples: for, I am ſicke of loue.*

And now, O ye faithfull Euangeliſts, Apoſtles, Teachers, apply vnto mee, with all care and diligence, all the cordiall promiſes of the Goſpel: theſe are the full flagons of that ſpirituall wine, which only can cheere vp my ſoule; theſe are the apples of that tree of life, in the middeſt of the gārden, which can feed me to immortalitie. Oh come and and apply theſe vnto my heart: for, I am euen ouercome with a longing expectation and deſire of my delayed glory.

6. *His*

6. *His left hand be vnder my head: and let his right hand imbrace mee.*

And whileſt I am thus ſpiritually languiſhing in this agony of deſire; let my Sauiour imploy both his hands to releeue mine infirmitie: let him comfort my head and my heart, my iudgement and affections (which both complaine of weakeneſſe) with the liuely heate of his gratious imbracements: and ſo let vs ſweetly reſt together.

7. *I charge you O daughters of Ieruſalem, by the Roes and by the Hinds of the field, that ye ſtirre not vp, nor waken my Loue, vntill hee pleaſe.*

In the meane time, I charge you (O all yee that profeſſe any friendſhip or affinitie with mee) I charge you, by whatſoeuer is comely, deare & pleaſant vnto you, as you will auoid my vttermoſt cenſures, take heed how you vexe and diſquiet my mercifull Sauiour, and greeue his ſpirit, and wrong his name, with your vaine and leud conuerſation; and do not dare by the leaſt prouocation of your ſin to interrupt his peace.

8. *It is the voice of my wel-beloued: behold hee commeth leaping by the mountains and skipping by the hils.*

Loe, I haue no ſooner called, but hee heares and anſweres mee with his louing voice: neither doth hee only ſpeak to me afar, but hee comes to mee with much willingnes and celeritie; ſo willingly, that no humane reſiſtance can hinder him, neither the hillocks of my leſſer infirmities, nor the mountaines of my groſſer ſinnes (once repented of) can ſtaie his mercifull paſe towards me.

9. *My Welbeloued is like a Roe, or a young Hart: loe he ſtandeth behinde our vvall, looking foorth of the windowes, ſhewing himſelfe through the grates.*

So ſwiftly, that no Roe, or Hinde, can fully reſemble him in this his ſpeed & nimbleneſſe: & loe, euen now, before I can ſpeake it, is he comne neere vnto me; cloſe to the doore and wall of my heart. And tho this wall of my fleſh hinder my full fruition of him: yet loe I ſee him by the eye of faith, looking vpon me; I ſee him as in a glaſſe; I ſee him ſhining gloriouſly, through the grates and windowes of his Word and Sacraments, vpon my ſoule.

10. *My Welbeloued ſpake, and ſaid vnto me, Ariſe my loue, my faire one, and come thy vvay.*

And now, me thinks, I heare him ſpeak to me in a gracious inuitation and ſay, Ariſe (O my Church) riſe vp, whether from thy ſecurity, or feare

feare: hide not thy head anie longer, O my beautifull ſpouſe, for danger of thine enemies, neither ſuffer thy ſelfe to be preſſed with the dulneſs of thy nature, or the careleſſe ſleepe of thy ſinnes; but come forth into the comfortable light of my preſence, and ſhew thy ſelfe cheerefull in mee.

11. *For, behould winter is paſt, the rain is changed and gone away.*

For beholde, all the cloudie winter of thy afflictions is paſſed, all the tempeſts of tentations are blowen ouer; the Heauen is cleare, and now there is nothing that may not giue thee cauſe of delight.

12. *The flowers appeare in the earth: the time of the ſinging of birds is come, and the voice of the turtle is heard in our land.*

Euerie thing now reſembles the face of a ſpirituall Spring; all the ſweete flowers and bloſſomes of holy profeſſion put forth, and ſhewe themſelues in their opportunities: now is the time of that heauenly melodie, which the cheereſull Saints and Angelles make in mine eares; while they ſing ſongs of deliuerance, and praiſe me with their Alleluiahs and ſay, Glory to God on hie, in earth peace, good-will towards men.

13. *The fig-tree hath brought forth her young figs, and the vines with their ſmall grapes haue caſt a ſauour: ariſe my Loue, my faire one, and come away.*

What ſpeake I of bloſſoms? beholde, thoſe fruitfull vines, and fig-trees of my faithfull ones, whome my husbandry hath carefully tended and dreſſed, yeeld forth both pleaſant (tho tender) fruits of obedience, and the wholſome and comfortable ſauours of better deſires: wherfore, now O my deare Church, ſhake off all that dull ſecuritie, wherewith thou haſt beene held; and come forth, and inioy me.

14. *My Doue, thou art in the holes of the rocke, in the ſecret places of the cliftes: ſhewe mee thy ſight, let me heare thy voice: for thy voice is ſweet, and thy ſight comely.*

O my beautifull, pure, and chaſte ſpouſe, which like vnto ſome ſolitary doue haſt long hid thine head in the ſecret and inacceſſible cliftes of the rocks, out of the reache and knowledge of thy perſecutours; how-euer thou art concealed from others, ſhew thy ſelfe in thy works and righteouſneſſe, vnto me: and let me bee euer plied with thy words of imploration, and thankeſgiuing: for thy voice (tho it bee in moutning) and thy face (tho it be ſad and blubbered) are exceedingly pleaſing vnto me.

15. *Take*

15. *Take vs the foxes, the little foxes which deſtroy the vines: for our vines haue ſmall grapes.*

And in the meane time (O all yee that wiſh well to my Name and Church) do your vtmoſt indeauour, to deliuer her from her ſecret enemies (not ſparing the leaſt) who either by hereticall doctrine, or profane conuerſation, hinder the courſe of the Goſpell; and peruert the faith of many; eſpecially of thoſe, that haue newly giuen vp their names to me, and are but newly entred into the profeſſion of godlineſſe.

16. *My Welbeloued is mine, and I am his: hee feedeth among the Lillies.*

My beloued Sauior is mine, through my faith; and I am his through his loue: and we both are one, by vertue of that bleſſed vnion on both partes; whereby wee mutually inioy each other with all ſufficient contentment. And how worthily is my loue placed vpon him, who leadeth me forth into pleaſant paſtures; and at whoſe right hand there is the fulneſſe of ioy for euermore!

17. *Vntill the day break and the ſhadowes flee away; returne my Welbeloued, and be like a Roe or a young Hart vpon the mountaines of Bether.*

Come therefore (O my Sauiour) and vntill the day of thy glorious appearance ſhall ſhine forth to the world, wherin our ſpirituall marriage ſhall be conſummate, and vntill all theſe ſhadowes of ignorance, of infidelity, of troubles of conſcience, and of outwarde tribulations be vtterly diſperſed, and chaſed away; come and turne thee to me again: thou which to the carnall eyes of the world ſeemeſt abſent; come quickly and delay not: but, for the ſpeed of thy return be like vnto ſom ſwift Roe, or Hind, vpon thoſe ſmooth hills of *Gilead*, which *Iordan* ſeuers from the other part of *Iury*.

CHAP. III.

1. *In my bed by night I ſought him that my ſoule loued: I ſought him, but I found him not.*

MY ſecuritie told mee that my Sauiour was neer vnto my ſoule, yea with it, and in it: but when by ſerious and ſilent meditation I ſearched my owne heart, I found that (for ought my owne ſenſe could diſcerne) hee was farre off from mee.

2. *I will riſe therefore now, and goe about in the City by the ſtreets, and by the open places, and will ſeeke him that my ſoule loueth: I ſought him, but I found him not.*

Then thought I with my ſelfe, Shall I lie ſtill contented with this want? No, I wil ſtirre vp my ſelfe: and the helpe I cannot finde in my ſelfe, I will ſeeke in others; Of all that haue beene experienced in all kind of difficulties: of all deep Philoſophers, of the wiſeſt and honeſteſt worldlings, I will diligently enquire for my Sauiour: amongeſt them I ſought him, yet could receiue no anſwere to my ſatisfaction.

3. *The watchmen that went about the City, found me: to whom I ſayd, haue you ſeen him whom my ſoule loueth?*

Miſſing him there, I ran to thoſe wiſe and carefull Teachers, whom God hath ſet, as ſo many watch-men vpon the walles of his Ieruſalem, who ſooner found me then I could aske after them; to whom I ſayd, (as thinking no man coulde bee ignorant of my loue) Can you giue mee no direction where I might finde him, whome my ſoule loueth?

4. *When I had paſt a little from them then I found him whom my ſoule loueth: I took holde on him, and left him not, till I had brought him vnto my mothers houſe, into the chamber of hir that conceiued me.*

Of whome when I had almoſt left hoping for comfort, that gracious Sauiour who would not ſuffer mee tempted aboue my meaſure, preſented himſelfe to my ſoule: Loe then, by a newe act of faith, I laide faſt holde vpon him, and will not let him anie more part from my ioyfull embracements; vntill both I haue brought him home fully into the ſeate of my conſcience, and haue won him to a perpetuall cohabitation with mee; and a ful accompliſhment of my loue, in that Ieruſalem which is aboue, which is the mother of vs all.

CHRIST.

5. *I charge ye O daughters of Ieruſalem, by the Roes, and by the Hindes of the field, that ye ſtirre not vp nor waken my loue vntill ſhee pleaſe.*

NOw that my diſtreſſed Church hath beene, all the Night long of my ſeeming abſence, toyled in ſeeking me, I charge you (O all that profeſſe any friendſhip with me) I charge you by whatſoeuer is comely, deare, and pleaſant vnto you, that (as you will anſwere it) you trouble not her peace with any vniuſt or vnſeaſonable ſug-

ſuggeſtions, with vncharitable contentions, with any Noueltie of doctrine; but ſuffer her to reſt ſweetly, in that diuine truth, which ſhee hath receiued, and this true apprehenſion of me wherein ſhe reioyceth.

6. *Who is ſhee that commeth vp out of the wilderneſſe, like pillars of ſmoke perfumed with myrrh and incenſe, and with all the chief ſpices?*

Oh who is this, how admirable? how louely? who but my Church, that aſcendeth thus gloriouſlie out of the wilderneſſe of the world, wherin ſhee hath thus long wandered, into the bleſſed manſions of my fathers houſe; all perfumed with the graces of perfect ſanctification, mounting right vpward into her glorie, like ſome ſtraight pillar of ſmoake, that ariſeth from the moſt rich and pleaſant compoſition of odours that can be deuiſed.

The Church.

7. *Behould his bed better then* Salomons: *threeſcore ſtrong men are round about it, of the valiant men of Iſrael.*

I Am aſcended; and loe how glorious is this place where I ſhall eternally inioy the preſence and loue of my Sauiour; how farre doth it exceede the earthlie magnificence of SALOMON! about his bedde doe attende a guard of threeſcore choyſeſt men of Iſrael.

8. *They all handle the ſword, and are expert in warre: euery one hath his ſword vpon his thigh, for the fear by night.*

All ſtout Warriers, able and expert to handle the ſword; which, for more readineſſe, each of them weares hanging vpon his thigh, ſo as it may bee haſtily drawne vpon anie ſuddaine daunger: but about this heauenlie pauilion of my Sauiour, attend millions of Angelles, ſpirituall Souldiers, mightie in power, readie to bee commaunded ſeruice by him.

9. *King* Salomon *made himſelfe a bed of the trees of Lebanon.*

The Bride-bed that SALOMON made (ſo much admired of the World) was but of the Cedars of Lebanon.

10. *Hee made the pillars thereof of ſiluer, and the ſted thereof of gold, the hangings thereof of purple, whoſe midſt was in-layd with the loue of the daughters of Ieruſalem.*

The Pillars but of ſiluer, and the bed-ſteed of golde; the Teſter or Canopie

Canopie but of purple; the couerlet wrought with the curious and painfull needle-worke of the maides of IERVSALEM: but this celeſtiall reſting place of my God is not made with hands, not of any corruptible metall, but is full of incomprehenſible light, ſhining euermore with the glorious preſence of God.

11. *Come forth ye daughters of Sion, and behold the King* Salomon *with the crowne wherewith his mother crowned him in the day of his mariage, and in the day of the gladneſſe of his heart.*

And as the outward ſtate, ſo the maieſtie of his perſon is aboue all compariſon. Come forth (O yee daughters of Sion) lay aſide all priuate and earthly affections, looke vpon king SALOMON as hee ſits ſolemnly crowned in the day of his greateſt royalty and triumph, and compare his higheſt pompe with the diuine magnificence of my Sauiour; in that day when his bleſſed marriage ſhall be fully perfited aboue, to the eternall reioycing of himſelfe, and his Church; and ſee whether there be any proportion betwixt them.

CHAP. IIII.

CHRIST.

1. *Behold thou art faire my Loue, behold thou art faire, thine eyes are like the doues vvithin thy locks, thine haire is like a flocke of goates which looke downe from the mountaines of Gilead.*

OH how faire thou art and comely, my deer Spouſe! how inwardely faire with the giftes of my Spirit! how faire outwardly in thy comely adminiſtration, & gouernment! Thy ſpirituall eyes of vnderſtanding, and iudgement, are full of puritie, chaſtitie, ſimplicitie; not wantonly caſt forth, but modeſtly ſhining amidſt thy locks: all thy gratious profeſsion, and all thy appendances, and ornaments of expedient ceremonies, are ſo comely to behould, as it is to ſee a flocke of well-fed goates graſing vpon the fruitfull hils of Gilead.

2. *Thy teeth are like a flocke of ſheep in good order, which goe vp from the waſhing: which euery one bring out twins, and none is barren among them.*

Thoſe that chew and prepare the heauenly food for thy ſoule, are both of gratious ſimplicity, & of ſweet accordance one with another; hauing all one heart and one tongue: and both themſelues are ſanctified, and purged from their vncleanneſſes, and are fruitfull in their holy

labours vnto others; ſo that their doctrine is neuer in vaine, but is ſtill anſwered with plentifull increaſe of ſoules added to the Church.

3. *Thy lips are like a thred of ſcarlet, and thy talke is comely; thy temples are within thy locks as a peece of a pomegranate.*

Thy ſpeeches (eſpecially in the mouth of thy teachers) is both gratious in it ſelfe, and ſuch as adminiſters grace to the hearers; full of zeal and feruent charity, full of grauity and diſcretion: and that part of thy countenance, which thou wilt haue ſeene (tho dimly and ſparingly) is full of holy modeſty and baſhfulneſſe; ſo bluſhing, that it ſeemeth like the colour of a broken peece of pomegranate.

4. *Thy neck is as the towre of Dauid, built for defence: a thouſand ſhields hang therein, and all the targets of the ſtrong men.*

Thoſe, who by their holy authority ſuſtaine thy gouernment (which are as ſome ſtraight and ſtrong neck to beare vp the head) are like vnto Dauids hie tower of defence, furniſhed with a rich armory; which affords infinite waies of ſafe protection, & infinite monuments of victory.

5. *Thy two breſts are as two young Kids that are twins, feeding among the Lillies.*

Thy two teſtaments (which are thy two full and faire breaſts wherby thou nurſeſt all thy faithfull children) are as two twinnes of Kiddes: twinnes, for their excellent and perfect agreement, one with another, in all reſemblances: of Kids, that are daintily fed among the ſweet flowers, for the pleaſant nouriſhment, which they yeelde to all that ſucke thereof.

6. *Vntill the day breake and the ſhadowes fly away, I will goe into the mountain of myrrh, and to the mountaine of incenſe.*

Vntill the day of my gratious appearance ſhall ſhine forth, and vntill all theſe ſhadowes of ignorance, infidelity, afflictions, be vtterly and ſuddenly diſperſed, O my ſpouſe, I will retire my ſelfe (in regard of my bodily preſence) into my delightfull and glorious reſt of heauen.

7. *Thou art all faire my loue, and there is no ſpot in thee.*

Thou art exceeding beautifull, O my Church, in all the parts of thee: for, all thy ſinnes are done away, and thine iniquity is couered, and loe I preſent thee to my father without ſpot, or wrinkle, or any ſuch deformity.

8. *Come*

8. *Come with me from Lebanon, my ſpouſe, euen with me from Lebanon, and looke from the top of Amanah, from the top of Shenir and Hermon, from the dens of the Lions, and from the mountaines of the Leopards.*

And now, (O thou which I profeſſe to haue maried to my ſelfe in trueth and righteouſneſſe) thou ſhalt be gathered to mee from all parts of the world; not onely from the confines of Iudea, where I planted and found thee, but from the remoteſt and moſt ſauage places of the Nations; out of the company of infidels, of cruell and bloody perſecutors, who like Lyons and Leopards haue tyrannized ouer thee, and mercileſſely torne thee in pieces.

9. *My ſiſter, my ſpouſe, thou haſt wounded my heart with one of thine eyes: and with a chaine of thy necke.*

Thou haſt vtterly rauiſht me from my ſelfe (O my ſiſter and ſpouſe; for ſo thou art, both ioyned to mee in that ſpirituall vnion, and coheire with mee of the ſame inheritance, and glory) thou haſt quite rauiſht my heart with thy loue: euen once caſt of one of thine eyes of faith; and and one of the ornaments of thy ſanctification wherewith thou art decked by my ſpirit, haue thus ſtricken mee with loue: how much more, when I ſhall haue a full ſight of thee, and all thy graces, ſhall I be affected towards thee!

10. *My ſiſter, my ſpouſe; how faire is thy loue! how much better is thy loue then wine, and the ſauour of thine ointments then all ſpices?*

O how excellent, how precious, how delectable are thoſe loues of thine, O my ſiſter, my ſpouſe! how farre ſurpaſſing all earthly delicates! and the ſauour of thoſe diuine vertues, wherwith thou art indued, more pleaſing to my ſent, then all the perfumes in the world!

11. *Thy lippes, my ſpouſe, droppe as hony-combs: hony and milke are vnder thy tongue, and the ſauour of thy garments is as the ſauour of Lebanon.*

The gratious ſpeeches that proceede from thee, are as ſo many droppes of the honie-combe that fall from thy lippes: and whether thou exhort, or confeſſe, or pray, or comfort, thy words are both ſweete and nouriſhing; and the ſauour of thy good workes, and outward conuerſation, is to mee as the ſmell of the wood of Lebanon to the ſenſe of man.

12. *My ſiſter, my ſpouſe, is as a garden incloſed, as a ſpring ſhut vppe, and a fountaine ſealed vp.*

My ſiſter, my ſpouſe, is as a garden or orchard full of all varietie of the heauenly trees, and flowers of grace; not lying careleſly open, either to the loue of ſtrangers, or to the rage of enemies, which like the wild Bore out of the wood, might root vp, and deſtroy her choiſe plants: but ſafely hedged and walled about, by my protection, and reſerued for my delight alone; ſhee is a ſpring and Well of wholeſome waters, from whom flowe foorth the pure ſtreams of my word; but, both incloſed and ſealed vp: partly, that ſhee may the better (by this cloſeneſſe) preſerue her own natural taſte, & vigor, from the corruptions of the world; & partly, that ſhe may not be defiled & mudded by the profane feet of the wicked.

13. *Thy plants are as an orchard of pomegranats vvith ſweet fruits: as Cipers, Spikenard, euen Spikenard and Saffron, Calamus and Cinamon, vvith all the trees of Incenſe, Myrrh and Aloes, vvith all the chiefe ſpices.*

Thou art an orchard, yea a paradiſe, whoſe plants (which are thy faithfull children that grow vp in thee) are as pomgranate trees; the apples whereof are eſteemed, for the largeneſſe, colour and taſte, aboue al other: or (if I would feede my other ſenſes) the plentifull fruites of thy holie obedience (which thou yieldeſt vnto mee) are for their ſmell as ſome compoſition of Cipreſſe, Spikenard, Saffron, ſweete Cane, Cinamon, Incenſe, Myrrhe, Aloes, and whatſoeuer elſe may bee deuiſed, vnto the moſt perfect ſent.

14. *O foũtain of the gardens, O wel of liuing waters & the ſprings of Lebanõ.*

Thou art ſo a ſpring in my garden, that the ſtreames which are deriued from thee, water all the gardens of my particular congregations, al the world ouer: thou art that fountaine, from whoſe pure head iſſue all thoſe liuing waters which whoſo drinketh, ſhall neuer thirſt againe; euen ſuch cleare currents, as flow from the hill of Libanus, which like vnto another Iordan, water all the Iſrael of God.

The Church.

15. *Ariſe O North, and come O South, and blow on my garden, that the ſpices thereof may flow out: let my vvelbeloued come to his garden, and eat his pleaſant fruit.*

IF I be a garden, as thou ſaieſt (O my Sauiour) then ariſe, O all yee ſoueraine winds of the ſpirit of God, and breath vpon this garden of my

my soule; that the sweet odours of these my plants, may both be increased, and may also be dispersed afarre, and carried into the nostrils of of my wel-beloued: and so let him come into his owne garden (which his owne hand hath digged, planted, watered) and accept of the fruit of that seruice & praise which he shall inable me to bring forth to his name.

CHAP. V.

1 CHRIST.

1. *I am comn into my garden, my sister, my Spouse: I gathered my myrrh with my spice; I eat my hony with my hony-comb, I drank my wine with my milke: eate O my friends, drinke, and make you merry O welbeloued.*

BEhold, according to thy desire, I am comne into my garden, O my sister, my spouse; I haue receiued those fruits of thine obedience which thou offeredst vnto me, with much ioy & pleasure. I haue accepted not onely of thy good workes, but thy indeauours and purposes of holinesse: both which are as pleasant to me, as the hony and the hony-combe. I haue allowed of the cheerfulnesse of thy seruice, and the wholsomenesse of thy doctrine. And yee, O my friends, whether blessed Angels, or faithfull men, partake with me in this ioy arising from the faithfulnes of my Church: cheer vp and fill your selues, O my beloued, with the same spirituall dainties wherewith I am refreshed.

The Church.

2. *I sleep, but my heart waketh: it is the voyce of my Welbeloued that knocketh, saying Open vnto me my sister, my Loue, my doue, my vndefiled: for mine head is full of deaw, and my locks with the drops of the night.*

WHen the world had cast mee into a secure sleep, or slumber rather (for my heart was not vtterly bereaued of a true faith in my Sauiour) euen in this darknes of my mind, it pleased my gratious Redeemer not to neglect me; he came to mee, and knocked oft, and called importunately at the doore of my heart, by his word and chastisements, and said, Open the doore of thy soule, O my sister, my deare, chaste, comely, vnspotted Church: let me come in and lodge and dwell with thee, in my graces; shut out the world, and receiue me with a more liuely act, and renouation of thy faith. For loe I haue long waited patiently for this effect of thy loue, and haue indured all the iniuries both of the night, and weather of thy prouocations, that I might at last enioy thee.

3. *I haue put off my coate: how ſhall I put it on? I haue waſhed my feet: how ſhall I defile them?*

I anſwered him againe, pleading excuſes for my delay; Alaſſe Lord, I haue now, ſince I left my forward profeſsion of thee, auoyded a great number of cares and ſorrowes: muſt I take them vppe againe to follow thee? I haue liued cleane from the ſoile of theſe euils: and ſhall I now thruſt my ſelfe into danger of them?

My vvelbeloued put his hand from the hole of the doore; and my bowels yearned toward him.

When my Sauiour heard this vnkinde anſwere of delay: hee let his hand fall from the key-hole, which he had thus before without ſucceſſe laboured about; and withdrew himſelfe from ſoliciting mee any more: whereupon my heart and bowels yearned within mee for him, and for the remorſe of my ſo long foreſlowing his admittance vnto me.

5. *I roſe vp to open to my vvelbeloued, and my hands did drop down myrrh, and my fingers pure myrrh vpon the handles of the barr.*

And now I rouzed vp my drouſie heart (what I could) that I might in ſome cheerefull manner deſire to receiue ſo gratious a Sauiour: which when I but indeauoured, I found that hee had left behind him ſuch a plentifull bleſsing (as the monument of his late preſence) vpon the firſt motions of my heart, as that with the very touch of them I was both exceedingly refreſhed, and moued to further indignation at my ſelfe for delaying him.

6. *I opened to my Welbeloued: but my Welbeloued was gone and paſt; mine heart vvas gone vvhen he did ſpeake: I ſought him, but I could not find him; I called him, but he anſwered me not.*

I opened to my beloued Sauiour: but my Sauiour had now (in my feeling) withdrawne himſelfe, and hid his countenance from me, holding me ſhort of thoſe gratious offers, and meanes which I had refuſed; and now I was almoſt paſt my ſelfe with deſpaire, to remember that ſweete inuitation of his, which I neglected: I ſought him therefore in my thoughts, in the outward vſe of his ordinances, and of my earneſt prayers; but hee would not as yet be found of mee, or let mee finde that I was heard of him.

7. *The*

7. *The watch-men that went about the City found mee, they ſmote me and wounded me: the watch-men of the wall tooke away my vaile from me.*

Thoſe which ſhould haue regarded mee, and by their vigilancy haue ſecured mee from danger, proued mine aduerſaries: inſtead of comforting me, they fell vpon me, and wounded me with their falſe doctrines, drawing me on into further errors, ſpoyling me of that purity and ſincerity of profeſsion, wherewith as with ſome rich and modeſt vaile I was formerly adorned, and couered.

8. *I charge you, O daughters of Ieruſalem, if you find my welbeloued, that you tell him I am ſicke of loue.*

I aduiſe you ſolemnly, O all ye that wiſh well to me (for I care not who knowes the vehemency of my paſsion) if you ſhall finde my Sauiours preſence in your ſelues before me, pray for the recouery of his loue to me; & bemoning my eſtate to him, tell him how I languiſh with the impatient deſire of his loue, and preſence to be reſtored vnto me.

9. *O the faireſt among women, what is thy welbeloued, more then another welbeloued? what is thy welbeloued, more then another louer, that thou doſt ſo charge vs?*

O thou which art the moſt happy, moſt gracious, & moſt glorious of al creatures, the choſen of the liuing God; what is thy welbeloued whom thou ſeekeſt, aboue al other the ſons of men? what ſuch eminency is there in him aboue all ſaincts & angells: that thou art both ſo far gone in affection to him; & doſt ſo vehemently adiure vs to ſpeak vnto him for thee?

10. *My welbeloued is white and ruddy, the ſtandard-bearer of ten thouſand.*

My welbeloued (if you know not) is of perfect beauty; in whoſe face is an exact mixture of the colours of the pureſt & healthfulleſt complexion of holineſſe; for he hath not receiued the ſpirit by meaſure; and in him the godhead dwells bodily; he is infinitly fairer, then all the ſons of men; and for goodlineſſe of perſon may beare the ſtandard of comelineſſe and grace amongſt ten thouſand.

11. *His head is as fine gold, his locks curled, and black as a rauen.*

The deitie which dwelleth in him, is moſt pure and glorious: & that fulneſſe of grace which is communicated to his humane nature is wonderouſly beautyfull, and ſo ſets it forth, as the blacke curled locks doe a freſh and welfauoured countenance.

12. *His*

12. *His eyes are like doues vpon the riuers of vvaters, vvhich are vvaſht vvith milke and remaine in their fulneſſe.*

His iudgement of all things, and his reſpect to his Church (which are as his eyes) are full of loue, and and full of pitie, ſhining like vnto doues waſhed in water, yea in milke, ſo as there is no ſpot, or blemiſh to be found in them: and they are withall ſo fully placed, as is both moſt comely and moſt expedient for the perfect ſight of the eſtate, and neceſſities of his ſeruants.

13. *His cheekes are as a bed of ſpices and as ſweet flowers, and his lips like lillies dropping downe pure myrrh.*

The manefeſtation of himſelfe to vs in his worde, is ſweete to our ſpirituall feeling, as an heape of ſpice, or thoſe flowers that are vſed to make the beſt perfuming ointments, are to the other ſenſes: his heauenly inſtructions and promiſes of his Goſpell are vnſpeakably comfortable, and plentious, in the grace that is wrought by them.

14. *His hands as rings of gold ſet vvith the chriſolite; his belly like white Iuory couered vvith ſaphirs.*

His actions, and his inſtruments (which are his hands) are ſet forth with much port and maieſtie, as ſome precious ſtone beautifies the ring wherin it is ſet: the ſecret counſells of his breaſt, and the myſteries of his will are moſt pure and holy, and full of excellent glory.

15. *His legges are as pillars of marble, ſet vpon ſockets of fine gold: his countenance as Lebanon, excellent as the Cedars.*

All his proceedings are firme and ſtable; and withall, as pillars of marble ſet in ſockets of tryed gold; ſo as they are neither ſubiect to wauering, nor to any danger of infirmity and corruption: the ſhewe and carriage of his whole perſon whereby he makes himſelfe knowne to his choſen, is exceeding goodly, and vpright like to the ſtreight and loftie Cedars of Lebanon.

16. *His mouth is as ſweet things, and he is vvholly delectable: this is my vvelbeloued, and this is my louer, O daughters of Ieruſalem.*

His mouth, out of which proceedeth innumerable bleſsings and comfortable promiſes, is to my ſoule euen ſweetneſſe it ſelfe; yea (what ſpeake I of any one part?) as you haue heard in theſe particulars; hee

is

is as ſweetes: there is nothing but comfort in him; and there is no comfort but in him; and this (if ye would know) is my welbeloued; of ſo incomparable glory and worthineſſe, that yee may eaſily diſcern him from all others.

For aine Congregations.

17. *O the faireſt among vvomen, vvhether is thy Welbeloued gon? whither is thy Welbeloued turned aſide, that vve might ſeeke him vvith thee?*

SInce thy Welbeloued is ſo glorious, and amiable (O thou which art for thy beauty worthy to bee the Spouſe of ſuch an husband) tell vs (for thou onely knoweſt it; and to ſeeke Chriſt without the Church we knowe is vaine) tell vs where this Sauiour of thine is to bee ſought; that wee (rauiſhed alſo with the report of his beauty) may ioyne with thee in the ſame holy ſtudy of ſeeking after him.

CHAP. VI.

1. *My vvelbeloued is gone downe into his garden to the beds of ſpices, to feed in the gardens, and to gather lillies.*

MY Welbeloued Sauiour (if you would knowe this alſo) is to be ſought and found in the particular aſſemblies of his people, which are his garden of pleaſure, wherein are varieties of all the beds of renued ſoules; which both hee hath planted, and dreſſed by his continuall care, and wherein he walketh for his delight; feeding and ſolacing himſelfe with thoſe fruites of righteouſneſſe, and new obedience, which they are able to bring forth vnto him.

2. *I am my welbeloueds, and my vvelbeloued is mine, vvho feedeth among the Lillies.*

And now loe, whatſoeuer hath happened croſſe to me, in my ſenſible fruition of him; in ſpight of all tentations, my beloued Sauiour is mine through faith; and I am his through his loue; and both of vs are by an inſeparable vnion knit together; whoſe coniunction and loue is moſt ſweet and happy: for, all that are his, hee feedeth continually with heauenly repaſt.

CHRIST.

3. *Thou art beautifull my Loue as Tirzah, comely as Ieruſalem, terrible as an army with banners.*

NOtwithſtanding this thy late blemiſh of neglecting me, O my Church: yet ſtil in mine eyes, through my grace, vpon this thy repentance thou art beautifull, like vnto that neat and elegant Citie Tirzah, and that orderly building of Ieruſalem, the glory of the world: and with this thy louelineſſe, thou art awefull vnto thine aduerſaries, through the power of thy cenſures, and the maieſtie of him that dwelleth in thee.

4. *Turne away thine eyes from me, for they ouercome me: thine hair is like a flocke of goates which looke downe from Gilead.*

Yea, ſuch beauty is in thee, that I am ouercome with the vehemencie of my affection to thee: turne away thine eyes a while from beholding mee; for, the ſtrength of that faith, wherby they are fixed vpon me, raiſeth me from my ſelfe with ioy. I doe therefore againe renew thy former praiſe; that thy gratious profeſsion, and all thy appendances and ornaments of expedient ceremonies, are ſo comely to behold, as it is to ſee a flock of wel-fed goates graſing vpon the frutfull hils of Gilead.

5. *Thy teeth are like a flock of ſheep which go vp from the waſhing, which euery one bring out twins, and none is barren among them.*

Thy Teachers, that chew and prepare the heaueuly food for thy ſoule, are of ſweet accordance one with another, hauing all one heart, and one tongue; and both themſelues are ſanctified and purged from their vncleanneſſes, and are fruitfull in their holy labours vnto others: ſo that their doctrine is neuer in vaine, but is ſtill anſwered with plentifull increaſe of ſoules to the Church.

6. *Thy Temples are within thy locks as a peece of a Pomegranate.*

That part of thy countenance which thou wilt haue ſeene (tho dimly and ſparingly) is full of holy modeſtie and baſhfulnes; ſo bluſhing, that it ſeemeth like the colour of a broken peece of Pomegranate.

7. *There are threeſcore queenes, and fourſcore concubines, and of the damſels, without number.*

Let there bee neuer ſo great a number of people and nations of Churches

Churches and aſſemblies, which challenge my name and loue, and perhaps by their outward proſperity may ſeeme to plead much intereſt in me, and much worth in themſelues.

8 *But my Loue is alone, and my vndefiled, ſhe is the onely daughter of her mother, and ſhe is deare to her that bare her: the daughters haue ſeen her, and counted her bleſſed, euen the queens and the concubines, & they haue praiſed her.*

Yet thou onely art alone my true and chaſte Spouſe, pure and vndefiled in the truth of thy doctrine, and the imputation of my holineſſe: thou art ſhee, whom that Ieruſalem which is aboue, (the mother of vs all) acknowledgeth for her only true, and deare daughter. And this is not my commendation alone; but all thoſe forraine aſſemblies, which might ſeeme to bee riualles with thee of this praiſe, doe applaude and bleſſe thee in this thine eſtate, and ſay; Bleſſed is this people, whoſe God is the Lord.

9. *Who is ſhe that looketh forth as the morning, faire as the moone, pure as the ſunne, terrible as an army with banners?*

And admiring thy goodlineſſe ſhall ſay; Who is this that looks out ſo freſhly as the morning new riſen; which from theſe weak beginnings is growne to ſuch high perfection, that now ſhee is as bright, and glorious, as the ſunne in his full ſtrength, and the moone in a cleare skie; and withall is ſo dreadfull through the maieſtie of her countenance, & power of her cenſures, as ſome terrible army, with enſignes diſplayed, is to a weake aduerſary.

10. *I went downe to the dreſſed Orchard, to ſee the fruits of the vally, to ſee if the vine budded, and if the Pomegranats floriſhed.*

Thou complainedſt of my abſence, (O my Church): there was no cauſe; I meant not to forſake thee: I did but onely walke downe into the well-dreſſed Orchard of thine aſſemblies, to recreate and ioy my ſelf with the view of their forwardnes: to ſee the happy progreſſe of the humble in ſpirit, and the gratious beginnings of thoſe tender ſoules, which are newly conuerted vnto me.

11 *I knew nothing, my ſoule ſet me as the chariots of my noble people.*

So earneſtly did I long to reuiſit thee, and to reſtore comfort vnto thee; that I haſted I knew not which way: and with inſenſible ſpeed, I am come backe, as it were vpon the ſwifteſt chariots, or the wings of the winde.

12. *Returne,*

12. *Returne, return, O Shulamite: return, return, that I may behold thee: vvhat ſhall you ſee in the Shulamite, but as the company of an army?*

Now therefore returne (O my Spouſe, the true daughter of Ieruſalem) returne to me, returne to thy ſelfe and to thy former feeling of my grace: returne, that both my ſelfe, and all the company of Angels, may ſee and reioyce in thee: and what ſhall yee ſee (O all yee hoaſt of heauen) what ſhall yee ſee in my Church? euen ſuch an awfull grace and maieſtie, as is in a wel-marſhalled army, ready to meet with the enemy.

CHAP. VII.

1. *How beautifull are thy goings with ſhooes, O princes daughter? the compaſs of thy hips like iewels: the work of the hand of a cunning workman.*

HOw beautifull are thy feet, O daughter of the higheſt; being ſhod with the preparation of the Goſpell of peace, and readily addreſſed to run the way of the commandements of thy God: thou art compaſſed about thy loynes with the girdle of verity; which is both precious for the matter of it, and cunningly framed by the skill of the ſpirit of truth.

2. *Thy nauell is as a round cup, that vvanteth not liquor: thy belly is as an heap of vvheat, compaſſed about vvith Lillies.*

The nauell, whereby all thy ſpirituall conceptions receiue their nouriſhment, is full of all fruitfull ſupply, and neuer wants meanes of ſuſtenance, to feede them in thy wombe: which alſo is ſo plentious in thy bleſſed increaſe, that it is as an heape of wheat, conſiſting of infinit pure graines which conſort together with much ſweetneſſe and pleaſure.

3. *Thy two breaſts are as two young Kids that are twins.*

Thy two Teſtaments (which are thy two full & comely breaſts; by whoſe wholſome milke thou nouriſheſt all thy faithfull children, once borne into the light) are for their excellent and perfect agreement, and their amiable proportion, like two twins of Kids.

4. *Thy*

4. *Thy necke is like a tower of Iuory: thine eyes are like artificiall pooles in a frequented gate: thy noſe is as the tower of Lebanon, that looketh towarde Damaſcus.*

Thoſe, who by their holy authority ſupport thy gouernment (which are as ſome ſtraight and ſtrong necke to beare vp thy head) are for their height and defence like a tower; for their order, pureneſſe, and dignitie, like a tower of Iuory: thy teachers and miniſters (which are thine eies) are like vnto ſome cleare and artificiall ponds of water, in a place of greateſt reſort: wherein all commers may ſee the faces of their conſciences; and whence they may plentifully draw the waters of life. Thy noſe, by which all ſpirituall ſents are conuayed to thee, is perfectly compoſed, and featured like ſome curious turret of that goodly houſe in Lebanon; ſo as thy iudgement, and power of diſcerning the ſpirits, is admirable for the order and excellency thereof.

5. *Thine head vpon thee is as ſcarlet, and the buſh of thine head like purple: the king is tied in thy beames.*

The whole tyre of thine head (which are the ceremonies vſed by thee) are very gracefull, and of hie eſtimation and price to all the beholders: and as for me, I am ſo enamoured of thee, that I am euen tyed by my owne deſire, to a perpetuall preſence in thine holy aſſemblies.

6. *How faire art thou, and how pleaſant art thou, O my loue, in pleaſures.*

Oh how beautifull and louely art thou therefore (O my Church) in all thy parts and ornaments? how ſweete and pleaſant art thou (O my loue) in whatſoeuer might giue me true contentment?

7. *This thy ſtature is like a palme-tree, and thy breaſts like cluſters.*

Thy whole frame is, for goodlineſſe and ſtrait growth, like vnto ſome tall palme-tree; which the more it is depreſſed by the violence of perſecutions, riſeth the more; and the two breaſts of thy Teſtaments are like two full iuicie cluſters, which yeelde comfortable and abundant refreſhing.

8. *I ſaid, I will goe vp into the Palme-tree; I will take holde of her boughes: thy breaſts ſhall now be like the cluſters of the vines, and the ſauour of thy noſe like apples.*

Seeing then thou art my Palme-tree, I haue reſolued in my ſelfe to

adioyne my ſelfe to thee; to inioy thee, to gather thoſe ſweet fruits of thy graces, which thou yeeldeſt; and by my preſence alſo will cauſe thee to be more plentifull in all good works, and doctrine; ſo as thou ſhalt afford abundance of heauenly liquor vnto all the thirſtie ſoules of thy children; and an acceptable verdure of holineſſe and obedience vnto mee.

9. *And the roofe of thy mouth like good wine, which goeth ſtraight vp to my wel-beloued; and cauſeth the lips of him that is aſleep, to ſpeake.*

And the deliuery of my word, by the mouthes of thy miniſters, ſhall be as ſome excellent wine, which ſparkleth right vpward: being well accepted of that God; in whoſe name it is taught, and looketh moſt pleaſantly in the glaſſe, being no leſſe highly eſteemed of the receiuers: which is of ſuch wonderfull power, that it is able to put words both of repentance, and praiſe, into the lips of him that lies aſleep in his ſinnes.

The Church.

10. *I am my wvelbelouedꝭ, and his deſire is toward mee.*

BEholde, ſuch as I am, I am not my owne; much leſſe am I any others: I am wholly my Sauiours: and now I ſee, and feele, whatſoeuer I had deſerued, that hee is mine alſo, in all intire affection; who hath both choſen mee, and giuen himſelfe for mee.

11. *Come my wvel-beloued, let vs goe into the fields, let vs lodge in the villages.*

Come therefore, O my deare Sauiour, let vs ioyne together in our natural care: let thy ſpirit & my ſeruice be intent vpō thy congregations here below on earth; and let vs ſtay in the place where our ſpiritual huſbandry lieth.

12. *Let vs goe vp earely in the morning to the vines, and ſee if the vine flouriſh, whether it hath diſcloſed the firſt grapes, or whether the pomegranats bloſſome: there will I giue thee my loue.*

Let vs with all haſte and cheerfulnes viſit the fruitfull vines of our beleeuing children; and to our mutuall comfort, be witneſſes and partakers of all the ſignes and fruites of grace, of all thoſe good works, and thankſginings, of thoſe holy indeauours and worthy practiſes, which they yeeld forth vnto vs: let vs iudge of their forwardneſſe, and commend it: wherupon it will eaſily appeare, that the conſummation of our happy marriage draweth neer, in which there ſhall be a perfect vnion betwixt vs.

13. The

13. *The mandrakes haue giuen a ſmell, and in our gates are all ſweete things, new and olde; my vvelbeloued, I haue kept them for thee.*

Beholde: thy godly ſeruants; which not onely beare fruit themſelues, but are powerfull in the prouocation of others, preſent their beſt ſeruices vnto thee; and euen at our doores (not farre to ſeeke, not hard to procure) is offer made vnto thee, of all varietie of fruit; whether from thy yong conuerts, or thy more ſettled profeſſors: and all theſe I ſpend not lauiſhly; but, in my louing care, duely reſerue them for thee, and for the ſolemne day of our full marriage.

CHAP. VIII.

The Ieuiſh Church.

1. *Oh that thou vvereſt as my brother that ſucked the breaſt of my mother. I vvould finde thee vvithout, I vvould kiſſe thee, then they ſhould not deſpiſe mee.*

OH that I might ſee thee (my Sauiour) clothed in fleſh! Oh that thou which art my euerlaſting husband, mighteſt alſo be my brother, in partaking the ſame humane nature with me; that ſo I finding thee belowe vpon earth, might familiarly entertaine thee, and conuerſe with thee, without the reproach of the world; yea, might bee exalted in thy glory.

2. *I vvill lead thee, and bring thee into my mothers houſe; there thou ſhalt teach mee: I vvill cauſe thee to drinke ſpiced wine, and new vvine of the pomegranats.*

Then would I (tho I be now pent vp in the limits of Iudea) bring thee forth into the light, and knowledge of the vniuerſall Church, whoſe daughter I am: and then & there, thou ſhouldeſt teach me how perfectly to ſerue and worſhip thee, and I ſhall gladly entertaine thee with a royall feaſt of the beſt graces that are in my holieſt ſeruants; which I knowe thou wilt account better cheere, then all the ſpiced cups, and pomegranate wines in the world.

3. *His left hand ſhall be vnder my head, and his right hand ſhall imbrace mee.*

Then ſhall I attaine to a neerer communion with him; and both his

hands shall be imployed to sustaine, and relieue mee: yea, he shall comfort my head and my heart (my iudgement, and affections) with the liuely heat of his gratious imbracements.

4. I charge you O daughters of Ierusalem, that you stirre not vp, nor waken my Loue, vntill he please.

I charge you (O all yee that professe any friendship to me) I charge yee deeply, as ye will auoyd my vttermost censures; take heed how yee vex and disquiet my mercifull Sauior, and grieue his Spirit: and do not dare, by the least prouocation of him, to interrupt his peace.

CHRIST.

5. Who is this that commeth out of the wvilderneſſe; leaning vpon her wvelbeloued? I raiſed thee vp vnder an apple-tree: there thy mother conceiued thee: there ſhee conceiued that bare thee.

WHo is this, that from the comfortlesse deserts of ignorance, of infidelity, of tribulations, ascendeth thus vp into the glorious light and liberty of my chosen? relying her selfe wholly vpō her Sauior, & solacing her selfe in him? Is it not my Church? it is she, whom I haue loued, and acknowledged of olde: for, euen vnder the tree of offence, the forbidden fruite which thou tastedst to thy destruction, I rayſed thee vp againe from death; Euen there, thy first mother conceiued thee; while by faith shee laide hold on that blessed promise of the Gospel, whereby she, and her belecuing seed were restored.

Iewiſh Church.

6. Set me as a ſeale on thy heart, and as a ſignet on thine arme: for loue is ſtrong as death; Ielouſie is cruel as the Graue: the coales thereof are fiery coales, and a vehement flame.

ANd so haue thou mee still (O my Sauiour) in a perpetuall and deare remembrance: keep mee sure in thine heart, yea in thine armes, as that which thou holdest most pretious: and let me neuer be remoued from thy loue; the least shew and danger whereof I cannot indure: for, this my spirituall loue is exceeding powerfull, and cannot more be resisted then death it selfe: and the ielous zeale which I haue for thee and thy glory, consumes me, euen like the Graue, and burnes me vp like vnto the coales of some most vehement and extreame fire.

7. *Much*

7. *Much vvater cannot quench loue, neither can the flouds drowne it: if a man ſhould giue all the ſubſtance of his houſe for loue, they vvould greatly contemne it.*

Yea, more then any fire; for any flame yet may be quenched with water: but all the water of afflictions and terrors (yea, whole ſtreames of perſecutions) cannot quench this loue: and for all tempting offers of wealth, of pleaſures and honour, how eaſily are they all contemned for the loue of my Sauiour!

8. *Wee haue a little ſiſter, and ſhe hath no breſts: what ſhall vve doe for our ſiſter, vvhen ſhe ſhall be ſpoken for?*

We haue a ſiſter (as thou knoweſt, O Sauiour) ordained through thy mercy to the ſame grace with me: the vncalled Church of the Gentiles; ſmall (as yet) of grouth, through the rareneſſe of her conuerts, and deſtitute of the help of any outward miniſterie; whereby ſhee might either beare, or nouriſh children vnto thee: when ſhe growes vnto her maturitie; and the myſterie of calling her vniuerſally to thee, ſhall be reuealed to the world, and herſelf; what courſe wil it pleaſe thee to take with her?

CHRIST.

9. *If ſhe be a wall, vve will build vpon her a ſiluer palace: and if ſhe be a doore, we wil keep her in with boards of cedar.*

IF ſhee ſhall continue firme and conſtant, in the expectation of her promiſes, and the profeſſion of that truth which ſhall be reuealed; we will beautifie and ſtrengthen her, with further grace, and make her a pure and coſtly palace, fit to entertaine my ſpirit: and if ſhee will giue free paſſage and good entrance, to my word & grace; we will make her ſure and ſafe from corruption, and reſerue her to immortality.

Iewiſh Church.

10. *I am a vvall, and my breaſts are towers: then vvas I in his eyes as one that findeth peace.*

BEholde: that condition which thou requireſt in the Church of the Gentiles, thou findeſt in me; I am thus firme and conſtant in my expectation, in my profeſſion: and that want thou findeſt in her of ability to nouriſh her Children, by the breaſt of thy WORD, is not in me; who haue abundance both of nouriſhment and defence: vpon which my confeſſion & plea, I found grace & peace in the eies of my Sauior; and receiued from him aſſurance of his euerlaſting loue to me.

CHRIST.

11. Salomon *had a vine in Baalhamon: he gaue the vineyard vnto keepers: euery one bringeth for the fruit thereof a thousand peeces of siluer.*

MY Church is my Vine, and I am the owner, and husbandman: our thrift and profit thereof farre exceedeth the good husbandry of *Salomon:* he hath a rich vineyard indeed in a most fruitfull soyle; but he lets it forth to the hands of others, as not being able to keepe and dresse it himselfe: and therefore he is faine to be content with the greatest part of the increase, not expecting the whole.

12. *But my vineyard vvhich is mine is before me: to thee O* Salomon *appertaineth a thousand peeces of siluer, and two hundreth to them that kept the fruit thereof.*

But my vine is euer before me, I am with it to the end of the world, I reserue it in mine owne hands, and dresse it with mine owne labour: and therefore if thou (O *Salomon*) canst receiue from thine, to the proportion of a thousand, thy workemen and farmers will looke for the fift part to come vnto their share; whereas the gaine of my vineyard ariseth wholly, and onely, vnto my selfe.

13. *O thou that dwellest in the gardens, the companions hearken vnto thy voice, cause me to heare it.*

Sith therfore such is my care of thee, and ioy in thee (O my Church; which consistest of the particular assemblies of men professing my name) see thou be diligent in declaring my will, and giuing holy counsells to all thy fellow-members: speake forth my praise in the great congregations, (which all attend willingly vpon thee) and let me heare the voice of thy constant and faithfull confession of me before the world.

The Church.

14. *Oh my vvelbeloued, flee away, and be like vnto the Roe, or to the yong Hart vpon the mountaine of spices.*

I Will most gladly doe what thou commandest, O my Sauiour: but, that I may performe it accordingly; be thou (which art, according to thy bodily presence, in the hyest heauens) euer present with mee by thy spirite, and hasten thy glorious comming, to my full redemption.

FINIS.

EPISTLES.

IN

SIXE DECADS.

By Ios. Hall.

AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel Macham*. 1614.

TO THE HIGH AND MIGHTIE PRINCE, HENRY, *PRINCE OF GREAT* BRITANNE,

Sonne and Heyre Apparant to our Soueraigne Lord,
IAMES, *King of Great* Brit. *&c. all glory, in either vvorld.*

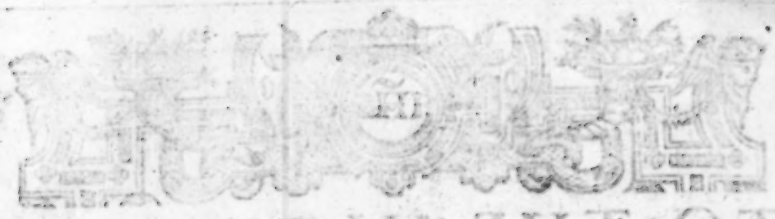
MOst gratious Prince:

IT is not from any conceit of ſuch vvorth in my labours, that they durſt looke ſo hie. A lower Patronage vvould haue ſerued an hyer vvorke. It vvere vvell, if ought of mine could be worthy of popular eyes. Or if I could wring ought from my ſelfe, not vnworthy of a iudicious Reader, I knowe your Highneſſe vvants neither preſents, nor counſells: preſents from ſtrangers, counſells from your teachers; neither of them matchable by my vveakeneſſe: Onely duty herein excuſes mee from preſumption. For, I thought it iniuſtice to deuote the fruite of my labour, to any other hand beſide my Maiſters: vvhich alſo I knewe to be as gratious, as mine is faithfull. Yet (ſince euen good affections cannot vvarrant too much vileneſſe in gifts to Princes) leaſt while my modeſty diſparages my worke, I ſhould hazard the acceptation; heere ſhall your grace finde variety, not without profit. I hate a Diuine, that would but pleaſe; and, withall, thinke it impoſſible for a man to profit, that pleaſeth not. And if, while my ſtile fixeth it ſelfe vpon others, any ſpirituall profit ſhall reflect vpon your H. how happy am I! vvho ſhall euer thinke, I haue liued to purpoſe, if (by the beſt of my ſtudies) I ſhall haue done any good office to your Soule. Further (vvhich theſe times account not the leaſt praiſe) your Grace ſhall heerein perceiue a new faſhion of diſcourſe, by Epiſtles; new to our language, vſual to others: and (as Nouelty is neuer without ſom plea of vſe) more free, more familiar. Thus, we doe but talk with our friends by our pen, and expreſſe our ſelues no whit leſſe eaſily; ſome-what more digeſtedly.

Whatſoeuer it is, as it cannot be good enough to deſerue that countenance; ſo the countenance of ſuch Patronage ſhall make it worthy of reſpect frō others. The God of Princes protect your perſon, perfect your graces, and giue you as much fauour in heauen, as you haue honour on earth:

Your Graces humbly-
deuoted ſeruant,

IOS. HALL.



These two Decads of Epistles were
entered in the Stationers Registers
by Eleazer Edgar & Sam[e] Marham,
Nov. 20. 1607.

E Malone.

EPISTLES.

THE
FIRST VOLVME,
IN
TWO DECADS.

Anno Domini, 1614.

EPISTLES.

THE

FIRST VOLVME,

OF

TWO DECADS.

Anno Domini 1614.

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To Iacob Wadsworth,

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EP. 1. *Expoſtulating for his departure, and perſwading his returne.*

HOw vnhappily is my ſtile changed! Alas, that to a friend, to a brother, I muſt write as to an Apoſtate, to an aduerſary! Dooth this ſeem harſh? you haue turned it, by being turned, your ſelfe. Once, the ſame walls held vs in one louing ſociety; the ſame Dioceſs, in one honourable function. Now, not one Land, and (which I lament) not one Church: you are gone, we ſtand and wonder. For a ſheep, to ſtray through ſimplicitie, is both ordinarie and lamentable: but, for a ſhepheard is more rare, more ſcandalous. I dare not preſume ouer-much, vpon an appeale to a blinded conſcience. Thoſe, that are newly come from a bright candle into a dark roome, are ſo much more blinde, as their light was greater; & the pureſt yuorie turneth with fire into the deepeſt black. Tell vs yet by your old ingenuitie, and by thoſe ſparks of good which yet (I hope) ly couered vnder your cold aſhes, tell vs, what diuided you? Your motiues ſhall once bee ſcanned before an higher barre. Shame not to haue the weake eyes of the world ſee that, which once your vndeceiueable Iudge ſhall ſee, and cenſure. What ſawe you, what heard you anew, that might offer violence to a reſolued minde, and make it either to alter, or ſuſpend? If your reaſons be inuincible; informe vs, that wee may follow you: but if (as they are) ſlight and feeble; returne you to vs: returne, and thinke it no ſhame to haue erred, iuſt ſhame to continue erring. What ſuch goodly beautie ſawe you in that painted, but ill-fauoured Strumpet, that ſhould thus bewitch

you, so to forget your selfe, and contemne the chaste loue of the Spouse of your Sauiour? I sawe her, at the same time in her gayest dresse: Let my soule neuer prosper, if I could see any thing worthie to commaunde affection. I saw and scorned: you saw, and adored. Would God your adoration were as farre from superstition, as my scorne from impietie. That God iudge betwixt vs, whether heerin erred: yea, let men iudge, that are not drunke with those Babylonish dregges. How long might an indifferent eie looke vpon the comicall and mimick actions in those your mysteries that should bee sacred (your magicall exorcismes, your clericall shauings, your vncleanly vnctions, your crosings, creepings, censings, sprinklings, your cozening miracles, garish processions, burning of noone-daie, christning of bells, marting of pardons, tossing of beades, your superstitious hallowing of candles, waxe, ashes, palmes, chrisme, garments, roses, swords, water, salt, the Pontificall solemnities of your great maister, and what-euer your new mother hath, besides, plausible) before hee should see ought, in all these, worthy of anie other intertainment, then contempt! Who can but disdaine, that these things should procure anie wise proselyte? Cannot your owne memorie recount those trulie religious spirits, which hauing sought *Rome* as resolued Papistes, haue left the World as holie Martyrs; dying for the detestation of that which they came to adore? Whence this? They heard and magnified that, which they now sawe, and abhorred. Their fire of zeale brought them to the flames of Martyrdome. Their innocent hopes promised them Religion: they founde nothing but a pretence; promised deuotion, and beholde idolatrie: they saw, hated, suffered, and now raigne; whiles you wilfully, and vnbidden, will lose your soule, where others meant to lose, and haue found it. Your zeale dyes, where theirs began to liue: you like to liue, where they would but die. They shall comfort vs, for you: they shall once stand vp against you: While they would rather dye in the heat of that fire, then liue in the darkenesse of their errors; you rather dye in the Egyptian darkenesse of errours, then liue in the pleasant light of truth: Yea, I feare, rather in another fire, then this light.

Alas! what shall wee looke-for of you? Too late repentance, or obstinate errour? Both miserable. A *Spira*, or a *Staphylus*? Your friends, your selfe, shall wish you rather vnborne, then either.

O thou, which art the great shepheard, great in power, great in mercie, which leauest the ninetie & nine to reduce one, fetch home (if thy will be) this thy forlorne charge: fetch him home, drive him home to thy fold, though by shame, though by death. Let him once recouer thy Church, thou him, it is enough. Our common Mother I knowe not whether more pities your losse, or disdeignes thus to bee robb'd of a sonne: Not for the needs of you; but her owne pietie, her owne loue. For, how many troupes of better informed soules hath shee euerie day returning into her

her lap; now breathing from their late Antichristianisme, & embracing her knees vpon their owne? Shee laments you, not for that shee feares shee shall misse you; but, for that shee knowes you shall want her. See you her teares, & doo but pittie your self as much as shee you. And, from your Mother, to descēd to your Nurse; Is this the fruit of such educatiō? Was not your youth spent in a society of such comly order, strict gouernment, wise lawes, religious care (it was ours: yet, let mee praise it, to your shame) as maiiustly challenge (after al bragges) either RHEMES, or DOVVAY, or if your Iesuites haue anie other denne more cleanlie, and more worthie of ostentation? And coulde you come out, fresh and vnseasoned, from the middest of those salt waues? Could all those heauenlie showers fall beside you; while you, like a *Gedeons* fleece, want moisture? Shal none of those diuine principles, which your youth seem'd to drinkin, check you in your new errours? Alas! how vnlike are you to your self, to your name? *Iacob* wrestled with an Angell, and preuailed: you grapple but with a Iesuite, and yield. *Iacob* supplanted his brother: an *Esau* hath supplanted you. *Iacob* changed his name for a better, by his valiant resistance: you, by your cowardlie yielding, haue lost your owne. *Iacob* stroue with God, for a blessing: I feare to saie it, you against him for a curse; for, no common measure of hatred, nor ordinarie opposition, can serue a reuolter: Either you must bee desperatelie violent, or suspected. The mightie one of *Israel* (for hee can doo it) raise you fallen, returne you wandred; and giue you grace at last to shame the Diuel, to forsake your stepmother, to acknowledge your true Parent, to satisfie the world, to saue your owne soule. If otherwise; I will say of you, as *Ieremie* of his Israelites (if not rather with more indignation)

My soule shall weepe in secret for your reuolt, and
mine eyes shall drop down teares,
because one of the Lords
flocke is caried away
captiue.

Emanuel Colledge in Cambridge.

To my Lord and Patron, the Lord DENNY, Baron of Waltham.

[illegible]

EP. 2. *Of the Contempt of the world.*

MY Lord, my tongue, my penne, and my heart, are in your seruice; when you cannot heare mee through distance, you must see me in my Letters. You are now in the Senate of the Kingdome, or in the concourse of the City, or perhaps (tho more rarely) in the royall face of the Court. All of them, places fit for your person. From all these, let me call off your minde to her home aboue; and in the midst of businesse, shewe you rest. If I may not rather commend, than admonish, or before-hand confesse my counsell superfluous, because your holy forwardnesse hath preuented it. You can afford these, but halfe of your selfe. The better part is better bestowed: Your soule is still retired, and [illegible]. You haue learned to vouchsafe these worldly things, [illegible]; and know to distinguish wisely, betwixt a [illegible] contempt; & haue long made the world, not your God, but [illegible]. And in truth (that I may loose my selfe into a bold and free discourse) what other respect is it worthy of? I would adore it on my face, if I could see any Maiestie, that might command veneration. Perhaps, it loues me not so much as to showe me his best. I haue sought it enough, and haue seene what others haue doted on; and wondered at their madnesse. So may I look to see better things aboue, as I neuer could see ought heere, but vanitie and vilenesse.

What is fame, but smoke? and metall, but drosse? and pleasure, but a pill in suger? Let som gallants condemne this, as the voice of a Melancholike scholler: I speake that which they shall feele, and shall confesse. Tho I neuer was so, I haue seen them as happy as the world could make them: and yet I neuer [illegible]. Their life hath beene neither [illegible] [illegible]. Yea, wee haue knowne [illegible] haue found wealth; and [illegible] these earthly delights, if they were found, yet how short they are! and if they could be long, yet how vnsound! If they were found, they are but as a good day betweene two agues, or a sunne-shine betwixt two tempests. And

And if they were [illegible] T[illegible] bearers [illegible] vnder [illegible] fed [illegible] feh, [illegible] flowers [illegible] hath thornes [illegible] vnto them, ye wise idolaters. [illegible] your God, the World, and seeke [illegible]: It shall be long enough ere [illegible] you happy. You shall at last forsake those altars, empty and sorrowfull. How easie is it for vs Christians, thus to insult ouer the worldling, that thinkes himselfe worthy of enuie? How easie to turne off the World with a scornefull repulse, and when it makes vs the Diuels proffer, *All these will I giue thee*, to returne *Peters* answer, *Thy siluer & thy gold perish with thee*? How easie to account none so miserable, as those that are rich with iniurie, and growe great by being conscious of secret euils? Wealth and honour, when it comes vpon the best tearms, is but vain; but, when vpon ill conditions, burdensome. When they are at the best, they are scarce friends; but, when at the worst, tormentors. Alas how [illegible] and a [illegible] vniles an high title, with an hell in the [illegible] *Moses*: but, presupposing his faith, I wonder not at his choice. [illegible] the afflictions of *Israel*, to the pleasures of *Egypt*, [illegible] the Lambe with sowre herbs, then all their [illegible] For [illegible] is it to be miserable then guilty? [illegible] and sin? If it were possible, [illegible] earth wickedly glorious. But, how much are wee bound to God, that allowes vs earthly fauours, without this opposition? [illegible] God [illegible] made you at once honourable and iust, and your life pleasant and holy. It hath giuen you an high state with a good heart; are fauours, that looke for thanks. These must be acknowledged, not rested in: They are yet higher thoughts that must perfect your contentment.

What God hath giuen you, is nothing to that he meanes to giue: He hath beene liberall; but hee will be munificent. This is not so much as the taste of a full cup. Fasten your eye vpon your future glory: and see how [illegible] d but [illegible] there, [illegible] iest where [illegible] times [illegible] ioy. Here, you [illegible] Angels. Here, you want not [illegible]; there [illegible] you want not crosses: there is nothing but felicity. Here, you haue some short ioyes; there is nothing but eternity. You are a stranger here; there, at home. Here, Satan temptes you, and men vexe you; there, Saints and Angels shall applaud you, and GOD shall fill you with himselfe. In a word,

word, you are onely blessed here, for that you shall bee.

These are thoughts worthy of greatnesse: which, if wee suffer either imployments, or pleasures to thrust out of our doores, wee doe wilfully make our selues comfortlesse. Let these still season your mirth, and sweeten your sorrowes, and euer interpose themselues betwixt you and the world. These, only, can make your life happy, and your death welcome.

TO

To my Lord HAY, H. and P.

EP. 3. *Of True Honour.*

MY Lord, It is ſafe to complaine of Nature where Grace is; and to magnifie Grace, where it is at once had, & affected. It is a fault of Nature, and not the leaſt, that as ſhee hath dim eies, ſo they are miſplaced. Shee lookes ſtill, either forward, or downward; forward to the obiect ſhee deſires, or downward to the meanes; Neuer turnes her eyes either backward, to ſee what ſhee was; or vpward, to the cauſe of her good: Whence, it is iuſt with God to withhold what he would giue, or to curſe that which he beſtowes; & to beſot carnall minds with outward things, in their value, in their deſire, in their vſe: Whereas true wiſedome hath cleare eyes, and right ſet; and therefore ſees an inuiſible hand in all ſenſible euents, effecting all things, directing all things to their due end; ſees on whom to depend, whom to thanke. Earth is too lowe, and too baſe, to giue bounds vnto a ſpirituall ſight. No man then can truely knowe what belongs to wealth, or honour; but the gracious; either how to compaſſe them, or how to prize them, or how to vſe them. I care not how manie thouſand wayes there are to ſeeming honour, beſides this of vertue: they all (if more) ſtil lead to ſhame: Or what plots are deuiſed to improue it; if they were as deepe as hell, yet their end is loſſe. As there is no counſell againſt God: ſo there is no honour without him. Hee enclines the hearts of Princes to fauour; the hearts of inferiours to applauſe. With out him, the hand cannot moue, to ſucceſſe; nor the tongue, to praiſe: And what is honour without theſe? In vaine doth the world frowne vpon the man, whom hee meanes to honour; or ſmile where hee would diſgrace. Let mee then tell your L. who are fauourites in the Court of heauen; euen whiles they wander on earth: Yea, let the great King

King himſelfe tell you, *Thoſe that honour mee, I will honor*. That men haue the grace to giue honour to God, is an high fauour: but, becauſe men giue honour to God (as their duty) that therfore God ſhould giue honour to men, is to giue, becauſe hee hath giuen. It is a fauour of God, that man is honoured of man like himſelfe: but, that God alloweth of our endeuours as honour to himſelfe, is a greater fauour then that wherewith hee requites it.

This is the goodneſſe of our God; The man that ſerues him, honours him: and whoſoeuer honours him with his ſeruice, is crowned with honour. I challenge all times, places, perſons: who euer honour'd God, and was neglected? Who hath wilfully diſhonour'd him, and proſpered? Turne-ouer all Records; and ſee howe ſucceſſe euer bleſſed the iuſt, after manie daungers, after manie ſtormes of reſiſtance, and left their concluſion glorious; how all godleſſe plots, in their looſe, haue at once deceiued, ſhamed, puniſhed their Author. I goe no further: Your own breſt knowes, that your happie experience can heerein iuſtifie God. The world hath noted you, for a follower of vertue; and hath ſeene howe faſt Honour followed you: Whiles you ſought fauour with the God of heauen, he hath giuen you fauour with his Deputie on earth.

Gods former actions are patternes of his future: Hee teaches you what hee will doe, by what hee hath done. Vnleſſe your hand be wearie of offering ſeruice, hee cannot either pull-in his hand from rewarding, or hold it out empty. Honour him ſtill, and God pawnes his honour, on not failing you. You can not diſtruſt him, whom your proofe hath found faithfull. And, whiles you ſettle your heart in this right courſe of true glorie; laugh, in ſecret ſcorne, at the idle endeuours of thoſe men, whoſe policies would out-reach God, and ſeize vpon honour, without his leaue. (GOD laughes at them in heauen, It is a ſafe and holie laughter, that followes his.) And pittie the prepoſterous courſes of them, which make religion but a foote-ſtoole to the ſeat of aduancement; which care for all things but heauen; which make the worlde their ſtanding marke; and doe not ſo much as roue at GOD. Manie had ſped well, if they had begun well, and proceeded orderlie.

A falſe method is the bane of manie hopefull endeuours. God bids vs ſeek firſt his kingdome; and earthly things ſhall find vs vnſought. Fooliſh Nature firſt ſeekes the world: and if ſhee light on God by the waie, it is more then ſhe expects, deſires, cares for; and therefore failes of both, becauſe ſhee ſeekes neither aright. Manie had been great, if they had cared to be good; which now are croſſed in what they woulde, becauſe they willed not what they ought. If *Salomon* had made wealth his firſt ſuite, I doubt he had beene both poore and fooliſh: now, he asked wiſdome, & gained greatneſſe; Becauſe hee choſe well, he receiued what he asked not. O the bountie and fideſitie of our God! becauſe we would haue the beſt, he giues vs all: Earth ſhall wait vpon vs, becauſe we attende vpon heauen.

Go-

Go-on then, my Lord, go-on happily to loue religon, to practice it: let God alone, with the rest. Be you a Pattern of vertue; hee shall make you a Precedent of glory. Neuer man lost ought, by giuing it to God: that liberall hand returnes our gifts, with aduantage. Let men, let God see that you honour him; and they shall heare him proclaime before you, *Thus shall it bee done to the man whom the King will honor.*

To Mr Newton,

Tutor to the Prince.

EP. 4. *Of Gratulation, for the hopes of our Prince; with an aduiſing apprecation.*

SIr, God hath called you to a great and happy charge; You haue the cuſtody of our common Treaſure: Neither is there any ſeruice comparable to this of yours; whether wee regard God, or the world. Our labours, oft-times beſtowed vpon many, ſcarce profit one: yours, beſtowed vpon one, redounds to the profit of manie millions: This is a ſummarie waie of obliging all the World to you. I incourage you not in your care: you haue more comfort in the ſucceſſe of it, then all Worlds can giue you. The verie ſubiect of your paines would giue an hart to him that hath none. I rather congratulate, with you, our common happineſſe, and the hopes of poſteritie, in that roiall and bleſſed iſſue. You haue beſt cauſe to be the beſt witneſs of the rare forwardneſſe of our gratious Maiſter: and I haue ſeen enough, to make me think I can neuer be enough thankfull to God for him. That Princes are fruitfull, is a great bleſſing: but, that their children are fruitfull in grace, and not more eminent in place then vertue, is the greateſt fauour God can doo to a State. The goodneſs of a priuate man is his own; of a Prince, the whole worlds. Their wordes are Maximes, their actions examples, their examples rules. When I compare them with their royall Father (as I doo ofte and chearfully) I cannot ſay whether he bee more happie in himſelfe, or in them. I ſee both in him, and them; I ſee and wonder, that God diſtributes to naturall princes giftes proportionable to their greatneſſe. That wiſe Moderator of the world knows what vſe is of their parts: he knowes that the head muſt haue all the

the ſenſes that pertaine to the whole body: And how neceſſarie it is, that inferiours ſhould admire them no leſſe for the excellency of their graces, then for the ſway of their authority. Whereupon, it is, that hee giues heroicall qualities to Princes: and, as he hath beſtowed vpon them his owne name; ſo alſo hee giues them ſpeciall ſtamps of his owne glorious image. Amongſt all other vertues, what a comfort is it to ſee thoſe yeeres, and thoſe ſpirits ſtoope ſo willingly to deuotion? Religion is growen too ſeuere a Miſtreſſe for yong and high courages to attend. Verie rare is that Nobility of blood, that dooth not challenge liberty; and that liberty that ends not in looſeneſſe. Lo, this example teacheth our gallants, howe vvell euen Maieſtie can ſtand vvith homage; Maieſtie to men, vvith homage to GOD.

Farre be it from me, to doe that which my next clauſe ſhal condemne: but, I thinke it ſafe to ſay, that ſeldome euer thoſe yeares haue promiſed, ſeldome haue performed ſo much. Only God keep two miſchiefs euer from within the ſmoke of his Court; *Flattery* and *Treachery*: The iniquity of times may make vs feare theſe; not his inclination.

For, whether as Engliſh, or as men, it hath beene euer familiar to vs to faune vpon Princes: Tho, what doe I beſtow two names vpon one vice, but attyred in two ſundry ſuites of euill? For, *Flattery* is no other than gilded treaſon; nothing elſe but poyſon in gold: This euill is more tame; not leſſe dangerous. It had beene better for many great ones not to haue beene, then to haue been in their conceits more then men. This, *Flattery* hath done: and what can it not? That other, *Trechery*, ſpills the bloud; this, the vertues of Princes. That takes them from others: this bereaues them of themſelues. That, in ſpight of the actours, doth but change their Crowne: this ſteales it from them for euer. Who can but wonder, that reads of ſome not vnwiſe Princes, ſo bewitched with the inchantments of their Paraſites, that they haue thought themſelues Gods immortall, and haue ſuffered themſelues ſo ſtiled, ſo adored? Neither Temples, nor Statues, nor Sacrifices haue ſeemed too much glory to the greatnes of their ſelf-loue; Now none of all their actions could be either euill, or vnbeſeeming; Nothing could proceed from them worthy of cenſure, vnworthy of admiration: Their very ſpots haue been beauty, their humors iuſtice, their errors witty, their Paradoxes diuine, their exceſſes heroicall. O the damnable ſeruility of falſe minds! which perſwade others of that which themſelues laugh to ſee beleeued. O the dangerous credulity of ſelf-loue! which entertaines all aduantages if neuer ſo euill, neuer ſo impoſſible. How happy a ſeruice ſhall you doe to this whole world of ours, if you ſhall ſtill ſettle in that princely minde a true apprehenſion of himſelfe; and ſhall teach him to take his owne height aright; and euen from his childhood to hate a paraſite, as the worſt traytor: To breake thoſe falſe glaſſes, that would preſent

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sent him a face not his owne: To applaud plaine truth, and bend his browes vpon excessiue prayses. Thus affected, hee may bid Vice doe her worst. Thus shall hee striue with Vertue, whether shall more honour each other. Thus sincere and solide glory shall euery where follow, and crowne him. Thus, when he hath but his due, hee shall haue so much, that he shall scorne to borrow the false colours of adulation. Go-on happily in this worthy and noble imployment. The worke cannot but succeed, that is furthered with so many prayers.

To

To Sr. Thomas Challoner.

EP. 5. *A report of ſome Obſeruations in my trauell.*

SIR, beſides my hopes, not my deſires, I trauelled of late; for knowledge partly, and partly for health. There was nothing that made not my iourney pleaſant, ſaue the labour of the way: which yet was ſo ſweetly deceiued, by the ſociety of Sr. *Edmund Bacon* (a Gentleman truely honourable, beyond all titles) that I found ſmall cauſe to complaine. The ſea brookt not me, nor I it; an vnquiet element, made onely for wonder and vſe, not for pleaſure. Alighted once from that wodden conueyance, and vneuen way, I bethought my ſelfe how fondly our life is committed to an vnſteady and reeling peece of wood, fickle windes, reſtleſſe waters; while wee may ſet foote on ſtedfaſt and conſtant earth. Lo, then euery thing taught mee, euery thing delighted mee; ſo ready are we to be affected with thoſe forraine pleaſures, which at home we ſhould ouer-looke. I ſaw much, as one might in ſuch a ſpan of earth, in ſo few months. The time fauoured me: for, now newly had the key of peace opened thoſe parts which war had before cloſed; cloſed (I ſay) to all Engliſh, ſaue either fugitiues or captiues. All ciuill occurrences (as what faire Cities, what ſtrange faſhions, entertainement, dangers, delights wee found) are fit for other eares, and winter euenings. What I noted, as a Diuine within the ſphere of my profeſſion, my paper ſhall not ſpare in ſome part to report; and that to your ſelf, which haue paſſed a longer way, with more happy fruit of obſeruation. Euen little ſtreams empty themſelues into great riuers; and they againe into the Sea. Neither doe I deſire to tell you what you knowe not: it ſhall be ſufficient that I relate ought, which others ſhall thinke memorable.

Along our way, how many Churches ſaw we demoliſhed! Nothing left, but rude heapes, to tell the paſſenger, there had been both deuotion and hoſtilitie. O the miſerable foot-ſteps of war, beſides bloodſhed,

ruine and desolation! *Furie* hath done that there, which *Couetousnesse* would doe with vs; would doe, but shal not: The truth within, shal saue the wals without. And, to speak truly (what-euer the vulgar exclaim) Idolatry pull'd down those wals; not rage. If there had bin no Hollander to raze them, they shold haue fallē alone, rather then hide so much impiety vnder their guilty roof. These are spectacles, not so much of cruelty, as iustice; Cruelty of man, Iustice of God. But (wch I wondred at) Churches fal, & Iesuits Colledges rise, euery where: There is no City, where those are not either rearing, or built. Whence cōmeth this? Is it, for that deuotion is not so necessary as Policy? Those men (as we say of the Fox) fare best, when they are most cursed. None so much spighted of their owne; none so hated of all; none so opposed by ours: and yet these ill weedes growe. Whosoeuer liues long, shall see them feared of their owne, which now hate them; shall see these seuen leane kine deuoure all the fatte beastes that feede on the medowes of *Tyber*. I prophecie, as *Pharaoh* dreamed: The euent shall iustifie my confidence.

At *Bruxelles*, I saw som English-women professe themselues *Vestalls*; with a thousand rites, I knowe not whether more ridiculous, or magical. Poore soules! they could not be fooles enough at home. It would haue made you to pitty, laugh, disdain (I knowe not which more) to see by what cunning sleights & faire pretences that weak sexe was fetcht into a wilful bondage; and (if those two can agree) willingly constrained to serue a master whom they must & cannot obey: Whom they neither may forsake for their vow, nor can please for their frailty. What followes hence? Late sorrow, secret mischiefe, misery irremediable. Their forwardnes, for wil-worship, shall condemne our coldnes for truth.

I talked there (in more boldnesse, perhaps then wisdom) with *Costerus* a famous Iesuit; an old man, more teasty then subtle, and more able to wrangle then satisfie. Our discourse was long & rouing; & on his part ful both of words & vehemency. He spake as at home; I as a stranger: yet so, as he saw me modestly peremptory. The particulars wold swel my Letter too much: It is enough, that the Truth lost lesse then I gained. At *Gaunt* (a City that commaunds reuerence for age, and wonder for the greatnesse) wee fell vpon a *Cappucine* nouice, which wept bitterly, because he was not allowed to be miserable. His head had now felt the razor, his backe the rodde: all that Laconicall discipline pleased him well; which another, being condemned to, would iustly account a torment. What hindred then? Piety, to his mother, would not permit this which he thought piety to God: Hee could not be a willing begger, vnlesse his mother must begge vnwillingly. Hee was the onely heire of his father, the onely stay of his mother: the comfort of her widow-hood depended on this her orphane; who now naked must enter into the world of the *Capucines*, as he came first into this; leauing his goods to the diuision of the fraternity: the least part whereof

should

ſhould haue beene hers, whoſe hee wiſhed all: Hence thoſe teares, that repulſe. I pitied his ill-beſtowed zeale; and rather wiſhed, then durſt teach him more wiſedome. Theſe men for deuoute, the Ieſuites for learned and pragmaticall, haue ingroſſed all opinion, from other Orders. O hypocriſie! No *Capucine* may take or touch ſiluer: for, theſe are (you knowe) the quinteſſence of *Franciſcan* ſpirits. This metall is as very an *Anathema* to theſe, as the wedge of gold to *Achan*; at the offer whereof he ſtarts back, as *Moſes* from the ſerpent: Yet he carries a boy with him, that takes and carries it; & neuer complaines of either metall or meaſure. I ſawe and laughed at it; and by this open trick of hypocriſie, ſuſpected more, more cloſe. How could I chooſe? while commonly the leaſt appeares of that which is; eſpecially of that which is loathſome in appearance, much more in nature. At *Namurs*, on a pleaſant and ſteep hil-top, we found one that was tearmed a maried Hermite; approuing his wiſdome aboue his fellowes, that could make choice of ſo cheerful & ſociable a ſolitarineſſe. Whence, after a delightful paſſage vp the ſweet riuer *Moſa*, we viſited the populous & rich Clergy of *Leodium*. That great City might well be dichotomized into Cloyſters, and Hoſpitals. If I might aduẽture, I could here play the Critick, after all the ruins of my neglected Philology. Old monuments, and after them our *Lipſius*, call this people *Eburones*: I doubt whether it ſhould not rather be written *Ebriones*; yet without ſearch of any other Records, ſaue my owne eyes: While yet I vvould thoſe ſtreetes vvere more moiſt with wine, then with blood; wherein no day, no night is not diſmall to ſome. No law, no Magiſtrate laies hold on the knowen murderer, if himſelfe liſt: For three daies after his fact, the gates are open, and iuſtice ſhut: priuate violence may purſue him, publique iuſtice can not: whence, ſome of more hote temper carue themſelues of reuenge; others take-vp with a ſmal pecuniary ſatiſfaction. O England, thought I, happy for iuſtice, happy for ſecurity! There you ſhall finde in euery corner a Maumet; at euery doore a Begger; in euery diſh a Prieſt. From thence wee paſſed to the *Spa*, a village famous for her medicinall and minerall waters, compounded of yron and Copperice; the vertue whereof yet the ſimple inhabitant aſcribes to their beneficiall Saint, whoſe heauy foote hath made an ill-ſhaped impreſſion, in a ſtone of his * *Sauenir*; A water more wholſome then pleaſant, & yet more famous then wholſome. The wilde deſerts (on which it borders) are haunted with three kindes of ill cattell; Free-booters, Wolues, Witches: Although theſe two laſt are oft-times one. For, that ſauage *Ardenna*, is reputed to yield many of thoſe monſters, whom the Greekes cal λυκανθρωπους; they, *Lougarous*; we (if you wil) Witch-wolues; Witches that haue put on the ſhape of thoſe cruell beaſts. Wee ſawe a boy there, whoſe halfe-face was deuoured by one of them neere the village: yet ſo, as that the care was rather cut then bitten off. Not many daies before our comming, at *Limburgh* was executed one of thoſe miſ-

* The name of the vpper Well of the Spa.

creants, who confeſſed on the wheele to haue deuoured two and fourty children in that form. It would aſk a large volume, to ſcan this Probleme of *Lycanthropy*. The reaſons, wherewith their relation furniſht mee on both parts, would make an Epiſtle tedious. This in ſhort I reſolued; A ſubſtantial change is aboue the reach of all infernal powers, proper to the ſame hand that created the ſubſtance of both: Herein the Diuel playes the double Sophiſter; yea, the Sorcerer with Sorcerers. He both deludes the Witches conceit, and the beholders eies.

One thing I may not omit, without ſinful ouer-ſight; A ſhort, but memorable Story, which the *Grephier* of that Towne (though of different religion) reported to more eares then ours. When the laſt Inquiſition tyrannized in thoſe parts, and helpt to ſpend the Faggots of *Ardenna*; one of the reſt, a confident Confeſſour, being led farre to his ſtake, ſung Pſalmes along the way, in an heauenlie courage, and victorious Triumph: the cruell Officer enuying his laſt mirth, and grieuing to ſee him merrier then his tormentors, commaunded him ſilence: Hee ſings ſtil, as deſirous to improoue his laſt breath to the beſt. The view of his approaching glory, bred his ioy; his ioy breakes forth into a cheerefull confeſsion: The enraged Sheriffe cauſes his tongue, drawen foorth to the length, to be cut off neere the rootes. Bloudy wretch! It had been good Muſick to haue heard his ſhreeks: but, to bear his Muſick was torment. The poore Martyr dies in ſilence, reſts in peace. Not many moneths after, our butcherly officer hath a ſonne born with his tongue hanging downe vpon his chinne, like a Deere after long chace; which neuer could be gathered vp within the bounds of his lips. O the diuine hand, full of iuſtice, full of reuenge! Goe now, *Lipſius*, and write the new miracles of thy Goddeſſe, and confirm ſuperſtition by ſtrange euents. Iudge you that haue ſeene, if euer the Chappel of *Halle* or *Zichem* haue yielded ought more notable. We met euery where Pilgrimes to thoſe his Ladies: two Ladies ſhal I call them, or one Lady in two ſhrines? If two, why do they worſhip but one? If but one, why doth ſhe that cure at *Zichem*, which at *Halle* ſhe could not? O what pitty it is, that ſo high a wit ſhould in the laſt act be ſubiect to dotage! All the maſculine brood of that braine we cheriſhed, and (if neede were) admired: but theſe his ſilly virgins, the feeble iſſue of diſtempered age, who can abide? One of his darlings, at *Louan*, tolde mee from his owne mouth; that the elder of theſe two daughters, was by him in ten dayes got, conceiued, borne, chriſtened. I believed, and wondred not. Theſe acts of ſuperſtition haue an inuiſible father, and mid-wife: beſides that it is not for an Elephant to goe three yeares with a Mouſe. It was tolde mee in the ſhop of his *Moretus*, not without ſome indignation, that our King, when hee had well viewed the booke, and read ſome Paſſages, threw it to the ground with this Cenſure; *Damnation to him that made it, and to him that beleeues it.* Whether a true ſtory, or one of their Legends, I inquire

Hiſtoire et Miracles, &c. Que le 8. iour du mois de Septembre au dict an. 1603. eſtant Feſte de la Natiuité de noſtre Dame, le nombre de Pelerins a eſté enuiron 20000. p. 35.

Virgo Hallénſis.

I inquire not: I am ſure, that ſentence did not ſo much diſcontent them, as it ioyed me. Let me tell you yet, ere I take off my pen, two wonders more, which I ſaw in that wonder of Cities, *Antwerp*; One, a ſolemne maſſe in a ſhambles, and that on Gods day: while the houſe was full of meat, of butchers, of buyers; ſome kneeling, others bargaining, moſt talking, all buſie. It was ſtrange to ſee one houſe ſacred to God, and the belly; and how thoſe two lettuices agreed: The Prieſt did eate fleſh, the butchers ſolde fleſh, in one roofe, at one inſtant. The butcher killed, and ſold it by peeces; the Prieſt did ſacrifice, and orally deuour it whole: whether was the more butcher? The like wee might haue ſeene at *Malines*. The other, an Engliſh-man, ſo madly deuout, that he had wilfully mur'd vp himſelfe as an *Anachoret*; the worſt of all priſoners: There ſate he pent-vp, for his further merite, halfe hunger-ſtarued for the charity of the Citizens. It was worth ſeeing, how manly he could bite-in his ſecret want, and diſſemble his ouer-late repentance. I cannot commend his mortification, if he wiſh to be in heauen, yea, in purgatory, to be deliuered from thence: I durſt not pitty him; becauſe his durance was willing, and (as he hoped) meritorious: But, ſuch incouragement as he had from me, ſuch thanke ſhall he haue from God; who in ſtead of an *Euge*, which he looks for, ſhall angerly challenge him, with *Who required this?* I leaue him now, in his owne fetters; You, to your worthy, and honourable imployments.

Mechlinia. One *Goodwin*, a Kentiſh-man.

Pardon mee this length. *Loquacity* is the naturall fault of *Trauailers*: while I profit any, I may well be forgiuen.

To

To Sr. David Murray.

EP. 6. *Concerning the Miracles of our time.*

INdeede the world abounds vvith miracles. Theſe, while they fill the mouthes of many, ſway the faith of ſome, and make all men wonder. Our nature is greedy of newes; which it will rather faine, then want. Certainely, ere long, miracles will be no woonders, for their frequence. I had thought, our age had had too many gray hayres, and with time experience, and with experience craft, to haue deſcryed a iuggler: But, now I ſee by the ſimplicity, it declines to his ſecond childhoode. The two Lipſian Ladies, the charmes of *Bluntſtones* boy, and *Garnets* ſtrawe, what a noiſe haue they made! I onely wonder how *Faux* and *Catesby* eſcaped the honour of Saints, and priuiledge of miracles. Heerein you aske my ſentence; more ſeaſonably, then you hoped. For, I meant to haue wrote a iuſt volume of this ſubiect, and furniſht my ſelfe accordingly in that region of wonders; but that I feared to ſurcharge the nice ſtomach of our time, with too much. Neither would my length haue ought auailed you; whoſe thoughts are ſo taken vp with thoſe hie and ſeruiceable cares, that they can giue no leaſure to an ouer long diſcourſe. May it pleaſe you therefore to receiue in ſhort, what I haue deliberately reſolued in my ſelfe, and thinke I can make good to others.

I haue noted foure ranks of cõmonly named Miracles: from which, if you make a iuſt ſubduction, how few of our wonders ſhal remaine either to beliefe or admiration? The firſt meerely reported, not ſeene to be done; the next ſeeming to be done, but counterfaited; the third, truly done, but not true miracles; the laſt, truely miraculous, but by Satan. The firſt of theſe are bred of lyes, and nouriſhed by credulitie: The mouth of Fame is full of ſuch blaſts. For theſe, if I liſted awhile to rake in the *Legends*, and booke of *Conformities*, an ingenuous Papiſt could not but bluſh, an indifferent Reader could not but lay his hand on his ſpleene, and wonder as much that any man could be ſo impudent to broach

broach ſuch reports, or any ſo ſimple to beleeue them; as the credulous multitude wonders that any ſhould be ſo powerfull to effect them. But, I ſeeke neither their ſhame, nor others laughter. I dare ſay, not the *Talmud*, not the *Alcoran*, hath more impoſſible tales, more ridiculous lies. Yea, to this head, *Canus* himſelfe (a famous Papiſt) dare referre many of thoſe ancient miracles reported, and (by all likelihood) beleeued of *Bede*, and *Gregory*. The next are bred of fraud, and cozenage, nouriſhed by ſuperſtition. Who knowes not, how the famous Kentiſh Idol moued her eies, and hands, by thoſe ſecret gimmers, which now euery Puppet-play can imitate? How Saint *Wilfreds* needle opened to the penitent, and cloſed it ſelfe to the guilty? How our Lady ſheds the teares of a bleeding vine? and doth many of her daily feates, as *Bel* did of olde eate vp his banket, or as *Picens* the Eremite faſted forty daies. But, theſe two euery honeſt Papiſt will confeſſe, with voluntarie ſhame and griefe; & grant that it may growe a diſputable queſtion whether Mountebanks or Prieſts are the greater cozeners. *Viues*, beyond his wont vehemently, tearmes them execrable and ſatanicall impoſtors. The third are true workes of GOD vnder a falſe title: God giues them their being, men their name: vniuſt, becauſe aboue their nature; wherein the Philoſopher and the ſuperſtitiouſly-ignorant, are contrarily extreame: while the one ſeekes out naturall cauſes of Gods immediate and metaphyſicall workes; The other aſcribes ordinary effectes, to ſupernaturall cauſes. If the violence of a diſeaſe ceaſe, after a vow made to our Ladie; If a ſouldier, armed with this vow; eſcape gun-ſhot; a captiue, priſon; a Woman traueling; death; the vulgar (and I would they alone) cry out, A miracle. One loadſtone hath more woonder in it, then a thouſand ſuch euents. Euerie thing drawes a baſe minde to admiration. *Franceſco del Campo* (one of the Arch-dukes Quiryes) tolde vs, not without importunate deuotion, that in that fatall fielde of *Newport*, his vow to their Virgin helpt him to ſwimme ouer a large water, when the oares of his armes had neuer before tryed any waues. A dogge hath done more, without acknowledgement of any Saint. Feare giues ſudden inſtincts of skill, euen without precept. Their owne *Coſterus* durſt ſay; that the Cure of a diſeaſe is no miracle: His reaſon, becauſe it may be done by the power of Nature, albe in longer time. *Yeeld this, and what haue *Lipſius* his two Ladies done? vvherefore ſerues all this clamour, from the two hills? I aſſented not; neither will be herein thus much their enemy: For, as well the manner of doing, as the matter, makes a miracle. If *Peters* handkerchiefe, or ſhadow, heale a diſeaſe, it is miraculous, though it might haue beene done by a Potion. Many of their recoueries, doubtleſſe haue beene wrought through the ſtrength of Nature in the Patient; not of vertue in the Saint. How many ſicke men haue mended, with their phyſicke in their pocket? Tho many other alſo (I doubt not) of thoſe Cures haue fallen into the fourth head;

The Rood of Grace at *Boxley Abbey*.

* En l'an mil ſix cents & trois, y furent comptez cent & trente cinqie potences & iambes de bois de perſonnes boyteuſes y apportées au ſeul eſpace de quatre ou cinq; mois. Hiſtoire & Miracles, c. 12. p. 34.

head; which indeede is more knotty, and requires a deeper diſcourſe. Wherein, if I ſhall euince theſe two things, I ſhall (I hope) ſatisfie my Reader, and cleare the Truth: One, that miracles are wrought by Satan; the other, that thoſe which the Romiſh Church boaſteth, are of this nature, of this author. I contend not of words: we take miracles in *Auguſtines* large ſenſe; wherein is little difference betwixt a thing maruelous and miraculous; ſuch as the ſpirit of GOD in either inſtrument calles δυνάμεις, & נפלאות. Perhaps, it would be more proper to ſay, that GOD workes theſe miracles by Satan: for, as in the naturall & voluntary motions of wicked men; ſo in the ſupernatural acts of euill ſpirits (as they are acts) there is more then a meere permiſsion. Satan, by his tempeſt, bereaues *Iob* of his children: yet *Iob*, looking higher, ſayth *The Lord hath taken.* No ſophiſtrie can elude this proofe of *Moſes*; that a Prophet or dreamer may giue a true ſigne or wonder, and yet ſay *Let vs goe after ſtrange Gods*: nor that of our Sauiour, who foretels of falſe Chriſts, falſe Prophets that ſhall giue σημεῖα μεγαλα καὶ τερατα; ſignes and wonders, and thoſe great. There are ſome too great, I grant, for the hand of all infernall powers: by which, our Sauiour inuincibly proues the truth of his deity: Theſe neuer graced falſhood, neither admit any precedent from our times. As to the reſt ſo frequent and common; for me, I could not beleeue the Church of *Rome* were Antichriſtian, if it had not boaſted of theſe wonders. All the knot lyes then, in the application of this to *Rome*, and our imaginary Lady: How ſhall it appeare, that their miracles are of this kinde? *Ludouicus Viues* giues ſixe notes to diſtinguiſh Gods miracles, from Satans; *Lipſius* three: Both of them too many, as might eaſily be diſcouered by diſcuſsing of particulars. It is not ſo much the greatneſſe of the worke, not the beleefe of witneſſes, not the qualitie nor manner of the action, nor truth of eſſence, that can deſcrie the immediate hand which worketh in our miracles. That alone is the true and golden rule, which *Iuſtin Martyr* (if at leaſt that booke be his) preſcribes in his *Queſtions* and *Anſweres*; How ſhall it be knowen that our miracles are better then the Heathens, although the euent countenance both alike? *Reſp. Ex fide & cultu veri dei:* Miracles muſt be iudged by the doctrine which they confirme; not the doctrine, by the miracles. The dreamer, or prophet, muſt be eſteemed, not by the euent of his wonder; but by the ſubſtance and ſcope of his teaching. The Romaniſts argue prepoſterouſly, while they would prooue the truth of their Church by miracles; whereas they ſhould proue their miracles by the truth: To ſay nothing of the faſhion of their Cures, that one is preſcribed to come to our LADIE, rather on a Friday, as * *Henry Loyez*; another, to waſh nine Dayes in the Water of MONTAIGV, as *Leonard Stocqueau*; another to eate a peece of the Oke vvhere the image ſtood, * as *Magdaleine* the widow of *Bruxelles*. All which if they ſauour not ſtrong of magicall receits, let the Indifferent

or { נפלאות / מופתים }

Deut. 13. 1

By the faith & worſhip of the true God.

Pag. 7.

* Hiſtoire & miracles de noſtre Dame. Pag. 73. Pag. 102.

iudge

iudge. Surely, either there is no ſorcery, or this is it. All ſhall be plaine, if the doctrine confirmed by their miracles be once diſcuſſed: for, if that be diuine truth, we doe vniuſtly impugne theſe workes as diabolicall; if falſhood, they doe blaſphemouſly proclaime them for diuine. Theſe works tend all chiefly to this double doctrine; that the bleſſed virgin is to be inuoked, for her mediation; That God & Saints are to be adored in & by Images; Poſitions that would require a volume, & ſuch as are liberally diſputed by others: whereof one is againſt Scripture; the other (which in theſe caſes values no leſſe) beſides it. One deifies the virgin; the other a ſtocke or ſtone. It matters not what ſubtile diſtinctions their learned Doctours make betwixt mediation of Redemption, and Interceſſion, Δουλεια, and λατρεια, the Saint and the Image: Wee knowe, their common people, whoſe deuotion inriches thoſe ſhrines (by confeſſion of their owne Writers) climbe the Hill of *Zichem* vvith this conceite, that *Marie* is their Sauioreſſe; that the ſtocke is their Goddeſſe: vvhich vnleſſe it be true, how doe their woonders teach them lyes! and therefore how from GOD? But, to take the firſt at beſt (for, the ſecond is ſo groſſe, that vvere not the ſecond commaundement by Papiſtes purpoſely razed out of their Primiers, children and carters vvould condemne it) it cannot be denied, that all the ſubſtance of prayer is in the heart; the vocall ſound is but a complement, and as an outwarde caſe vvherein our thoughts are ſheathed. That power cannot knovve the prayer, vvhich knowes not the heart: either then the Virgin is God, for that ſhee knowes the heart; or to knowe the heart is not proper to GOD: or to knowe the heart, and ſo our prayers, is falſely aſcribed to the Virgin: and therefore theſe wonders, which teach men thus to honour her, are Doctours of lyes; ſo, not of GOD. There cannot be any diſcourſe, wherein it is more eaſie to be tedious. To ende; If prayers vvere but in words, and Saints did meddle with all particularities of earthly things, yet bleſſed *Marie* ſhould bee a GOD, if ſhee could at once attend all her Suiters. One ſolicites her at *Halle*, another at *Scherpen-heuuell*, another at *Luca*, at our *Walſingham* another; one in *Europe*, another in *Aſia*; or perhappes another is one of her new Clients in *America*. Tenne thouſand deuout Supplyants are at once proſtrate before her ſeuerall ſhrines. If ſhee cannot heare all; vvhy pray they? If ſhe can, what can GOD doe more? Certainely (as the matter is vſed) there cannot bee greater wrong offered to thoſe heauenly ſpirites, then by our importunate ſuperſtitions to bee thruſt into GODs throne; and to haue forced vpon them the honours of their Maker. There is no contradiction in heauen: a Saint cannot allow that an Angell forbids. *See thou doe it not*, was the voyce of an Angell: if all the miraculous blocks in the world ſhall ſpeake contrary, wee knowe whome to beleeue. The olde rule was,

Examen Pacifique de la doctrine des Hugenots. O ſauuereſſe ſauue moy. Manuel of French praiers, printed at *Liege*, by approbation and authority of *Anton. Gheuart* Inquiſitor, &c.

Let no man worship the Virgin *Mary*.

was, "Μαρίαν μισθεὶς προσκυνήσω: Either that rule is diueliſh, or this practice. And if this practiſe be ill, God deliuer me from the immediate author of theſe miracles. Change but one Idoll for another, and what differ the wonders of *Apollos* Temples, from thoſe of theſe Chappels? We reuerence (as we ought) the memory of that holy and happy Virgin: We hate thoſe that diſhonour her; we hate thoſe that deifie her. Curſed be all honour, that is ſtollen from God.

This ſhort ſatisfaction I giue, in a long queſtion; ſuch as I dare reſt in; and reſolue that all Popiſh miracles are either falſly reported, or falſely done, or falſly miraculous, or falſly aſcribed to heauen.

To

To Mr. William Bedell, at *Venice.*

EP. 7. *Lamenting the death of our late Diuines, and inciting to their imitation.*

WE haue heard, how full of trouble, and danger, the *Alpes* were to you; and did at once both pitie your difficulties, and reioyce in your safety. Since your departure from vs, *Reynolds* is departed from the World. Alasse; how many worthie lightes haue our eyes seen shining and extinguished? How many losses haue we liued to see the Church sustain, and lament; of her children, of her pillers; our owne, and forraine; I speake not of those, which (being excellent) would needes be obscure: whome nothing but their owne fewtrecie deprined of the honour of our teares. There are, besides, too many whom the world noted and admired; euen since the time that our common mother acknowledged vs for her sonnes. Our *Fulke* leddе the way; that profound, ready and resolute Doctor, the hammer of heretickes, the champion of Trueth: whome our younger times haue heard of disputing acutely and powerfully. Next him, followed that honour of our schooles, and Angell of our Church, learned *Whitaker*; then whom our age saw nothing more memorable: what clearenesse of iudgement, what sweetnesse of stile, what grauity of person, what grace of carriage was in that man? Who euer saw him, without reuerence? or heard him, without wonder? foorthe after; left the world that famous and truely illuminate Doctor, *Francis Iunius*, the glory of *Leiden*, the other hope of the Church, the Oracle of Textuall and schoole-diuinity; rich in languages, subtill in distinguishing, and in argument inuincible: and his companion in labours, *Lud. Trelcatius*, would needes bee his companion in loyes; who had doubled our sorrow and losse, but that hee recompenced it with a sonne like himselfe. Soone after, full olde reuerend

uerend *Beza*; a long-fixed ſtarre in this firmament of the Church: who, after many excellent monuments of learning and fidelity, liued to proue vpon his aduerſaries, that hee was not dead at their hands. Neither may I, without iniury, omit that worthy pair of our late Diuines, *Greenham*, and *Perkins*; whereof the one excelled in experimentall diuinity, and knewe well how to ſtay a weake conſcience, how to raiſe a fallen, how to ſtrike a remorſe-leſſe: the other, in a diſtinct iudgement, & a rare dexterity in clearing the obſcure ſubtilities of the ſchoole, and eaſie explication of the moſt perplex diſcourſes. Doctor *Reynolds* is the laſt; not in worth, but in the time of his loſſe. Hee alone was a wel-furniſht library, full of all faculties, of all ſtudies, of all learning: The memory, the reading of that man, were neere to a miracle. Theſe are gone, amongſt many more, whome the Church mournes for in ſecret: would God her loſſe could bee as eaſily ſupplied, as lamented. Her ſorrow is for thoſe that are paſt; her remainder of ioy in thoſe that remaine; her hope in the next Age. I pray God the cauſes of her hope, and ioy, may be equiualent to thoſe of her griefe.

What ſhould this worke in vs, but an imitation, yea (that word is not too bigge for you) an emulation of their worthineſſe? It is no pride, for a man to wiſh himſelfe ſpiritually better then he dare hope to reach: nay, I am deceiued, if it be not true humility. For what doth this argue him, but low in his conceit, high in his deſires onely? Or if ſo; happy is the ambition of grace, and power of ſincere ſeruiceableneſſe to God. Let vs wiſh, and affect this, while the world layes plots for greatneſſe. Let mee not proſper, if I beſtow enuie on them. Hee is great, that is good: and no man, mee thinkes, is happy on earth, to him that hath grace for ſubſtance, and learning for ornament. If you know it not, the Church (our mother) lookes for much at your hands: ſhee knowes how rich our common father hath left you: ſhee notes your graces, your opportunities, your imployments: ſhe thinkes you are gone ſo farre, like a good Merchant, for no ſmall gaine: and looks you ſhall come home well laded. And for vent of your preſent commodities, (tho our chiefe hope of ſucceſſe bee cut off with that vnhoped peace) yet what can hinder your priuate traffique for God? I hope (and who doth not?) that this blow wil leaue in your noble Kingdom a perpetuall ſcarre; and that their late irreſolation ſhall make them euer capable of all better counſels; and haue his wonder (like ſome great Eclipſe) many yeares after. How happy were it for *Venice*, if as ſhe is euery yeare married to the ſea, ſo ſhee were once throughly eſpouſed to Chriſt! In the meane time, let mee perſwade you to grace your home with the publication of that your exquiſit Polemicall diſcourſe, whereto our conference with M. *Alabaſter* gaue ſo happy an occaſion: You ſhall hereby cleare many truthes, and ſatiſfie all Readers: yea, I doubt not, but an aduerſary (nos ipo perueſe) ſhall acknowledge

the Truths victorie and yours. It was wholsome counsell of a Father, that in the time of an heresie euery man should write. Perhappes, you complaine of the inundations of *Frankford*: How many haue beene discouraged from benefiting the world, by this conceit of multitude! Indeed wee all write; and, while wee write, cry out of number. How well might many be spared, euen of those that complain of too many? whose importunate babbling cloies the world, without vse.

To my Lord, the Earle of Essex.

EP. 8. *Aduise for his Trauailes.*

MY Lord, both my duty and promise make my Letters your debt; and, if neither of these, my thirst of your good. You shall neuer but need good counsel; most in trauell: Then are both our dangers greater, and our hopes.

I neede not to tell you the eyes of the world are much vpon you, for your owne sake, for your fathers: Onely let your eyes bee vpon it againe, to obserue it, to satisfie it, and in some cases to contemne it. As your graces, so your weaknesses, will bee the sooner spied, by how much you are more noted. The higher any building is, the more it requires exquisite proportion: which in some lowe and rude Piles, is needlesse. If your vertues shal be eminent like your fathers, you cannot so hide your selfe, but the world will see you, and force vpon you applause and admiration, in spight of modestie: but, if you shal come short in these; your fathers perfection shall be your blemish. Think now, that more eyes are vpon you, then at home: of Forainers, of your owne; theirs to obserue, ours to expect. For, now we account you in the schoole of wisdome: whence if you returne not better, you shall worse; with the losse of your time, of our hopes. For, I know not how naturall it is to vs, to looke for alteration in trauel; and, with the change of aire and land, to presuppose a change in the person. Now you are (through both your yeares and trauell) in the forge of your hopes. We all look (not without desire and apprecation) in what shape you will come forth. Thinke it not enough, that you see, or can say you haue seene, strange things of nature, or euent: It is a vain and dead trauell that rests in the eye, or the tongue. All is but lost, vnlesse your busie mind shall, from the body that it sees, draw forth some quintessence of obseruation; wherewith to enforme, and enrich it selfe. There is nothing can quite the cost & labour of Trauell, but the gain of wisdome.

wisdome. How many haue we seen and pitied, which haue brought nothing from foraine Countries, but misshapen cloathes, or exoticall gestures, or new games, or affected lispings, or the diseases of the place, or (which is worst) the vices? These men haue at once wandred from their Countrey, and from themselues: and some of them (too easie to instance) haue left God behind them; or perhaps, in stead of him, haue after a loose and filthy life, brought home some idle Pupper in a box, whereon to spend their deuotion. Let their wrack warne you: and let their follies be entertained by you, with more detestation then pittie. I know your Honour too well to feare you: your young years haue been so graciously preuented with soueraigne antidotes of truth and holy instruction, that this infection despaires of preuailing. Your very blood giues you argument of safety: yet, good counsell is not vnseasonable, euen where danger is not suspected. For Gods sake, my Lord, whatsoeuer you gain, lose nothing of the truth; remit nothing of your loue and pietie to God; of your fauour and zeale to religion. As sure as there is a God, you were trayned vp in the true knowledge of him. If either Angell, or Diuell, or Iesuit, should suggest the contrary, send him away, with defiance. There you see and heare, euery day, the true mother and the fained, striuing and pleading for the liuing childe. The true Prince of peace hath past sentence from heauen, on our side. Doe not you stoope so much as to a doubt, or motion of irresolution. Abandon those from your table and salt, whom your owne or others experience shall descry dangerous; Those serpents are full of insinuations: But, of all, those of your owne Countrey: which are so much more pernicious, by how much they haue more colour of priuiledge of entireness. Religion is the greatest care: aduices for cariage, and improuement of trauell, chalenge the next place. I need not counsell you to keep your state with affability; and so to menage your selfe, as that your curtesie may bee more visible, then your greatnesse. Nature hath taught you this; and hath secretly propagated it from your father: who, by his sweetnes of disposition, wonne as many hearts, as by his valour and munificence. I rather tel you, that a good nature hath betraied many; who, looking for that in others which they haue found in themselues, haue at last complained of their own credulity, and others deceit. Trust not strangers too much, with your counsell, with your person: and in your greatest familiarities, haue an eye to their cōmon disposition, and infirmities. Those natures wherewith you conuerse, are subiect to displeasure; & violent, in pursuit of smal indignities. Yesterday heard I named, from no vnfaithful report, a French Courtier, that in single combate hath sent 18. soules from the field to their place: yet he euer as the patient in the quarrell; and for this, mentioned with more then excuse: I censure not how iustly. This is others care: Onely hence I argue the rifeness of vnkindnesse taken, and pursued. You shall see, that the soyle is not so diuerse, as the inclination of persons: who,

in all Climates, though they differ in particulars, yet ſtill agree too well in common faults. The Italian deep, cloſe & craftie; the French raſh; the Germain dull. One not forward to offer wrongs; but, apprehenſiue of a ſmall wrong offred: another, prone either to take, or giue them; but, not vneaſie to remit; another, long in conceiuing, long in retaining. What do I exemplifie? There are long Catalogues of peculiar vices, that haunt ſpeciall places; which, if they were not notoriouſly infamous, my charity would ſerue me to particularize: It were pitie there ſhould be fewer vertues, locall and proper. There are good vſes to be made of others enormities; if no more, by them to correct our own: who lothes vice in another, is in good forwardnes to leaue it in himſelf. The view of the publike calamities, & diſorders of other Churches, ſhal beſt teach you thankfulnes for the better ſtate of ours: But better vſe of their vertues; by how much it is more excellent to know what wee ſhould doe, then what wee ſhold not. You muſt now look vpon al things, not with the eie of a ſtranger onely, but of a Philoſopher, but of a Chriſtian; which accounts all loſt, that is not reduced to practice. It is a great praiſe, that you are wiſer by the contemplation of foraine things; but, much greater, that you are better. That you haue ſeen Cities, & Courts, & *Alpes*, & Riuers, can neuer yeeld you ſo ſound comfort, as that you haue lookt ſeriouſly into your ſelfe. In vain do we affect al forain knowledge, if we be not throughly acquainted at home. Thinke much, and ſay little; eſpecially in occaſions of diſpraiſe: wherein, both a little is enough, & oft-times any thing is too much. You cannot enquire too much: that which in vs inferiours would be cenſured for dangerous curioſity, in your greatnes ſhal be conſtrued as a commendable deſire of knowledge. Ask ſtil after men of greateſt parts and reputation: and where you find Fame no lyer, note and reſpect them. Make choice of thoſe for conuerſation, which either in preſent, or in hope, are eminent: & when you meet with excellencies in any faculty, leaue not without ſome gain of knowledge. What are others graces to you, if you onely admire them; not imitate, not appropriate them? Lo, your equals in time grow vp happily in the Colledge (ſo I may tearme it) of our young and hopefull Court, which you haue left; and aboue all, that gratious Preſident of worthineſſe and perfection: whom while in all other things you ſerue, you may without reproofe emulate for learning, vertue, pietie. My ſelfe am witnes of their progreſs; which I do ioifully gratulate to the ſucceeding age. Beware, leaſt their diligence ſhall out-ſtrip you, and vpbraid you with that ancient check of going far and faring worſe. I am bold and buſie in counſelling: you abound with better monitors; and the beſt you carrie about, I hope, in your owne boſome. Tho theſe ſhould be needleſs, yet they argue my humble affection, & diſcharge my duty. My praiers are better then my counſels; both of them hearty and vnfained for your good. God guide and returne you ſafe, from a iourney not more happy and proſperous then I wiſh it.

To

To Sr. Robert Drvry,
and his *Lady*.

EP. 9. *Concerning my Remooue all from them.*

With how vnwilling an heart I leaue you, he knows that ſearches the heart: Neither durſt I goe, but that I ſenſibly ſee his hand pulling mee from you. Indeed, deſire of competencie betraied me, at firſt; and drew mine eyes to looke aſide: but, when I bent them vpon the place, and ſaw the number and the need of the people, together with their hunger and applauſe, meeting with the circumſtances of Gods ſtrange conueyance of this offer to mee; I ſawe, that was but as the fowlers feather, to make mee ſtoope: and, contemning that reſpect of my ſelfe, I ſincerely acknowledged higher motiues of my yeelding; and reſolued I might not reſiſt. You are deare to mee, as a Charge to a Paſtor; If my paines to you haue not proued it, ſuſpect mee: Yet I leaue you. God calles mee to a greater worke: I muſt followe him. It were more eaſe to mee, to liue ſecretly hidden in that quiet obſcurity, as *Saul* amongſt the ſtuffe, then to be drawen out to the eye of the world, to act ſo hye a Part before a thouſand witneſſes. In this point, if I ſeeme to neglect you, blame mee not; I muſt neglect and forget my ſelfe. I can but labour, whereſoeuer I am. God knowes how willingly I doe that, whether there or here. I ſhal digge, and delue, and plant, in what ground ſoeuer my Maſter ſets mee. If hee take mee to a larger fielde, complaine you not of loſſe, while the Church may gaine. But, you are mine owne Charge; No wiſe father neglects his owne, in compaſſion of the greater need of others: yet conſider, that euen carefull Parents, when the Prince commands, leaue their families, and goe to warfare. What if God had called mee to heauen; would you haue grudged my departure? Imagin that I am there, where I ſhall be; altho the caſe bee not to you altogether ſo hopeleſſe: for, now I may heare of you, viſit you, renue my holy counſels, and be mutually comforted from you; there, none of theſe.

Hee

Hee, that will once transpose mee from earth to heauen, hath now chosen to transpose mee from one peece of earth to another: what is heere worthy of your sorrow, worthy of complaint? That should be for my owne good: this shall be for the good of many. If your experience haue taught you, that my labours doe promise profit; obtaine of your selfe to deny your selfe so much, as to reioyce that the losse of a few should be the aduantage of many soules. Tho, why doe I speake of losse? I speake that, as your feare, not my owne: and your affection causes that feare, rather then the occasion.

The God of the harueſt shall send you a Labourer, more able, as carefull: That is my prayer, and hope, and shall be my ioy. I dare not leaue, but in this expectation, this assurance. What-euer become of me, it shall be my greatest comfort to heare you commend your change; and to see you happy progresse in those waies I haue both shewed you, and beaten. So shal we meet in the end, & neuer part.

Written

Writen to M^r. I. B. and Dedicated to my father, M^r. I. B.

EP. 10. *Against the feare of Death.*

YOu complaine, that you feare Death: Hee is no man, that doth not. Besides the paine, Nature shrinkes at the thought of parting. If you would learne the remedy, knowe the cause; For that she is ignorant, and faithlesse. She would not be cowardly, if she were not foolish. Our feare is from doubt, and our doubt from vnbeleefe: and whence is our vnbeleefe, but chiefly from ignorance? Shee knowes not what good is else-where; she beleeues not her part in it. Get once true knowledge and true faith, your feare shall vanish alone. Assurance of heauenly things, makes vs willing to part with earthly. Hee cannot cotemne this life, that knowes not the other. If you would despise earth therefore, thinke of heauen. If you would haue death easie, thinke of that glorious life that followes it. Certainly, if we can indure pain, for health; much more shall we abide a few pangs, for glory. Thinke how fondly we feare a vanquisht enemy. Loe, Christ hath triumpht ouer Death: he bleedeth and gaspeth vnder vs: and yet we tremble. It is enough to vs, that Christ died: Neither would he haue died, but that we might dye with safetie and pleasure.

Thinke, that death is necessarily annexed to nature: Wee are for a time, on condition that wee shall not be; wee receiue life, but vpon the tearmes of redeliuery. Necessity makes some things ealie, as it vsually makes easie things difficult. It is is a fond iniustice to embrace the couenant, and shrinke at the condition.

Thinke, there is but one common rode to to all flesh: There are no by-paths of any fairer, or neerer way; no not for Princes. Euen company abateth miseries: and the commonnesse of an euill makes it lesse fearfull. What worlds of men are gone before vs; yea, how many thousands out of one field? How many crownes and scepters lye piled

vp

vp at the gates of Death, which their owners haue left there, as ſpoiles to the conquerour? Haue we beene at ſo many graues, and ſo oft ſeen our ſelues die in our friends; and doe we ſhrinke when our courſe commeth? Imagine you alone were exempted from the common law of mankind, or were condemned to *Methuſalahs* age; aſſure your ſelfe, death is not now ſo fearfull, as your life would then be weariſome.

Thinke not ſo much what Death is, as from whome hee comes, and for what. Wee receiue euen homely meſſengers from great perſons; not without reſpect to their maſters: And what matters it who he be, ſo he bring vs good newes. What newes can bee better then this, That God ſends for you, to take poſſeſsion of a kingdome? Let them feare death, which know him but as a purſuiuant ſent from hell; whom their conſcience accuſes of a life wilfully filthy; and bindes ouer ſecretly to condemnation: Wee know whither wee are going, and whom we haue beleeued; Let vs paſſe on cheerfully, through theſe blacke gates, vnto our gloty.

Laſtly, know that our improuidence onely addes terrour vnto death. Thinke of death, and you ſhall not feare it. Doe you not ſee, that euen Beares, and Tigres, ſeeme not terrible to thoſe that liue with them? How haue we ſeene their keepers ſport with them, when the beholders durſt ſcarce truſt their chaine? Be acquainted with Death; though he looke grimme vpon you, at the firſt, you ſhall find him (yea, you ſhall make him) a good companion. Familiarity cannot ſtand with feare. Theſe are receits enow. Too much ſtore doth rather ouerwhelme then ſatisfie. Take but theſe, and I dare promiſe you ſecurity.

FINIS.

EPISTLES.

THE SECOND DECADE.

By Ios. Hall.

Anno Domini, 1614.

EPISTLES

THE

SECOND DECADE.

By Jos. Hall.

Anno Domini, 1614.

To Sr. Robert Darcy.

EP. 1. *The eſtate of a true, but weak Chriſtian.*

If you aske how I fare: Sometimes, no man better; and, if the fault were not mine owne, Alwayes. Not that I can commaund health, and bid the world ſmile when I liſt. How poſſible is it for a man to be happy without theſe; yea, in ſpight of them? Theſe things can neither augment, nor impaire thoſe comforts, that come from aboue. What vſe, what ſight is there of the ſtars, when the ſunne ſhines? Then onely can I finde my ſelfe happy, when (ouer-looking theſe earthly things) I can fetch my ioy from heauen. I tell him that knowes it, the contentments that earth can afford her beſt Fauourites, are weake, imperfect, changeable, momentany; and ſuch, as euer end in complaint. Wee ſorrow that we had them; and, while we haue them, we dare not truſt them: Thoſe from aboue are full, and conſtant. What an heauen do I feele in my ſelf, when (after many trauerſes of meditation) I finde, in my heart, a feeling poſſeſſion of my God! When I can walk, and conuerſe with the God of heauen, not without an openneſſe of heart, & familiarity: Whē my ſoule hath caught faſt and ſenſible hold of my Sauiour; and either pulls him down to it ſelfe, or rather lifts vp it ſelfe to him; and can and dare ſecretly auouch, I knowe whom I haue beleeued: When I can looke vpon all this inferior creation, with the eies of a ſtranger, & am tranſported to my home in my thoughts; ſolacing my ſelfe in the view and meditation of my future glory, and that preſent of the Saints: When I ſee wherefore I was made, and my conſcience tells me I haue done that for which I came; done it, not ſo as I can boaſt, but ſo as it is accepted; while my weakeneſſes are pardoned, and my acts meaſured by my deſires, and my deſires by their ſincerity; Laſtly, when I can finde my ſelfe (vpon holy reſolution) made firme and ſquare, fit to entertaine all euents; the

good with moderate regard, the euill with courage and patience, both with thanks; ſtrongly ſettled to good purpoſes, conſtant and cheerfull in deuotion; and, in a word, ready for God, yea full of God. Sometimes I can be thus, & pitty the poor and miſerable proſperity of the godleſs; and laugh at their moneths of vanity, and ſorrow at my owne: But then againe (for why ſhould I ſhame to confeſſe it?) the world thruſts it ſelfe betwixt me and heauen; and, by his dark and indigeſted parts, eclipſeth that light which ſhined to my ſoule. Now, a ſenſeleſſe dulneſſe ouertakes mee, and beſots mee; my luſt to deuotion is little, my ioy none at all: Gods face is hid, and I am troubled. Then I begin to compare my ſelfe with others, and thinke, Are all men thus blockiſh and earthen? or, am I alone worſe then the reſt, and ſingular in my wretchednesſe? Now I carrie my carcaſſe vp and down carelеſſly, and (as dead bodies are rubbed, without heat) I doe in vaine force vpon my ſelfe delights, which others laugh at: I endeuour my wonted worke, but without an heart; there is nothing is not tedious to me, no not my ſelfe.

Thus I am, till I ſingle my ſelfe out alone, to him that alone can reuiue mee: I reaſon with my ſelfe, and confer with him; I chide my ſelfe, and intreat him: and, after ſome ſpirituall ſpeeches interchanged, I renue my familiarity with him; and he the tokens of his loue to me. Lo, then I liue againe, and applaud my ſelfe in this happineſſe, and wiſh it might euer continue, and think baſely of the world in comparison of it. Thus I hold on, riſing & falling; neither knowe, whether I ſhould more praiſe God for thus much fruition of him, or blame my ſelfe for my inconſtancy in good; more reioice, that ſometimes I am wel, or grieue that I am not ſo alwaies. I ſtriue, and wiſh, rather then hope, for better. This is our warfare; we may not look to triumph alwaies; wee muſt ſmart ſometimes, and complaine; and then againe reioyce that wee can complaine; and grieue that wee can reioyce no more, and that wee can grieue no more. Our hope is, If wee be patient, we ſhall once be conſtant.

To

To S^r. Edmvnd Bacon.

EP. 2. *Of the benefit of Retiredneſs and ſecrecy.*

Vſpect (if you can) that, becauſe now many colde windes blowe betwixt vs, my affection can be cooler to you. True loue is like a ſtrong ſtreame, which the further it is frō the head, runs with more violence. The thoughts of thoſe pleaſures I was wont to finde in your preſence, were neuer ſo delightfull, as now when I am barred from renuing them. I wiſh me with you; yea (if I could or might wiſh to change) I ſhould wiſh me your ſelfe. To liue hidden, was neuer but ſafe, and pleaſant; but now, ſo much better, as the world is worſe. It is an happineſſe, not to be a witneſſe of the miſchiefe of the times; which it is hard to ſee, & be guiltleſſe. Your Philoſophicall Cell is a ſafe ſhelter from tumults, frō vices, frō diſcontentments. Beſides that liuely, honeſt, and manly pleaſure, which ariſes frō the gain of Knowledge in the deep myſteries of Nature; how eaſie is it, in that place to liue free from the common cares, from the infection of common euils! Whether the Spaniard gaine or ſaue by his peace, and how hee keeps it; and whether it were ſafer for the States to lay down armes, and be at once ſtill and free; Whether the Emperours truce, with the Turke, were honourable and ſeaſonable; or whether *Venice* haue wonne or loſt by her late iarres; are thoughts that dare not look-in at thoſe doores. Who is enuyed, and who pitied at Court; Who buyes hopes, and kindneſſe deareſt; who layes ſecret mines to blowe vp another, that himſelfe may ſucceede, can neuer trouble you: Theſe cares dare not enter into that Sanctuary of Peace. Thence you can ſee how all, that liue publique, are toſſed in theſe waues, and pitty them. For, great places haue ſeldom ſafe and eaſie entrances: and (which is worſt) great charges can hardly be plauſibly wielded, without ſom indirect policies. Alas! their priuiledges cannot counteruaile their toyle. Wearie dayes, and reſtleſſe nights, ſhort liues and long cares, weak bodies, and vnquiet minds attend lightly on greatneſſe. Either Clients breake their ſleepe in the morning, or

the intention of their mind driues it off from the first watch: Either ſutes or complaints thruſt themſelues into their recreations; and Packets of Letters interrupt their meales. It is euer Terme with them, without Vacation. Their buſineſſes admit no night, no holiday: Lo, your priuacy frees you from all this, and what-euer other glorious miſery. There you may ſleep, and eate, & honeſtly diſport, and enioy your ſelfe, and commaund both your ſelfe and others. And, whiles you are happy, you liue out of the reach of Enuy; vnleſſe my praiſes ſend that gueſt thither: wch I ſhould iuſtly condemne as the fault of my loue. No man offers to vndermine you, none to diſgrace you: you could not want theſe inconueniences abroad. Yea, let a man liue in the open world, but as a looker on, he ſhall be ſure not to want abundance of vexations. An ill minde holds it an eaſie torment, to liue in continuall ſight of euill; if not rather a pleaſure: but, to the well diſpoſed, it is next to hell. Certainely, to liue among Toades and Serpents, is a Paradiſe to this. One ieſts pleaſantly with his Maker: another makes himſelfe ſport with Scripture. One fills his mouth with oathes of ſound: another ſcoffes at the religious. One ſpeakes villany; another laughes at it; a third defends it. One makes himſelf a Swine: another a Diuel: Who (that is not all earth) can endure this? who cannot wiſh himſelfe rather a deſolate Hermite, or a cloſe priſoner? Euery euill we ſee, doth either vex, or infect vs. Your retiredneſs auoids this; yet ſo, as it equally eſcapes all the euills of Solitarineſs. You are ful of friends; whoſe ſociety, intermixed with your cloſenes, makes you to want little of publique. The Deſert is too wilde, the City too populous: the Country is only fit for reſt. I knowe, there want not ſome obſcure corners, ſo haunted with dulnes, that as they yield no outward vnquietnes, ſo no inward contentment. Yours is none of thoſe; but ſuch as ſtriues rather with the pleaſure of it, to requite the ſolitarines. The Court is for honour, the City for gaine, the Country for quietnes; A bleſſing that need not (in the iudgement of the wiſeſt) yield to the other two. Yea, how many haue we knowen, that hauing nothing but a cote of thatch to hide them from heauen, yet haue pitied the carefull pomp of the mighty? how much more may thoſe wch haue ful hands, & quiet hearts, pitty them both? I doe not ſo much praiſe you in this, as wonder at you. I know many vpon whom the conſcience of their wants forces a neceſſary obſcurity; who if they can ſteale a vertue out of neceſſity; it is well: but, I no where knowe ſo excellent parts ſhrouded in ſuch willing ſecrecy. The world knowes you, & wants you; and yet you are voluntarily hid. Loue your ſelf ſtil; & make much of this ſhadow, vntil our common mother call you forth to her neceſſary ſeruice, & charge you to neglect your ſelfe, to pleaſure her. Which once done, you knowe where to finde Peace. Whether others applaud you, I am ſure you ſhall your ſelf: and I ſhall ſtill magnifie you, and (what I can) imitate you.

To

To M^r. IOHN WHITING.

EP. 3. *An Apologeticall discourse of the Mariage of Ecclesiasticall persons.*

I Knowe not whether this quarrell be woorthy of an aunswere, or rather of a silent scorne; or if an answere, whether merry or serious. I doe not willingly suffer my penne to wade into questions: Yet, this argument seemes shallowe enough for an Epistle. If I free not this Truth, let mee bee punished with a diuorce. Some idle table-talke calles vs to plead for our wiues. Perhaps some gallants grudge vs one, who can be content to allow themselues more. If they thought wiues curses, they would affoord them vs. Our mariage is censured (I speake boldly) of none but them which neuer knew to liue chastly in mariage; who neuer knew that *Canonists true distinction of Virginitie*. What care wee for their censure, where GOD approues? But some perhaps maineraine it, out of iudgement; Bid them make much of that, which *Paul* tels them, is *a doctrine of Diuels*. Were it not for this opinion, the Church of *Rome* would want one euident brand of her Antichristianisme. Let their shauelings speake for themselues; vpon whom their vnlawfull Vow hath forced a wilfull and impossible necessity. I leaue them to scan the olde rule of *Inturpi voto muta decretum*; if they had not rather, *Caute si non caste*. Euen moderate Papists wil graunt vs free, because not bound by vow; no, not so farre as those olde *Germans*, *pro posse et nosse*. Or what care wee, if they graunt it not? while we hold vs firme to that sure rule of *Basil* the great; "*He that forbids what GOD inioynes, or inioynes what GOD forbids, let him be accursed.*" I passe not what I hear men, or Angels say, while I hear GOD say, *Let him be the husband of one wife*. That one word shall confirme me, against the barking of all impure mouthes. Hee that made mariage, sayes it is honourable: what care we for the dishonour

Bartol. Brixiensis. virg. { Carnis, Mentis. Caus. 35. q. 5. C. Tunc saluabitur. Mulier suam virginitatem bene seruat, si ideò optat vt filios pariat ad iustitiam.

Profitentur cõtinentiam corporum, in incontinentiã debacchantur animorũ. De Rom. Cler. Saluianus.

" Qui vetat quod Deus, præcepit, aut præcipit quod Deus vetuit, maledictus habeatur ab omnibus qui amãt Dominum. In Moralib. sum. ca. 14.

nour of those that corrupt it? yea, that which nature noteth with shame, God mentions with honour, [a] τιμιον γαμος; [b] *Gregory* with the title of *opus castum*; *Paphnutius*, of σωφροσυνη, chastity. But, if GOD should be iudge of this controuersie, it were sooneat an ende; who, in the time euen of that legal strictnes, allowed wedlock, to the ministers of his Sanctuarie. Let Cardinall *Panormitan* be heard speake. [c] *Continencie*, saith he, *in Clergie men, is neither of the substance of their order, nor appointed by any law of God.* And *Gratian*, out of *Augustine*, yet more.

[d] *Their mariage*, saith he, *is neither forbidden by Legall, nor Euangelicall, nor Apostolike authority.*

GOD neuer imposed this law of Continence: who then? [e] The Church. As if a good spouse would gainesay what her husband willeth: But, how well? Heare, O ye Papists, the iudgement of your owne Cardinall; and confesse your mouthes stopped. [f] *But I beleeue* (saith he) *it were for the good and safety of many soules, and would be an wholesome law, that those which would might marry; For that, as experience teacheth vs, a contrary effect followes vpon that law of Continency; since at this day they liue not spiritually, neither are cleane, but are defiled with vnlawfull copulation, to their great sinne: whereas with their owne wife it might be chastity.* Is this a Cardinall, thinke you, or an Huguenot? But if this red hat be not worthy of respect; Let a Pope himselfe speake out of *Peters* Chaire. *Pius* the second; as learned as hath sit in that roome this thousand yeares; [g] *Mariage*, saith he, *vpon great reason was taken from the Clergie*; but, vpon greater reason is to be restored. What neede wee other iudge? How iust this law is, you see; see now how ancient: For, some doctrines haue nothing to plead for them, but Time. Age hath beene an old refuge for Falshood. *Tertullians* rule is true; *That, which is first, is truest.* What the auncient Iewish Prelates did, *Moses* is cleare: What did the Apostles? Doth not [h] *Paul* tell vs that both the rest of the Apostles, and the brethren of the Lord, and *Cephas*, had wiues, and (which is more) carried them still along in their trauells? For that childish elusion of [i] ἀδελφην γυναικα, who can abide, but to laugh at? Doth not [k] *Clemens* of *Alexandria* (a Father not of more antiquitie, then credit) tell vs, that, *Peter, Philip*, and *Paul* himselfe, were maried? and this last (tho vnlikest) how is it confirmed by *Ignatius*, in his Epistle to the *Philadelphians*? Yea, their owne Cardinall, learned [l] *Caietane*, doth both auouch and euince it. This was their practice: what was their Constitution? Looke in these Canons, which the Romish Church fathers vpon the Apostles, and *Franciscus Turrian* their Iesuite sweates to defend it in a whole volume: There you finde, Canon. 5. enacted that

[a] Heb. 13 *The Mariage Bed is honorable.*
[b] Non quia peccatũ sit coniugibus comiceri: hoc enim opus castum non habet culpam in coniuge, &c. Gregory in Ptal. Poen. it.
σωφροσυνην δε ενιαλε ησυ την της νομιμης γυναικος συναλλευσιν. Socrat. hist. eccles.
[c] Continentia non est in clericis secularibus de substantia ordinis, nec de iure diuino. Pã.
[d] Copula sacerdotalis nec legali, nec Euangelica, nec Apostolica authoritate prohibetur. 26. q. 2. c. fors. ex Aug.
[e] Only ex statuto Ecclesiæ. *Durand.* 4. Dist. 37. q. 1. *Tom.* in. 2. 2. q. 88. art. 11.
[f] Sed credo pro bono & salute esse animarum (quod esset salubre statutum) vt volentes possint contrahere; quia experientia docente, cõtrarius prorsus effectus sequitur ex illa lege continentiæ; cum hodie non viuant spiritualiter nec sint mũdi. sed maculantur illicito coitu cum eorum grauissimo peccato, vbi cũ propriâ vxore esset castitas. *Panormit.* de Cler. coniug. cap. Cum olim. [g] Sacerdotibus magna ratione sublatas nuptias, maiores restituendas videri: *In the record of* Platina *himselfe*, Inuita Pii. 2. [h] Μη εχομεν εξουσιαν αδελφην γυναικα περιαγειν, &c. 1. Cor. 9. 5. &c. [i] Rhemists *read it, a woman a sister.* [k] *Clemens*, citatus etiam ab *Euseb.* l. 3. c. 13. *Petrum* cum vxorem suã ad mortem duci cerneret hortatum & consolatum his verbis μεμνησο ω αυτη του Κυριου. [l] illud. ad Philip. συζυγε γνησιε.

that [m] *no Bishop, Presbyter, Deacon, shal forsake his wife* (προφάσει εὐλαβείας) *in pretense of religion, vpon paine of deposition.* It would moue laughter, to see how the Iesuites gnaw vpon this bone, and suck in nothing but the blood of their owne iawes; [n] while the sixt Generall Councell auerres and proclaimes this sense truely Apostolicall, in spight of all contradiction.

Follow the times now, and descend lower; what did the Ages succeeding? Search records: What-euer some palpably-foysted Epistles of Popes insinuate; they maried without scruple of any contrary iniunction. Many of those ancients admired virginity; but, imposed it not. Amongst the rest, [o] *Origen* (tho himselfe a wilfull Eunuch) is faine to perswade the sonnes of Clergie men, not to be proud of their Parentage. After this, when the Fathers of the *Nicene* Councell went about to enact a law of Continency, *Socrates* the Historian expresses it thus: [p] *It seemed good* (saith hee) *to the Bishoppes to bring in a new law into the Church.* It was then new, and they but would haue brought it in; therefore before it was not: where we knowe how *Paphnutius*, himselfe a Virgin, famous for holinesse, famous for miracles; rising (ἐβοᾶ μεγέθει) cryed loud, that they ought not to lay this (βαρὺν ζυγὸν) heauy yoke, vpon men of the Church. His Arguments wan assent. Hee spake and prevailed. So this liberty was still continued and confirmed. If this be not plaine enough; [q] Holy *Athanasius*, a witnes past exception, shal serue for a thousand histories til his Age.

[r] *Many Bishoppes*, saith hee, *haue not maried; and contrarily Monkes haue beene fathers of children: as contrarily, you see Bishoppes the fathers of children; and Monkes that haue not sought posteritie.* Would you yet haue instances of the former, and the next Age? Here you haue [s] *Numidicus* the Martyr, a maried Presbiter; [t] *Cheremon* of *Nilus*, a maried Bishoppe; [u] *Demetrianus* Bishoppe of *Antioch*, whose sonne *Domnus* succeeded *Paulus Samosatenus*; *Philonomus* and *Phileas B B.* of the Thmuites; *Gabinius* brother of *Eutichianus B B.* of *Rome*; The father of *Nazianzen*, *Basil*, and the other [x] *Gregory*, *Hilarius*, and that good *Spiridion* Bishop of *Cyprus*, of whom *Sozomen* giues so direct testimony. To omit others, what should I speake of many Bishoppes of *Rome*, whose sonnes not spurious, as now a-dayes, but (as Pope *Vrban* himselfe witnesses) [y] lawfully begot in wedlock, followed their fathers in the Pontificall chaire. [z] The reason whereof, that Pope himselfe inge-

[m] Ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος τὴν ἑαυτοῦ γυναῖκα μὴ ἐκβαλλέτω (non eiiciat) προφάσει εὐλαβείας: ἐὰν δὲ ἐκβαλῇ, ἀφοριζέσθω: ἐπιμένων δὲ καθαιρεῖσθω. Can. Apost. 5

[n] *Constant.* 6. l. 3. Can. Quoniam. Canon Apostolicæ ἀκριβείας. Nos, sequentes veterem Canonē Apostolicæ ἀκριβείας, & constitutiones sanctorū virorū, legales nuptias amodò valere volumus, &c.

[o] Qui à Christianis parentibus enutriti sunt, &c. maximè si fuerint ex patribus sacerdotali sede dignificatis i. Episcopatus, presbyteratus, aut diaconatus, ne glorientur. Orig. Tract 8. in Matth.

[p] Visum erat Episcopis legem nouam introducere in Ecclesiā. Socr. l. 1. c. 8.

[q] Signa per *Paphnutium* nō minora quàm

[r] Many Bishoppes, saith hee, haue not maried; and contrarily Monkes haue beene fathers of children: as contrarily, you see Bishoppes the fathers of children; and Monkes that haue not sought posteritie. Would you yet haue instances of the former, and the next Age? Here you haue [s] Numidicus the Martyr, a maried Presbiter; [t] Cheremon of Nilus, a maried Bishoppe; [u] Demetrianus Bishoppe of Antioch, whose sonne Domnus succeeded Paulus Samosatenus; Philonomus and Phileas B B. of the Thmuites; Gabinius brother of Eutichianus B B. of Rome; The father of Nazianzen, Basil, and the other [x] Gregory, Hilarius, and that good Spiridion Bishop of Cyprus, of whom Sozomen giues so direct testimony. To omit others, what should I speake of many Bishoppes of Rome, whose sonnes not spurious, as now a-dayes, but (as Pope Vrban himselfe witnesses) [y] lawfully begot in wedlock, followed their fathers in the Pontificall chaire. [z] The reason whereof, that Pope himselfe inge-

duduū per Apostolos seḃant. *Rossy.* l. 1. c. 4. *Paphnutius*, miraculis & pietate clarus, obtinuit in Nicena synodo habendū pro castitate cū propria vxore concubitū Socra. l. 1. c. 8. [q] In Epist. ad *Dracont.* [r] Multi ex episcopis matrimonia non inierunt; Monachi contrà parentes liberorum facti sunt: quemadmodum vicissim Episcopos filiorum patres, & Monachos generis potestatem non quæsiisse animadvertas. *Athanas.* Epistola ad *Dracontiū.* [s] *Numidicus* presbiter, qui vxorem concrematam & adhærentem lateri lætus aspexit. *Cyprian* l. 4. Ep. 10 [t] Ex *Dionisio. Euseb.* l. 6. c. 41. v. *Euseb.* l. 7. cap. 29. Euseb. l. 8. c. 9. *Gregorius* verò apud Nazianzum oppidū in locum patris sui episcopus subrogatus *Rossin.* l. 2. c. 9. [x] *Gregor. Nissen* frater *Basilii*, teste *Nicephoro*, vxoratus, vxorem & liberos habuit: sed non propterea fuit in rebus et exercitiis diuinis inferior vel deterior. *Sozom.* [y] De legitimis coniugiis nati. [z] Cùm ergo ex sacerdotibus nati in summos Pontifices legantur esse promoti, nō sunt intelligendi de fornicatione, sed de legitimis connubiis natique sacerdotibus vbique ante prohibitionem licita erant, et in Orientali ecclesia vsq; hodie ens licere probantur. Dist. 56 *Canonum.*

nuously rendereth; for that *mariage was euery vvhere lawfull to the Clergie, before the prohibition* (which muſt needs bee late) *and in the Eaſterne Church to this day is allowed.* What need wee more teſtimonies or more examples? What euer [b] *Heliodorus*, Biſhop of *Trica* (a man fitter for a wanton loue-ſtory, then a Church-controuerſie) brought into the Church of *Theſſalia*, *Socrates* thus flatly writes of thoſe Biſhops of his time; [c] *For many of them in the place and function of Biſhops, beget children of their lawfull wiues.* This was practiſed: ſee what was decreed in that ſixt generall [d] Councell of *Conſtantinople*, to this purpoſe, to the confuſion of all replyers. If any Proteſtant Church in Chriſtendome can make a more peremptory, more full and abſolute, more cautelous decree, for the mariage of Eccleſiaſticall perſons, let mee be condemned as faithleſſe: a place, I grant, miſerably handled by our aduerſaries; and becauſe they cannot blemiſh it enough, indignely torne out of the *Councells*. What dare not impudency doe? *Againſt all euidences of Greeke Copies, againſt their owne *Gratian*, againſt pleas of antiquitie. This is the readieſt way; Whom they cannot aunſwere, to burn; what they cannot ſhift off, to blot out; and to cut the knot, vvhich they cannot vntie. The Romaniſts of the next Age vvere ſomewhat more equall: vvho, ſeeing themſelues preſſed with ſo ſtarke a decree, confirmed by authoritie of Emperours, as vvould abide no deniall, began to diſtinguiſh vpon the point; limitting this libertie onely to the Eaſterne Church, and granting that all the Clergie of the East might marrie, not theirs. So Pope *Steuen the ſeconde* freely confeſſes: [e] *The tradition* (ſayth hee) *of the Eaſterne Churches is otherwiſe, then that of the Romane Church. For, their Prieſts, Deacons, or Subdeacons are maryed; but, in this Church or the Weſtern, no one of the Clergie, from the Subdeacon to the Biſhop, hath leaue to marry.*

Liberally; but not enough: and if hee yeeld this, why not more? Shall that bee lawfull in the Eaſt, which in the Weſt is not? Doe the Goſpels or lawes of equity alter according to the foure corners of the vvorld? doth GOD make difference betwixt *Greece* and *England*? If it be lawfull, why not euery where? if vnlawfull, why is it done any where? So then you ſee, we differ not from the Church in this; but from the Romiſh Church: But this ſacred Councell dooth not onely vniuerſally approue this practice (with paine of depoſition to the gaineſayers) but auouches it for a decree Apoſtolicall. Iudge now whether this one authoritie be not enough to weigh downe an hundred petty Conuenticles, and many legions (if ther had beene many)

[b] *The author of the Aethiopick hiſtory.*

[c] Nã non pauci illorum, dum Epiſcopatum gerunt, etiam liberos ex vxore legitimâ procreant. *Socrat.* l. 5. cap. 22.

[d] *The words of that Councel are thus truly tranſlated by Chemnitius*; Quoniã in Romana eccleſia, loco canonis ſeu decreti, traditum eſſe cognouimus, vt ij qui digni habendi ſunt ordinatione diaconi vel presbyteri, profiteantur ſe deinceps cum vxoribus ſuis non congreſſuros; nos ſequẽtes veterem canonẽ Apoſtolicæ, ſinceræ, exquiſitæ & ordinatæ conſtitutionis, legitimas ſacrorum virorum cohabitationes coniugales etiam ex hodierno die in poſterũ valere ratas & firmas eſſe volumus; nullo modo eorũ cũ vxoribus propriis coniunctionẽ ſeu copulationẽ diſſoluentes. Itaq; ſi quis dignus inueniatur &c. is minime prohibẽdus eſt ad hunc gradũ aſcendere, ideo quòd cum legitimâ vxore cohabitet. Nec tempore ordinationis ſuæ ab eo poſtuletur, ſeu cogatur vt abſtinere velit aut debeat legitimo congreſſu cum propriâ vxore. *Citat. a *Nilo* Theſſalonicenſi. * Aliter ſe Orientalium habet traditio Eccleſiarum: aliter huius ſanctæ Romanæ Eccleſiæ. Nam eorum ſacerdotes, diaconi, aut ſubdiaconi, matrimonio copulantur: Iſtius autem eccleſiæ vel occidentalium nullus ſacerdotum, a ſubdiacono vſque ad epiſcopum, licentiam habet coniugium ſortiendi. diſt. 31.

many) of priuate contradictions. Thus, for ſeauen hundred yeares, you finde nothing but open freedome: All the ſcuffling aroſe in the eight Age; wherein yet this violent impoſition found many and learned aduerſaries, and durſt not be obtruded at once. Lo, euen then, *Gregorie* the third, writing to the B B^s. of *Bauaria*, giues this diſiunct charge; [f] *Let none keepe an harlot or a concubine: but either let him liue chaſtely, or marry a wife; whom it ſhall not be lawfull for him to forſake:* According to that rule of Clerks cited from [g] *Iſidore*, and renued in the [h] Councell of *Mentz*, to the perpetuall ſhame of our iuggling aduerſaries. Nothing can argue guiltines ſo much, as vniuſt expurgations. [i] *Iſidore* ſaith, *Let them containe, or let them marry but one:* They cite him, *Let them containe*; and leaue out the reſt: ſomewhat worſe then the Diuell cited Scripture. But, I might haue ſpared all this labour of writing, could I perſwade whoſoeuer either doubts, or denies this, to read ouer that one Epiſtle which [k] *Huldericus* B B. of *Auſpurge* wrote learnedly, and vehemently, to Pope *Nicolas* the firſt, in this ſubiect: which if it doe not anſwere all cauils, and ſatisfie all Readers, and conuince all (not wilfull) aduerſaries, let mee be caſt, in ſo iuſt a cauſe. There you ſhall ſee, how iuſt, how expedient, how ancient this liberty is; together with the feeble and iniurious grounds of forced continency: Reade it, and ſee whether you can deſire a better Aduocate. After him (ſo ſtrongly did hee plead, and ſo happily) for two hundred yeares more, this freedome ſtill bleſſed thoſe parts; yet, not without extreame oppoſition. Hiſtories are witneſſes of the buſie, and not vnlearned combats of thoſe times, in this argument. But now, when the body of Antichriſtianiſme began to be complete, and to ſtand vp in his abſolute ſhape, after a thouſand yeares from Chriſt; this liberty, which before wauered vnder *Nicolas* 1. Now by the hands of *Leo* 9. *Nicolas* 2. and that brand of hell, *Gregorie* 7. was vtterly ruined, vvines debarred, ſingle life vrged: [l] A good turne for whoremaſters (ſaith *Auentine*) who now for one wife might haue ſix hundred Bed-fellowes.

But, how approued of the better ſort appeares (beſides that the Churches did ring of him, each-where, for Antichriſt) in that at the [m] Councell of *Worms* the French and German B B^s. depoſed this *Gregory*, in this name (among ſt other quarrells) for [n] ſeparating man and wife. Violence did this; not reaſon: neither was GODs will heere queſtioned; but, the Popes wilfulneſſe. What broyles hereon inſued let [o] *Auentine* witneſſe.

The bickerings of our Engliſh Clergie, with their *Dunſtanes*, about this time, are memorable in our own Hiſtories, which teach vs how late,

[f] Nemo ſcorta aut concubinā alat: ſed aut caſtè viuat, aut vxorem ducat; quam repudiare fas non eſto. [g] Diſt. 23.
[h] Anno 813.
[i] Clerici caſtimoniam inuiolati corporis perpetuò conſeruare ſtudeāt; aut certè vnius matrimonii vinculo fœderentur. *Iſid. reg. cleric.*
[k] *Whether* Huldericus *or* (*as he is ſomwhere intituled*) Voluſianus, *I inquire not: the matter admits of no doubt.* Huldericus *Epiſcopus* Auguſtæ. *Anno* 860. Aeneas Sylu. *in ſua Germ. Hedion. Eccl. hiſt. L.8. c.2* Fox, *in Act. & Monum* hath it fully tranſlated.
[l] *Auentinus* l. 5. Gratum ſcortatoribus, quibus pro vna vxore ſexcentas iam mulierculas inire licebat.
[m] Anno 1076
[n] Maritos ab vxoribus ſeparat.
[o] Ex Interdicto ſacerdotū coniugio, grauiſſima ſeditio

gregem Chriſti perculit: nec vnquam talis lues populum Chriſti afflixit. *Auent.* l. 5. *Henric. Huntingdon.* de *Anſelmo.* l. 7. de Anno 1100. in ſynodo Londinenſi: Prohibuit ſacerdotibus vxores, ante non prohibitas: Anſelm. (*ſaith that* Hiſtorian) *was the firſt that forbad mariage to the Clergie of* England (*and this was, about the yeare of our Lord,* 1080.) *Till then euer free.* Item Fabianus liberos aut fuiſſe ſacerdotes per Annos 1080.

how

how repiningly, how vniuſtly, they ſtooped vnder this yoke. I had rather ſend my Reader to *Bale* and *Fox*, then abbridge their Monuments, to enlarge mine owne.

I haue (I hope) fetcht this truth farre enough; and deduced it lowe enough through many Ages, to the midſt of the rage of Antichriſtian tyranny. There left our liberty; there began their bondage. Our liberty is happily renewed with the Goſpell: what God, what his Church hath euer allowed, wee doe inioy. Wherein wee are not alone: The *Greeke* Church, as large for extent as the *Roman* (and, in ſome parts of it, better for their ſoundneſſe) doe thus; and thus haue euer done.

Let Papiſts and Atheiſts ſay what they will; It is ſafe erring with GOD and his purer Church.

To

To my Sister, Mr. B. Brinsley.

EP. 4. *Of the Sorrow not to be repented of.*

IT is seldome seene, that a silent griefe speeds well: for either a man must haue strong hands of resolution to strangle it in his bosome; or else it driues him to some secret mischiefe: whereas sorrow reuealed, is halfe remedied, and euer abates in the vttering. Your griefe was wisely disclosed, and shal be as strangely answered. I am glad of your sorrow; and should weep for you, if you did not thus mourne. Your sorrow is, that you cannot enough grieue for your sinnes. Let me tell you, that the Angells themselues sing at this lamentation; neither doth the earth afford any so sweete musick in the eares of God. This heauines is the way to ioy. Worldly sorrow is worthy of pitty, because it leadeth to death: But, this deserues nothing but enuy and gratulation. If those teares were common, hell would not so enlarge it selfe. Neuer sin, repented of, was punished: & neuer any thus mourned, and repented not. Lo, you haue done that, which you grieue you haue not done. That good GOD, whose act is his will, accounts of our will as our deed. If he required sorrow proportionable to the hainousnesse of our sins, there were no end of mourning. Now, his mercy regards not so much the measure, as the truth of it; and accounts vs to haue that which we complaine to want. I neuer knew any truly penitent, which in the depth of his remorse, was afraid of sorrowing too much; nor any vnrepentant, which wisht to sorrow more. Yea, let me tell you, that this sorrow is better, and more, then that deep heauinesse for sin, which you desire. Many haue beene vexed with an extreame remorse for some sinne; from the gripes of a galled conscience, which yet neuer came where true repentance grew; in whom the conscience plaies at once the accuser, witnes, Iudge, tormentour: But, an earnest griefe, for the want of griefe, was neuer found in any but a gratious heart. You are happy, and complaine. Tell mee, I beseech you; This sorrow which you mourne to want, is it a grace

grace of the ſpirit of God, or not? If not, why doe you ſorrow to want it? If it be, oh how happy it is to grieue for want of grace! The God of all truth and bleſſednes hath ſaid, *Bleſſed are thoſe that hunger and thirſt after righteouſneſs*; and, with the ſame breath, *Bleſſed are they that mourne: for, they ſhall be comforted.* You ſay, you mourn; Chriſt ſaith, you are bleſſed: you ſay you mourne; Chriſt ſaith, you ſhall be comforted. Either now diſtruſt your Sauiour, or elſe confeſſe your happineſſe, and with patience expect his promiſed conſolation. What doe you feare? You ſee others ſtand like ſtrong Oakes, vnſhaken, vnremoued: you are but a reed, a feeble plant, toſſed and bowed with euery winde, and with much agitation bruiſed: Lo, you are in tender and fauourable hands, that neuer brake any, whom their ſinnes bruiſed; neuer bruiſed any whom temptations haue bowed. You are but flax; and your beſt is not a flame, but an obſcure ſmoke of grace: Lo, here his ſpirit is as a ſoft winde, not as cold water; he will kindle, will neuer quench you. The ſorrow you want, is his gift: Take heede leaſt while you vex your ſelfe with diſlike of the meaſure, you grudge at the giuer. Beggers may not chooſe. This portion he hath vouchſafed to giue you, if you haue any, it is more then he was bound to beſtow: yet you ſay, What, no more? as if you tooke it vnkindely, that he is no more liberal. Euen theſe holy diſcontentments are dangerous. Deſire more (ſo much as you can) but repine not, when you doe not attain. Deſire; but ſo as you be free from impatience, free from vnthankfulnes. Thoſe, that haue tried, can ſay how difficult it is to complain, with due reſeruation of thanks. Neither know I whether is worſe, To long for good things impatiently, or not at all to deſire them. The fault of your ſorrow, is rather in your conceit, then in it ſelfe. And, if indeed you mourne not enough, ſtay but Gods leaſure, and your eyes ſhall run ouer with teares. How many doe you ſee ſport with their ſins, yea bragge of them? How many that ſhould die for want of paſtime, if they might not ſin freely, and more freely talke of it? What a Saint are you to theſe, that can droup vnder the memory of the frailty of youth, and neuer thinke you haue ſpent enow teares! Yet ſo I encourage you in what you haue, as one that perſwades you not to deſiſt from ſuing for more. It is good to be couetous of grace, and to haue our deſires heereinenlarged with our receits. Weep ſtill, and ſtill deſire to weep: but, let your teares be as the raine in a ſun-ſhine; comfortable and hopefull: and let not your longing, ſauour of murmur, or diſtruſt. Theſe teares are reſerued; this hunger ſhall be ſatisfied; this ſorrow ſhall be comforted: There is nothing betwixt God and you, but time. Preſcribe not to his wiſedome: haſten not his mercy. His grace is enough for you: his glory ſhall be more then enough.

To

To Mr. Hvgh Cholmley.

EP. 5. *Concerning the Metaphraſe of the Pſalmes.*

FEare not my immoderate ſtudies. I haue a body that controlls mee enough in theſe courſes; my friends need not. There is nothing wherof I could ſooner ſurfet, if I durſt neglect my body to ſatisfie my minde: But, whiles I affect knowledge, my weakeneſs checks me & ſaies, *Better a little learning then no health.* I yield, and patiently abide my ſelfe debarred of my choſen felicity. The little I can get, I am no niggard of: neither am I more deſirous to gather, then willing to impart. The full handed, are commonly moſt ſparing. Wee veſſels, that haue any emptie room, anſwer the leaſt knock with a hollow noiſe: you, that are ful, ſound not. If we pardon your cloſeneſs, you may wel beare with our profuſion. If there bee any wrong, it is to our ſelues, that we vtter what wee ſhould lay vp. It is a pardonable fault, to do leſs good to our ſelues, that we may doe more to others. Amongſt other indeuors, I haue boldly vndertaken the holy metres of *Dauid*, how happily, iudge you by what you ſee. Ther is none of all my labors ſo open to al cenſures; none wherof I would ſo willingly heare the verdit of the wiſe and iudicious. Perhaps, ſome think the verſe harſh; whoſe nice eare regards roundneſs more thē ſenſe: I embrace ſmoothneſs, but affect it not. This is the leaſt good quality of a verſe; that intends any thing but muſicall delight. Others may blame the difficulty of the tunes: whoſe humour cannot be pleaſed without a greater offence. For, to ſay truth, I neuer could ſee good verſe writtē in the wonted meaſures. I euer thought them moſt eaſie, & leaſt Poeticall. This fault (if any) will light vpon the negligence of our people; which endure not to take paines for any fit variety: The French & Dutch haue giuen vs worthy examples of diligence, & exquiſiteneſſe in this kinde. Neither our eares, nor voices are leſſe tunable. Heere is nothing wanting, but will to learne. What is this, but to eate the corne out of the eare, becauſe we will not abide the labour to grinde, and knead it? If the queſtion be, whether

Our verſe muſt deſcend to them, or they aſcend to it; wiſe moderation I think would determine it moſt equal, that each part ſhould remit ſomewhat, and both meet in the midſt. Thus I haue endeuored to doe, with ſincere intent of their good, rather then my own applauſe. For, it had been eaſie to haue reached to an higher ſtraine: but I durſt not; whether for the graue Maieſtie of the Subiect, or benefit of the ſimpleſt Reader. You ſhall ſtill note, that I haue laboured to keep *Dauids* entire ſenſe, with numbers neither lofty, nor ſlubbred: which meane is ſo much more difficult to finde, as the buſineſſe is more ſacred; and the liberty leſſe. Manie great wits haue vndertaken this taske; which yet haue either not effected it, or haue ſmoothered it in their priuate desks, and denied it the common light. Amongſt the reſt, were thoſe two rare ſpirits of the *Sidneyes*; to whom, Poeſie was as naturall as it is affected of others: and our worthie friend, M^r. *Syluester*, hath ſhewed mee, how happily he hath ſometimes turned from his *Bartas*, to the ſweete Singer of *Iſrael*. It could not bee, that in ſuch aboundant plentie of *Poëſie*, this worke ſhould haue paſt vnattempted: would God I might liue to ſee it perfected, either by my owne hand, or a better. In the meane time, let me expect your vnpartiall ſentence, both concerning the forme, and ſenſe. Lay aſide your loue, for a while; which too oft blindes iudgement. And as it vſes to be done in moſt equall proceedings of Iuſtice, ſhut me out of doores while my verſe is diſcuſſed: yea, let mee receiue not your cenſure onely, but others by you: this once (as you loue me) play both the Informer and the Iudge. Whether you allow it, you ſhall encourage mee; or correct, you ſhall amend mee: Either your ſtarres or your ſpits (that I may vſe *Origens* notes) ſhall bee welcome to my margent. It ſhall be happy for vs, if God ſhall make our poore labours any way ſeruiceable to his Name, and Church.

{Aſteriſcus. Verus.

TO

To Mr. Samvel Sothery.

EP. 6. *A Preface to his Relation of the* Ruſſian *affaires.*

TRauell perfiteth wiſedome; and obſeruation giues perfection to trauell: without which, a man may pleaſe his eyes, not feede his braine; and, after much earth meaſured, ſhall returne with a wearie body, & an empty minde. Home is more ſafe; more pleaſant; but leſſe fruitfull of experience: But, to a minde not working and diſcurſiue, all heauens, all earths are alike. And, as the end of trauell is obſeruation; ſo, the end of obſeruation is the informing of others: for, what is our knowledge if ſmothered in our ſelues, ſo as it is not knowen to more? Such ſecret delight can content none but an enuious nature. You haue breathed many and cold ayres, gone farre, ſeen much, heard more, obſerued all. Theſe two yeares you haue ſpent in imitation of *Nebuchadnezars* ſeuen: conuerſing with ſuch creatures as *Paul* fought with, at *Epheſus*. Alas! what a face, yea what a backe of a Church haue you ſeene? what manners? what people? Amongſt whō, ignorant ſuperſtition ſtriues with cloſe Atheiſm, treachery with cruelty, one Diuel with another; while Truth and Vertue do not ſo much as giue any chalenge of reſiſtance. Returning once to our *England* after this experience, I imagine you doubted whether you were on earth, or in heauen. Now then (if you will heare me, whom you were wont) as you haue obſerued what you haue ſeen, and written what you haue obſerued; ſo, publiſh what you haue written: It ſhall be a gratefull labor, to vs, to poſterity. I am deceiued, if the ficklenes of the Ruſsian ſtate, haue not yielded more memorable matter of hiſtory then any other in our age, or perhaps many centuries of our predeceſſors. How ſhall I think, but that God ſent you thither before theſe broils, to be the witnes, the regiſter of ſo famous mutations? Hee loues to haue thoſe iuſt euils which hee doth in one part of the world, knowen

to the whole; and thoſe euils, which men doe in the night of their ſecrecy, brought forth into the Theater of the world; that the euill of mens ſinne being compared with the euill of his puniſhment, may iuſtifie his proceedings, and condemne theirs. Your worke ſhall thus honour him; beſides your ſecond ſeruice, in the benefit of the Church. For, whiles you diſcourſe of the open Tyranny of that Ruſsian *Nero*, *Iohn Baſilius*; the more ſecret, no leſſe bloodie plots of *Boris*; the ill ſucceſſe of a ſtolne Crowne, tho ſet vpon the head of an harmleſs ſonne; the bold attempts and miſerable end of a falſe, yet aſpiring chalenge; the perfidiouſneſſe of a ſeruile people, vnworthy of beter gouernours; the miſcariage of wicked gouernours, vnworthy of better ſubiects; the iniuſt vſurpations of men, iuſt (tho late) reuenges of God, cruelty rewarded with bloud, wrong claimes with ouerthrowe, treacherie with bondage; the Reader, with ſome ſecret horror, ſhall draw-in delight, and with delight inſtruction: Neither knowe I any relation whence hee ſhall take out a more eaſie leſſon of iuſtice, of loyaltie, of thankfulneſſe.

But aboue all, let the world ſee and commiſerate the hard eſtate of that worthie and noble Secretarie, *Buchinski*. Poore gentleman! his diſtreſſe recalles euer to my thoughts *Eſops* Storke, taken amongſt the Cranes: Hee now nouriſhes his haire, vnder the diſpleaſure of a foraine Prince; At once in durance, & baniſhment. He ſerued an ill maſter; but, with an honeſt heart, with cleane hands. The maſters iniuſtice doth no more infect a good ſeruant, thē the truth of the ſeruant can iuſtifie his ill maſter. A bad workeman may vſe a good inſtrument: and ofttimes a cleane napkin wipeth a foule mouth. It ioyes me yet to think, that his pietie, as it euer held friendſhip in heauen, ſo now it wins him friends in this our other world: Lo, euen from our Iland inexpected deliuerance takes a long flight, and bleſſeth him beyond hope; yea rather, from heauen, by vs. That GOD, whom hee ſerues, wil be knowen to thoſe rude and ſcarce humane Chriſtians, for a protector of innocence, a fauourer of truth, a rewarder of pietie. The mercy of our gratious King, the compaſsion of an honorable Councellor, the loue of a true friend, and (which wrought all, and ſet all on worke) the grace of our good God, ſhall now looſe thoſe bonds, & giue a glad welcome to his liberty, & a willing farewel to his diſtreſſe. He ſhal, I hope, liue to acknowledge this; in the mean time, I do for him. Thoſe Ruſsian affaires are not more worthie of your records, thē your loue to this friend is worthie of mine. For neither could this large Sea drowne or quench it, nor time & abſence (which are wont to breed a lingring conſumption of friendſhip (abate the heat of that affection, which his kindneſſe bred, religion nouriſhed. Both rareneſſe, & worth ſhall commend this true loue; which (to ſay true) hath beene now long out of faſhion. Neuer times yielded more loue; but, not more ſubtle. For, euery man loues himſelfe in another, loues the eſtate in the perſon: Hope of aduantage is the loadſtone that draws the yron harts of men; not

vertue,

vertue, not desert. No age afforded more Parasites, fewer friends: The most are friendly in sight, seruiceable in expectation, hollow in loue, trustlesse in experience. Yet now, *Buchinski*, see and confesse thou hast found one friend, which hath made thee many: on whome while thou bestowedst much fauour, thou hast lost none. I cannot but thinke how welcome Libertie (which tho late, yet now at last hath looke backe vpon him) shall bee to the Cell of his affliction; when, smiling vpon him, she shall lead him by the hand, & (like another Angel) open the yron gates of his miserable captiuitie, and (from those hard *Prestanes* and sauage *Christians*) carry him by the haire of the head, into this paradise of God. In the meane time, I haue written to him as I could, in a knowen language, with an vnknowen hand; that my poor Letters of gratulation might serue as humble attendants to greater.

For your work, I wish it but such glad intertainment, as the profit, yea the delight of it deserues; and feare nothing, but that this long delay of publication will make it scarce newes: We are all growne *Athenians*, and account a strange report like to a fish and a guest. Those eyes and hands staid it, which might doe it best. I cannot blame you, if you thinke it more honored by the stay of his gratious perusall, then it could bee by the early acceptation of the world. Euen the cast garments of Princes are pretious. Others haue in part preuented you; whose labors, to yours, are but as an *Eccho* to a long period: by whom, wee heare the last sound of these stirs, ignorant of the beginning. They giue vs but a taste in their hand: you lead vs to the open fountaine. Let the Reader giue you but as much thank, as you giue him satisfaction; you shall desireno more.

Finally, GOD giue vs as much good vse, as knowledge of his iudgements: the world, helpe of your labors; your selfe, incouragement; *Buchinski*, libertie.

To Stanislavs Buchinski, late Secretarie to Demetrivs Emp. of *Rusſia*.

EP. 7. *Of the comfort of Impriſonment.*

THe knowledge, that the eie giues of the face alone, is ſhallow, vncertaine, imperfect. For what is it, to ſee the vtmoſt skin, or fauour of the viſage; changeable with diſeaſe, changeable with paſsion? The eare (mee thinks) doth both moſt clearely diſcloſe the mindes of others, and knit them faſter to ours: which, as it is the ſenſe of diſcipline, ſo of friendſhip; commaunding it euen to the abſent, and in the preſent cheriſhing it. This thing we haue lately proued in your ſelfe, moſt noble *Stanislaus*: neerer examples wee might haue had; better, wee could not. How many, how excellent things haue wee heard of you, from our common friend, tho moſt yours, which haue eaſily won our beleefe, our affections! How oft, how honourable mention hath hee made of your name! how frequently, how feruently haue wee wiſht you, both ſafety, and libertie! And now, Lo where ſhe comes, as the Greekes ſay, ἀπο μηχανῆς, and viſites her forlorne Client. Altho, I would not doubt to ſay that this outwarde durance of the body, hath ſeemed more harſh to the beholders, then to your ſelfe, a wiſe man (which is more) a Chriſtian; whoſe free ſoule, in the greateſt ſtraights of the outer man, flies ouer Seas and Lands whither it liſteth; neither can, by any diſtance of place, nor ſwelling of waues, nor height of mountaines, nor violence of enemies, nor ſtrong barres, nor walles, nor guards, bee reſtrained from what place it ſelfe hath choſen. Lo, that enioyes God, enioyes it ſelf and his friends; and ſo feedes it ſelfe with the pleaſure of enioying them, that it eaſily either forgets or contemnes all other things. It is no *Paradoxe*, to ſay that *A wiſe Chriſtian cannot bee empriſoned, cannot bee baniſhed*: Hee is euer at home, euer free. For, both his libertie is within him, and

and his home is vniuerſall. And what is it, I beſeech you (for you haue tried) that makes a priſon? Is it ſtraitneſſe of walls? Then you haue as many fellowes, as there are men. For, how is the ſoule of euery man pent within theſe clay-walles of the body, more cloſe, more obſcure! whence ſhee may looke oft, through the grates of her buſie thoughts; but, is neuer releaſed in ſubſtance, till that God, who gaue vs our *Mittimus* into this Gaole, giue vs our Deliuerie, with *Returne yee ſonnes of Adam*: Thus either all men are priſoners, or you are none. Is it reſtraint? How many (eſpecially of that other ſexe in thoſe your Eaſterne partes) chamber vp themſelues, for ſtate; ſo as they neither ſee the Sunne, nor others them? How many ſuperſtitious men, for deuotion; how many obſcure *Aglai*, for eaſe and careleſneſſe, keepe themſelues in their owne Cottage, in their owne village; and neuer walke foorth ſo much as to the neighbour townes? And what is your *Ruſsia* to all her inhabitants, but a large priſon, a wide Gally? yea, what other is the world to vs? How can hee complaine of ſtraitnes, or reſtraint, that roues all ouer the world, and beyond it? Tyranny may part the ſoule from the body; cannot confine it to the bodie. That which others do for eaſe, deuotion, ſtate, you doe for neceſsitie: why not as willingly, ſince you muſt do it? Do but imagine the cauſe other; and your caſe is the ſame with theirs which both haue choſen, and delight to keepe cloſe; yet hating the name of priſoners, while they embrace the condition. But, why do I perſwade you, not to miſlike that, which I pray you may forſake? I had rather you ſhould bee no priſoner at all; then to be a cheerfull priſoner vpon neceſsitie. If the doores bee open, my perſwaſion ſhall not hold you in. Rather our prayers ſhall open thoſe doores, and fetch you foorth into this common libertie of men; Which alſo hath not a little (tho an inferiour) contentment. For, how pleaſant is it to theſe ſenſes, by which we men are wont to be led, to ſee and be ſeene, to ſpeake to our friends, and heare them ſpeake to vs; to touch and kiſſe the deare hands of our Parents and with them at laſt to haue our eyes cloſed? Either this ſhall befall you; or what hopes, what pains (I adde no more) hath this your careful friend loſt? and we, what wiſhes, what conſultations? It ſhall bee; I dare hope, yea beleeue it: Onely thou our good God giue ſuch ende, as thou haſt done entrance into this buſineſſe; and ſo diſpoſe of theſe likely indeuours, that whom we loue and honour abſent, we may at laſt in preſence ſee and embrace.

TO

To my father in law, Mr. GEORGE WENYFFE.

EP. 8. *Exciting to Christian cheerefulnesse.*

YOu complaine of dulnesse; a common disease, and incident to the best mindes, and such as can most contemne vanities: For, the true Worldling hunts after nothing but mirth; neither cares how lawlesse his sport be, so it be pleasant: he faines to himselfe false delights, when he wants: and if hee can passe the time, & chase away *Melancholy*, he thinkes his day spent happily. And thus it must needs bee; while the world is his God, his deuotion can bee but his pleasure: whereas the mortified soule, hath learned to scorne these friuolous and sinfull ioyes; and affects either solid delights, or none; and had rather be dull for want of mirth, then transported with wanton pleasures. When the world, like an importunate Minstrell, thrusts it self into his chamber, and offers him Musicke, vnsought; if hee vouch-safe it the hearing, it is the highest fauour hee dare, or can yield: Hee rewards it not, hee commends it not: Yea, hee secretlie loathes those harsh and iarring notes, and reiects them. For, hee findes a better consort within, betwixt GOD and himselfe, when hee hath a little tuned his heart with meditation. To speake fully, the World is like an ill foole in a play: the Christian is a iudicious spectator, which thinkes those iestes too grosse to be laught at; and therefore entertaines that with scorne, which others with applause. Yet in truth, wee sinne, if wee reioyce not: There is not more errour in false mirth, then in vniust heauinesse. If Worldlings offende, that they laugh when they should mourne; wee shall offende no lesse, if wee droupe in cause of cheerefulnesse. Shall wee enuie, or scorne, to see one ioy in redde and white drosse, another in a vaine title; one in a dainty dish, another in a iest; one in a book, another in a friend; one in a Kite, another in a Dogge; whiles we enioy the God of heauen, and are sorrowfull? What dull metall is this we are made of? We haue the fountaine of ioy, and yet complaine of heauinesse. Is

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there any ioy, without God? Certainly, if ioy be good, and all goodneſſe be from him; whence ſhould ioy ariſe, but from him? And if he be the Author of ioy; how are we Chriſtians, and reioyce not? What? doe wee freeze in the fire, and ſtarue at a feaſt? Haue wee a good conſcience, and yet pine and hang down the head? When God hath made vs happy, do we make our ſelues miſerable? When I aske my heart *Dauids* queſtion, I knowe not whether I bee more angry or aſhamed at the anſwer; *Why art thou ſad my ſoule?* My body, my purſe, my fame, my friends; or perhaps none of theſe: only I am ſad, becauſe I am. And what if all theſe? what if more? when I come to my better wits, Haue I a father, an aduocate, a comforter, a manſion in heauen? If both earth and hell conſpired to afflict me, my ſorrow cannot counteruaile the cauſes of my ioy. Now I can chalenge all aduerſaries; and either defie all miſeries, or bid all croſſes, yea death it ſelfe, welcome. Yet God doth not abbridge vs of theſe earthly ſolaces, which dare weigh with our diſcontentments, & ſometimes depreſs the balance. His greater light doth not extinguiſh the leſſe. If God had not thought them bleſsings, he had not beſtowed them: and how are they bleſsings, if they delight vs not? Bookes, friends, wine, oyle, health, reputation, competency, may giue occaſions, but not bounds, to our reioycings. Wee may not make them Gods riualls, but his ſpokeſ-men. In themſelues they are nothing; but in God, worth our ioy. Theſe may be vſed; yet ſo as they may be abſent without diſtraction. Let theſe goe; ſo God alone bee preſent with vs, it is enough: Hee were not God, if he were not Al-ſufficient. We haue him, I ſpeake boldly; We haue him in feeling, in faith, in pledges, & earneſt; yea, in poſſeſsion. Why doe we not enioy him? Why doe wee not ſhake-off that ſenſeleſſe drowſineſſe, which makes our liues vnpleaſant; and leaue-ouer all heauineſſe to thoſe that want God; to thoſe that either knowe him not, or knowe him diſpleaſed?

TO

To my father in law, Mr. GEORGE WENYFFE.

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YOu complaine of dulnesse; a common disease, and incident to the best mindes, and such as can most contemne vanities: For, the true Worldling hunts after nothing but mirth; neither cares how lawlesse his sport be, so it be pleasant: he faines to himselfe false delights, when he wants: and if hee can passe the time, & chase away *Melancholy*, he thinkes his day spent happily. And thus it must needs bee; while the world is his God, his deuotion can bee but his pleasure: whereas the mortified soule, hath learned to scorne these friuolous and sinfull ioyes; and affects either solid delights, or none; and had rather be dull for want of mirth, then transported with wanton pleasures. When the world, like an importunate Minstrell, thrusts it selfe into his chamber, and offers him Musicke, vnsought; if hee vouch-safe it the hearing, it is the highest fauour hee dare, or can yield: Hee rewards it not, hee commends it not: Yea, hee secretlie loathes those harsh and iarring notes, and reiects them. For, hee findes a better consort within, betwixt GOD and himselfe, when hee hath a little tuned his heart with meditation. To speake fully, the World is like an ill foole in a play: the Christian is a iudicious spectator, which thinkes those iestes too grosse to be laught at; and therefore entertaines that with scorne, which others with applause. Yet in truth, wee sinne, if wee reioyce not: There is not more errour in false mirth, then in vniust heauinesse. If Worldlings offende, that they laugh when they should mourne; wee shall offende no lesse, if wee droupe in cause of cheerefulnesse. Shall wee enuie, or scorne, to see one ioy in redde and white drosse, another in a vaine title; one in a dainty dish, another in a iest; one in a book, another in a friend; one in a Kite, another in a Dogge; whiles we enioy the God of heauen, and are sorrowfull? What dull metall is this we are made of? We haue the fountaine of ioy, and yet complaine of heauinesse. Is there

there any ioy, without God? Certainly, if ioy be good, and all goodnesse be from him; whence should ioy arise, but from him? And if he be the Author of ioy; how are we Christians, and reioyce not? What? doe wee freeze in the fire, and starue at a feast? Haue wee a good conscience, and yet pine and hang down the head? When God hath made vs happy, do we make our selues miserable? When I aske my heart *Dauids* question, I knowe not whether I bee more angry or ashamed at the answer; *Why art thou sad my soule?* My body, my purse, my fame, my friends; or perhaps none of these: only I am sad, because I am. And what if all these? what if more? when I come to my better wits, Haue I a father, an aduocate, a comforter, a mansion in heauen? If both earth and hell conspired to afflict me, my sorrow cannot counteruaile the causes of my ioy. Now I can chalenge all aduersaries; and either defie all miseries, or bid all crosses, yea death it selfe, welcome. Yet God doth not abbridge vs of these earthly solaces, which dare weigh with our discontentments, & sometimes depress the balance. His greater light doth not extinguish the lesse. If God had not thought them blessings, he had not bestowed them: and how are they blessings, if they delight vs not? Bookes, friends, wine, oyle, health, reputation, competency, may giue occasions, but not bounds, to our reioycings. Wee may not make them Gods riualls, but his spokes-men. In themselues they are nothing; but in God, worth our ioy. These may be vsed; yet so as they may be absent without distraction. Let these goe; so God alone bee present with vs, it is enough: Hee were not God, if he were not Al-sufficient. We haue him, I speake boldly; We haue him in feeling, in faith, in pledges, & earnest; yea, in possession. Why doe we not enioy him? Why doe wee not shake-off that senseless drowsinesse, which makes our liues vnpleasant; and leaue-ouer all heauinesse to those that want God; to those that either knowe him not, or knowe him displeased?

TO

To Mr. W. R. Dedic. to Mr. THOMAS BVRLZ.

EP. 9. *Conſolations of immoderate Griefe for the death of friends.*

WHile the ſtreame of ſorow runnes ful, I knowe how vaine it is to oppoſe counſell. Paſsions muſt haue leaſure to digeſt. Wiſdom doth not more moderate them, then time. At firſt, it was beſt to mourne with you, and to mitigate your ſorrow, by bearing part; wherein, would GOD my burden could be your eaſe. Euery thing elſe is leſs, when it is diuided; And then is beſt, after teares, to giue counſell: yet, in theſe thoughts I am not a little ſtraited. Before you haue digeſted griefe, aduiſe coms too early; too late, when you haue digeſted it. Before, it was vnſeaſonable; after, would be ſuperfluous. Before, it could not benefit you: after, it may hurt you, by rubbing-vp a skinned ſore afreſh. It is as hard to chooſe the ſeaſon for counſell, as to giue it: and that ſeaſon is, after the firſt digeſtion of ſorrow; before the laſt. If my Letters then meet with (the beſt opportunitie, they ſhall pleaſe me, and profit you: If not, yet I deſerue pardon, that I wiſhed ſo. You had but two Iewels, which you held precious; a Wife, and a Sonne: One was your ſelfe diuided; the other, your ſelfe multiplied: You haue loſt both, and well-neere at once. The loſſe of one cauſed the other, and both of them your iuſt grief. Such loſſes, when they come ſingle, afflict vs; but, when double, aſtoniſh vs; and tho they giue aduantage of reſpite, would almoſt ouerwhelme the beſt patient. Lo, now is the triall of your manhood, yea of your Chriſtianity: You are now in the liſts, ſet-vpon by two of Gods fierce afflictions; ſhowe now what patience you haue, what fortitude. Wherefore haue you gathered, and layd-vp, all this time; but for this brunt? Now bring forth all your holy ſtore to light, and to vſe; and approue to vs in this difficulty, that you haue all this while beene a Chriſtian in earneſt. I knowe, theſe euents haue not ſurpriſed you on a ſuddain: you haue ſuſ-

pected

pected they might com; you haue put-cases it they should come. Things that are hazardous, may bee doubted: but, certaine things are, and must bee expected. Prouidence abates griefe, and discountenances a crosse. Or, if your affection were so strong, that you durst not forethink your losse; take it equally but as it falls. A wiseman and a Christian, knowes death so frall to Nature, so ordinary in euent, so gainfull in the issue, that I wonder hee can for this either feare or grieue. Doth GOD onely lend vs one another, and doe wee grudge when hee calls for his owne? So I haue seene ill debters, that borrow with prayers, keepe with thankes, repay with enmitie. Wee mistake our tenure: Wee take that for gift, which GOD intendes for loane; Wee are Tenants at will, and thinke our selues owners. Your wife and childe are dead: Well; they haue done that for which they came.

If they could not haue died, it had beene worthy of wonder; not at all, that they are dead. If this condition were proper onely to our families, and friends, or yet to our climate alone; how vnhappy should wee seeme to our neighbours, to our selues? Now it is common, let vs mourne that we are men. Lo, al Princes and Monarchs daunce with vs in the same ring: yea, what speake I of earth? The God of Nature, the Sauiour of men, hath trod the same steps of death? And doe wee thinke much to follow him? How many seruants haue we knowne, that haue thrust themselues betwixt their Maister & death; which haue died, that their master might not dy: & shall we repine to die with ours? How truly may we say of this our *Dauid*, *Thou art worth ten thousand of vs*; yea, worth a world of Angels: yet he died, & died for vs. Who wold liue, that knowes his Sauiour died? who can be a Christian, & would not be like him? Who can be like him, that would not die after him? Thinke of this, and iudge whether all the world can hire vs not to die. I neede not aske you, whether you loued those whom you haue lost: Could you loue them, and not wish they might bee happy? Could they be happy, and not die? In truth, Nature knowes not what shee would haue; Wee can neither abide our friends miserable in their stay, nor happy in their departure: We loue our selues so well, that we cannot be content they should gaine by our losse. The excuse of your sorrow is, that you mourn for your selfe. True: but, compare these two, and see whether your losse or their gain be greater. For, if their aduantage exceede your losse; take heed, least while you bewray your loue in mourning for them, it appeare that you loue but your selfe in them. They are gone to their preferment, and you lament: your loue is iniurious. If they were vanished to nothing, I could not blame you, tho you tooke vp *Rachels* lamentation: But now, you knowe they are in surer handes then your owne: you knowe, that hee hath taken them, which hath vndertaken to keep them, to bring them againe: You knowe it is but a sleepe, which is miscalled *Death*; and that they shall, they must awake, as sure as they lie down; and wake more fresh, more glorious, then

then when you ſhut their eyes. What do we with *Chriſtianitie*, if we beleeue not this? and if we doe beleeue it, why doe we mourne as the hopeleſs? But the matter, perhaps, is not ſo heauie as the circumſtance: Your croſſes came ſudden, and thicke; You could not breathe from your firſt loſſe, ere you felt a worſe. As if hee knew not this, that ſent both: As if hee did it not on purpoſe. His proceedings ſeeme harſh; are moſt wiſe, moſt iuſt. It is our fault, that they ſeeme otherwiſe then they are. Doe wee thinke, wee could carue better for our ſelues? O the mad inſolence of Nature, that dares controll, where ſhee ſhould wonder! Preſumptuous clay! that will bee checking the Potter. Is his wiſedome, himſelfe? Is he, in himſelfe, infinite? is his Decree out of his wiſedom; and doe wee murmur? Doe we, fooliſh wormes, turne againe when he treads vpon vs? What? doe you repine at that which was good for you, yea beſt? That is beſt for vs, which God ſeeth beſt: and that hee ſees beſt, which he doth. This is Gods doing. Kiſſe his rod in ſilence, and giue glory to the hand that rules it. His will is the rule of his actions and his goodneſs, of his will. Things are good to vs, becauſe hee wills them: Hee wills them, becauſe they are good to himſelfe. It is your glory that he intends, in your ſo great affliction. It is no praiſe to wade ouer a ſhallow Ford: but, to cutte the ſwelling waues of the Deepe, commendes both our ſtrength and skill. It is no victorie, to conquer an eaſie and weake croſſe These maine euils haue crownes anſwerable to their difficulty: Wreſtle once and goe away with a bleſsing. Be patient in this loſſe, and you ſhall own, triumph in your gaine. Let God haue them with cheereſulneſſe, and you ſhall enioy God with them in glory.

To Mr. I. A. Merchant.

EP. 10. *Against Sorrow for worldly losses.*

IT is fitter for me to beginne with chiding, then with aduice: what meanes this weake diſtruſt? Go on, and I ſhall doubt whether I write to a Chriſtian. You haue loſt your heart, together with your wealth; How can I but feare, leaſt this *Mammon* was your God? Hence was Gods ielouſie in removing it; and hence your immoderate teares for loſing it. If thus; God had not loued you, if he had not made you poore. To ſome, it is an aduantage to leeſe: you could not haue beene at once thus rich, and good. Now, heauen is open to you, which was ſhut before; and could neuer haue giuen you entrance, with that load of iniquitie. If you be wiſe in menaging your affliction, you haue changed the world for God, a little droſſe for heauen. Let me euer loſe thus, and ſmart when I complaine.

But you might haue at once retained both. The ſtomach, that is purged, muſt bee content to part with ſome good nouriſhment, that it may deliuer it ſelfe of more euill humors. God ſaw (that knowes it) you could not hold him ſo ſtrongly, while one of your hands was ſo faſtened vpon the world. You ſee, many make themſelues willfully poore: why cānot you be content God ſhold impouerish you? If God had willed their pouerty, he would haue commanded it: If he had not willed yours, hee would not haue effected it. It is a ſhame for a Chriſtian, to ſee an heathen philoſopher laugh at his owne ſhipwracke; while himſelfe houles out, as if all his felicity were imbarked with his ſubſtance. How ſhould we ſcorne, to thinke that an heathen man ſhould laugh either at our ignorance, or impotence? ignorance, if wee thought too highly of earthly things; impotence, if we ouerloued them. The feare of ſome euils is worſe then the ſenſe. To ſpeak ingenuouſly; I could neuer ſee, wherein pouerty deſerued ſo hard a conceit. It takes away the delicacy of fare, ſoftneſſe of lodging, gayneſſe of attire, and perhaps brings with it con-

tempt: this is the worſt, and all. View it now on the better ſide: Loe, there quiet ſecurity, ſound ſleepes, ſharpe appetite, free merriment; no feares, no cares, no ſuſpicion, no diſtemper of exceſſe, no diſcontentment. If I were Iudge, my tongue ſhould be vniuſt, if pouerty went away weeping. I cannot ſee, how the euils it brings, can compare with thoſe which it remoues; how the diſcommodities ſhould match the bleſsings of a meane eſtate. What are thoſe you haue loſt, but falſe friendes, miſerable comforters? Elſe they had not left you. Oh ſlight & fickle ſtay, that windes could bereaue you of! If your care could goe with them, heere were no damage: and, if it goe not with them, it is your fault. Grieue more for your fault, then for your loſſe. If your negligence, your riotous miſſpenſe had empaired your eſtate, then Satan had impoueriſht you; now would I haue added to your griefe, for your ſin, not for your affliction: But now, ſince windes and waters haue done it as the officers of their maker; why ſhould not you ſay with me, as I with *Iob*, *The Lord hath taken*? Vſe your loſſe well, and you ſhall finde that God hath croſſed you with a bleſsing. And if it were worſe then the world eſtemes it, yet think not what you feele, but what you deſerue: You are a ſtranger to your ſelfe, if you confeſſe not, that God fauours you in this whip. If hee had ſtripped you of better things, and ſcourged you with worſe, you ſhould ſtill haue acknowledged a mercifull iuſtice: If you now repine at an eaſie correction, you are worthie of ſeuerity. Beware the next, if you grudge & ſwell at this. It is next to nothing which you ſuffer: what can bee further from vs, then theſe goods of outward eſtate? You neede not abate either health, or mirth, for their ſakes. If you doe now draw the affliction neerer then he which ſent it, and make a foraine euell domeſticall; if while God viſites your eſtate, you fetch it home to your bodie, to your minde; thanke your ſelfe that you wil needs be miſerable: But, if you loue not to fare ill; take croſſes as they are ſent, and go lightly away with an eaſie burden.

FINIS.

EPISTLES.

THE SECOND VOLVME:

CONTAINING TWO *DECADES.*

By Pos. WALL

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TO THE SAME MOST
GRATIOVS PA-
TRONAGE
OF
THE HIGH AND MIGHTY
PRINCE,
HENRIE,
PRINCE
OF GREAT BRITAINE:
HIS
HIGHNESSES

Unworthy ſeruant, humbly proſtrates himſelfe, and his ſecond labour,

With continuall Apprecations of all Happineſſe.

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E heare of your separation, and mourn; yet not so much for you, as for your wrong: you could not doe a greater iniury to your mother, than to flie from her. Say she were poore, ragged, weak; say she were deformed; yet she is not infectious: Or if she were, yet she is yours. This were cause enough for you, to lament her, to pray for her, to labour for her redresse; not to auoid her: This vnnaturalnesse is shamefull; and more hainous in you, who are reported not parties in this cuill, but authors. Your flight is not so much, as your misguidance. Plead not: this fault is past excuse. If wee all should followe you, this were the way, of a Church (as you plead) imperfect, to make no Church; and of a remedy, to make a disease. Still the fruit of our charity to you, is, besides our griefe, pittie. Your zeale of truth hath mis-led you, and you others: A zeale, if honest, yet blindfolded, and led by selfe-will. Oh that you loued Peace, but halfe so well as Truth: then, this breach had neuer beene: and you that are yet brethren, had beene still companions. *Goe out of Babylon*, you say; The voyce not of Schisme, but of holinesse. Know you where you are? Look about you, I beseech you, looke behinde you; and see if wee haue not left it vpon our backes. Shee her selfe seeles, and sees that shee is abandoned: and com-

complaines to all the world, that we haue not onely forſaken, but ſpoyled her; and yet you ſay, *Come out of Babylon*. And except you will bee willingly blinde; you may ſee the heapes of her altars, the aſhes of her Idols, the ruines of her monuments; the condemnation of her errours, the cruelty of her abhominations. And are we yet in *Babylon*? Is *Babylon* yet amongſt vs? Where are the maine buildings of that accurſed Citie; thoſe high and proude Towers of their vniuerſall Hierarchy, infallible iudgement, diſpenſation with lawes of God, and ſins of men; diſpoſition of Kingdomes, diſpoſition of Princes, parting ſtakes with God in our conuerſion, through freedome of will; in our ſaluation, through the merit of our workes? Where are thoſe rotten heapes (rotten, not through age, but corruption) of tranſubſtantiating of bread, adoring of Images, multitude of Sacraments, power of indulgences, neceſsitie of confeſsions, profit of pilgrimages, conſtrained and approued ignorance, vnknowne deuotions? Where are thoſe deepe vaults (if not mines) of Penances and Purgatories, and whatſoeuer hath beene deuiſed by thoſe Popelings, whether profitable or glorious, againſt the Lord, and his Chriſt? Are they not all raced, and buried in the duſt? Hath not the maieſtie of her Gods, like as was done to *Mithra* and *Serapis*, beene long agone offered to the publique laughter of the vulgar? What is this but to goe, yea to runne (if not to flie) out of *Babylon*? But (as euery man is an hearty Patron of his owne actions, and it is a deſperate cauſe that hath no plea) you alledge your conſorting in Ceremonies, and ſay ſtill wee tarrie in the ſuburbs. Graunt that theſe were as ill, as an enemie can make them, or can pretend them: You are deceiued, if you thinke the walles of *Babylon* ſtand vpon Ceremonies. Subſtantiall errours are both her foundation, and frame. Theſe rituall obſeruations are not ſo much as Tile and Reede, rather like to ſome Fane vpon the roofe; for ornament, more then vſe. Not parts of the building, but not neceſſarie appendances. If you take them otherwiſe, you wrong the Church; if thus, and yet depart, you wrong it and your ſelfe: As if you would haue perſwaded righteous *Lot* not to ſtay in *Zoar*, becauſe it was ſo neere *Sodome*. I feare, if you had ſeene the money-changers in the Temple, how euer you would haue praied, or taught there; Chriſt did it, not forſaking the place, but ſcourging the offenders: And this is the valour of Chriſtian teachers, To oppoſe abuſes, not to runne away from them: Where ſhall you not thus finde *Babylon*? Would you haue runne from *Geneua*, becauſe of her wafers? Or from *Corinth*, for her diſordered louc-feaſts? Either run out of the world, or your flight is in vain. If experience of change teach you not, that you ſhall finde your *Babylon* euery where, returne not. Compare the place you haue left, with that you haue choſen; let not feare of ſeeming to repent ouer-ſoone, make you partiall. Loe, there a common harbour of all opinions, of all hereſies; if not a mixture. Heere you drew in the free and cleere aire of

the

the Goſpell, without that odious compoſition of *Iudaiſme*, *Arianiſme*, *Anabaptiſme*: There you liue in the ſtench of theſe and more. You are vnworthy of pitie, if you will approue your miſery. Say if you can, that the Church of *England* (if ſhee were not yours) is not an heauen, to *Amſterdam*. How is it then, that our gnats are harder to ſwallow, than their camels? and that whiles all Chriſtendome magnifies our happines, and applauds it; your handfull alone, ſo deteſts our enormities, that you deſpiſe our graces? See whether in this you make not God a loſer. The thanke of all his fauours is loſt, becauſe you want more: and in the meane time, who gaines by this ſequeſtration, but *Rome* and *Hell*? How doe they inſult in this aduantage, that our mothers owne children condemne her for vncleane, that wee are daily weakened by our diuiſions, that the rude multitude hath ſo palpable a motiue to diſtruſt vs? Sure, you intended it not: but, if you had been their hired Agent, you could not haue don our enemies greater ſeruice. The God of heauen open your eyes, that you may ſee the vniuſtice of that zeale which hath tranſported you; and turne your heart to an indeauour of all Chriſtian ſatisfaction: Otherwiſe, your ſoules ſhall finde too late, that it had beene a thouſand times better to ſwallow a Ceremony, than to rend a Church: yea, that euen whordomes & murders ſhal abide an eaſier anſwer than ſeparation.

I haue done, if onely I haue aduiſed you of that fearfull threatning of the wiſe man: *The eye that mocketh his father, and deſpiſeth the gouernement of his mother, the rauens of the riuer ſhall picke it out, and the young Eagles eate it.*

To

To S. Andrevv Asteley.

EP. 2. *A Diſcourſe of our due preparation for death, and the meanes to ſweeten it to vs.*

Ince I ſaw you, I ſaw my father dye: How boldly and merrily did he paſſe thorow the gates of death, as if they had had no terror, but much pleaſure! Oh that I could as eaſily imitate, as not forget him! We know we muſt tread the ſame way; How happy, if with the ſame minde? Our life as it giues way to death, ſo muſt make way for it: It will be, tho wee will not: it will not bee happy, without our will, without our preparation. It is the beſt and longeſt leſſon, to learne how to die; and of ſureſt vſe: which alone if we take not out, it were better, not to haue liued. Oh vaine ſtudies of men, how to walke thorow *Rome* ſtreetes all day in the ſhade; how to ſquare circles, how to ſalue vp the celeſtiall motions, how to correct miſ-written copies, to fetch vp olde wordes from forgetfulneſſe, and a thouſand other like points of idle skill; whiles the maine care of life and death is neglected! There is an Art of this, infallible, eternal both in truth, and vſe: for tho the meanes be diuers, yet the laſt act is ſtill the ſame, and the diſpoſition of the ſoule needs not bee other: it is all one whether a feuer bring it, or a ſword; wherein yet, after long profeſsion of other ſciences, I am ſtill (Why ſhould I ſhame to confeſſe?) a learner, and ſhall bee (I hope) whilſt I am: yet it ſhall not repent vs, as diligent ſcholars repeate their parts vnto each other, to be more perfect; ſo mutually to recall ſome of our rules of well dying: The firſt whereof is a conſcionable life: The next, a right apprehenſion of life, and death: I tread in the beaten path; do you follow me. To liue holily, is the way to die ſafely; happily: If death bee terrible, yet innocence is bold, and will neither feare it ſelfe, not let vs feare; where contrariwiſe wickedneſſe is cowardly, and cannot abide either any glimpſe of light, or ſhew of danger. Hope doth not more draw

drawe our eyes forwarde, than conſcience turnes them backwarde, and forces vs to looke behinde vs; affrighting vs euen with our paſt euils. Beſides the pain of death, euerie ſinne is a new Fury to torment the ſoule, and make it loth to part. How can it chuſe, when it ſees on the one ſide, what euill it hath done; on the other, what euill it muſt ſuffer? It was a cleare heart (What els could doe it?) that gaue ſo bold a forehead to that holy Biſhop, who durſt on his death-bed profeſſe, I haue ſo liued, as I neither feare to die, nor ſhame to liue. What care wee when wee be found, if well doing? what care wee how ſuddenly, when our preparation is perpetuall? what care wee how violently, when ſo many inward friends (ſuch are our good actions) giue vs ſecret comfort? There is no good Steward, but is glad of his Audit; his ſtraight accounts deſire nothing more than a diſcharge: only the doubtfull and vntruſty feares his reckoning. Neither onely doth the want of integrity make vs timorous, but of wiſedome, in that our ignorance can not equally value, either the life which we leaue, or the death we expect. We haue long conuerſed with this life, and yet are vnacquainted: how ſhould we then knowe that death we neuer ſaw? or that life which followes that death?

Theſe cottages haue beene ruinous, and wee haue not thought of their fall: our way hath been deep, and we haue not looked for our reſt. Shew mee euer any man that knew what life was, and was loth to leaue it. I will ſhew you a priſoner that would dwell in his Gaole; a ſlaue that likes to be chained to his Galley. What is there heere, but darkeneſſe of ignorance, diſcomfort of euents, impotency of body, vexation of conſcience, diſtemper of paſſions, complaint of eſtate, feares and ſenſe of euill, hopes and doubts of good, ambitious rackings, couetous toiles, enuious vnderminings, irkeſome diſappointments, wearie ſatieties, reſtleſſe deſires, and manie worlds of diſcontentments in this one? What wonder is it that wee would liue? we laugh at their choice that are in loue with the deformed; And what a face is this we dote vpon? See if ſinnes, and cares, and croſſes, haue not (like a filthy morphew) ouerſpread it, and made it loathſome to all iudicious eyes. I maruell then, that any wiſe men could be other but Stoicks, and could haue any conceit of life, but contemptuous; not more for the miſerie of it, while it laſteth, than for the not laſting: wee may loue it, we can not holde it: What a ſhadow of a ſmoake, what a dreame of a ſhadow is this, we affect? Wiſe *Salomon* ſayes there is a time to be borne, and a time to die: you doe not heare him ſay, a time to liue. What is more flitting than time? yet life is not long enough to be woorthy the title of time. Death borders vpon our birth, and our cradle ſtands in our graue. We lament the loſſe of our parents: how ſoone ſhall our ſonnes bewaile ours? Loe, I that write this, and you that read it, how long are we here? It were well, if the world were as our tent; yea as our Inne; if not to

lodge, yet to bait in: but now it is onely our thorow-fare, one generation paſſeth, another commeth; none ſtayeth. If this earth were a paradiſe, and this which wee call our life were ſweet as the ioyes aboue, yet how ſhould this fickleneſſe of it coole our delight? Grant it abſolute; who can eſteeme a vaniſhing pleaſure? How much more now, when the drammes of our hony are loſt in pounds of gall; when our contentments are as farre from ſincerity as continuance? Yet the true apprehenſion of life (tho ioyned with contempt) is not enough to ſettle vs, if either wee be ignorant of death, or ill perſwaded: for if life haue not woorth enough to allure vs, yet death hath horror enough to affright vs. He that would die cheerfully, muſt know Death his friend: what is hee but the faithfull officer of our Maker, who euer ſmiles or frownes with his Maſter; neither can either ſhew or nouriſh enmitie, where God fauors: when hee comes fiercely, and pulles a man by the throat, and ſummons him to hell, who can but tremble? The meſſenger is terrible; but the meſſage worſe: hence haue riſen the miſerable deſpaires, and furious rauing of the ill conſcience; that findes no peace within, leſſe without. But when hee comes ſweetly, not as an executioner, but as a guide to glory, and profers his ſeruice, and ſhewes our happineſſe, and opens the doore to our heauen; how worthy is he of entertainement? how worthy of gratulation? But his ſalutation is painfull, if courteous; what then? The Phyſician heales vs, not without paine; and yet we reward him. It is vnthankfulneſſe to complaine, where the anſwere of profit is excesſiue. Death paineth: how long? how much? with what proportion to the ſequell of ioy? O death, if thy pangs be grieuous, yet thy reſt is ſweete. The conſtant expectation that hath poſſeſſed that reſt, hath already ſwallowed thoſe pangs, and makes the Chriſtian at once wholly dead to his paine, wholly aliue to his glory. The ſoule hath not leaſure to care for her ſuffering, that beholds her crowne; which if ſhee were inioyned to fetch thorow the flames of hell, her faith would not ſticke at the condition.

Thus in briefe, he that liues Chriſtianly, ſhall die boldly; hee that findes his life ſhort and miſerable, ſhall die willingly; hee that knowes death, and foreſees glory, ſhall die cheerfully and deſirouſly.

To

To Mr. Samvel Byrton,
Archdeacon of *Glocester*.

PE. 3. *A diſcourſe of the tryall and choice of the True Religion.*

SIR: This Diſcourſe inioyned by you, I ſend to your cenſure, to your diſpoſing; but to the vſe of others. Vpon your charge I haue vvritten it for the Wauering: If it ſeeme vvorthy, communicate it; elſe, it is but a daſh of your penne. I feare onely the breuity: a Volume were too little for this Subiect. It is not more yours, than the Author. Farewell.

WEE doe not more affect varietie in all other things, than wee abhorre it in Religion. Euen thoſe which haue held the greateſt falſhoods, holde that there is but one truth. I neuer read of more then one Heretike, that held all Hereſies true; neither did his opinion ſeeme more incredible, than the relation of it. GOD can neither bee multiplyed, nor Chriſt diuided: if his coat might bee parted, his body vvas intire. For that then all ſides challenge Truth, and but one can poſſeſſe it; let vs ſee who haue found it, who inioy it.

There are not many Religions that ſtriue for it, tho many opinions. Euerie Hereſie, albe fundamentall, makes not a religion. We ſay not, The Religion of *Arians*, *Neſtorians*, *Sabellians*, *Macedonians*, but the Sect or Hereſie. No opinion challenges this name in our vſuall ſpeech, (for I diſcuſſe not the propriety) but that which, ariſing from many differences, hath ſettled it ſelf in the world, vpon her owne principles, not without an vniuerſall diuiſion: Such may ſoone be counted:

ted: Tho it is true, there are by ſo much too many, as there are more than one. Fiue religions then there are by this rule, vpon earth; which ſtand in competition for truth, *Iewiſh*, *Turkiſh*, *Greekiſh*, *Popiſh*, *Reformed*; whereof each pleads for it ſelfe, with diſgrace of the other. The plaine Reader doubts, how he may ſit Iudge, in ſo high a plea: GOD hath put this perſon vpon him; vvhile hee chargeth him to trie the ſpirits; to retaine the good, reiect the euill: If ſtill hee plead with *Moſes*, inſufficiency; let him but attend, God ſhall decide the caſe in his ſilence, without difficulty. The Iew hath little to ſay for himſelfe, but impudent denials of our Chriſt, of their Prophecies: whoſe very refuſall of him, more ſtrongly prooues him the true Meſsias: neither could hee be iuſtified to be that Sauiour, if they reiected him not; ſince the Prophets foreſaw, and foretold, not their repelling of him onely, but their reuiling. If there were no more arguments, God hath ſo mightily confuted them from heauen, by the voice of his iudgement, that all the vvorld hiſſeth at their conuiction. Loe, their very ſinne is capitally written in their deſolation, and contempt. One of their owne late Doctours ſeriouſly expoſtulates in a relenting Letter to another of his fellow Rabbins, what might be the cauſe of ſo long and deſperate a ruine of their *Iſraell*; and comparing their former captiuities with their former ſinnes, argues (and yet feares to conclude) that this continuing puniſhment, muſt needs be ſent for ſome ſinne ſo much greater than Idolatry, oppreſsion, Sabath-breaking; by how much this plague is more grieuous than all the other: Which, his feare tells him (and hee may beleeue it) can be no other, but the murder, and refuſal of their true Meſsias. Let now all the Doctours of thoſe obſtinate Synagogues, anſwer this doubt of their owne obiecting: But how, paſt all contradiction, is the ancient witneſſe of all the holy Prophets, anſwered and confirmed by their euents? whoſe foreſayings verified in all particular iſſues, are more than demonſtratiue. No Art can deſcribe a thing paſt, with more exactneſſe, than they did this Chriſt to come. What circumſtance is there, that hath not his prediction? Haue they not forewritten who ſhould be his mother; A Virgin: Of what tribe; of *Iuda*: Of what houſe; of *Dauid*: What place; *Bethleem*: what time; when the ſcepter ſhould be taken from *Iuda*: Or after ſixtie nine vveekes; What name; *Ieſus*, *Immanuel*: What habitation; *Nazareth*: What harbinger; *Iohn*, the ſecond *Elias*: What his buſineſſe; to preach, ſaue, deliuer: What entertainement; reiection: What death; the Croſſe: What manner; piercing the body, not breaking the bones: What companie; amidſt two wicked ones: Where; at *Ieruſalem*: Where-abouts; vvithout the Gates: With what wordes; of imploration: What draught; of vinegar and gall: Who was his Traitor, and with what ſucceſſe? if all the Synagogues of the Circumciſion, all the gates of Hell, can obſcure theſe euidences, let mee be a proſelyte. My labour heerein

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is ſo much leſſe, as there is leſſe danger of Iudaiſme. Our Church is well rid of that accurſed nation, whom yet *Rome* harbors, and, in a faſhion, graces; whiles in ſtead of ſpitting at, or that their *Neapolitan* correction whereof *Gratian* ſpeakes; the Pope ſolemnly receiues at their hands, that Bible which they at once approoue, and ouerthrowe. But vvould GOD there were no moe *Iewes* than appeare. Euen in this ſenſe alſo hee is a *Iew*, that is one within: plainly, whoſe heart doth not ſincerely confeſſe his Redeemer. Tho a Chriſtian *Iew*, is no other than an Atheiſt; and therefore muſt be ſcourged elſe-where. The *Iew* thus anſwered: The *Turke* ſtands out for his *Mahomet*, that couſening *Arabian*, whoſe religion (if it deſerue that name) ſtands vpon nothing but rude ignorance, and palpable impoſture. Yet loe heere a ſubtle Diuell, in a groſſe religion: For when hee ſaw that he could not by ſingle twiſts of Hereſie pull downe the well-built wals of the Church; hee winds them all vp in one Cable, to ſee if his cord of ſo many folds might happily preuaile: raiſing vp wicked *Mahomet*, to deny with *Sabellius* the diſtinction of perſons, with *Arrius* Chriſts diuinitie, with *Macedonius* the Deity of the Holy-ghoſt, with *Sergius* two wils in Chriſt, with *Marcion* Chriſts ſuffering: And theſe policies ſeconded with violence, how haue they waſted Chriſtendome? O damnable mixture, miſerably ſucceſsfull! which yet could not haue been, but that it meets vvith ſottiſh clients, and ſooths vp nature, and debarres both all knowledge, and contradiction. What is their *Alcoran*, but a fardle of fooliſh impoſſibilities? Whoſoeuer ſhall heare mee relate the Stories of Angell *Adriels* death, *Seraphuels* trumpet, *Gabriels* bridge, *Horroth* and *Marroths* hanging, the moones deſcending into *Mahomets* ſleeue, the Litter, wherein hee ſaw God carried by eight Angels, their ridiculous and ſwiniſh Paradiſe, and thouſands of the ſame bran; would ſay, that *Mahomet* hoped to meet either with beaſts, or mad men. Beſides theſe barbarous fictions, behold their lawes, full of licence, full of impiety: in which, reuenge is encouraged, multitude of wiues allowed, theft tolerated; and the frame of their opinions ſuch, as vvell bewrayes their whole religion to bee but the mungrel iſſue of an *Arian*, *Iew*, *Neſtorian*, and *Arabian*: A monſter of many ſeeds, and all accurſed; In both which regards, Nature herſelfe, in whoſe breaſt God hath written his royall Law (tho in part, by her defaced) hath light enough to condemne a *Turke*, as the vvorſt Pagan. Let no man look for further diſproofe. Theſe follies, a wiſe Chriſtian will ſcorne to confute, and ſcarce vouchſafe to laugh at.

The Greekiſh Church (ſo the *Ruſſes* tearm themſelues) put in the next claime; but with no better ſucceſſe: vvhoſe infinite Clergy affoords not a man that can giue either reaſon or account of their owne doctrine. Theſe are the baſeſt dregs of all Chriſtians, ſo wee fauourably tearm them; tho they, perhaps in more ſimplicity than wilfulneſſe, would admit none of all the other Chriſtian world to their font, but

thoſe, who in a ſolemne renunciation ſpit at, and abiure their former God, Religion, Baptiſme: yet peraduenture we might more iuſtlie tearme them *Nicolaitans*, for that obſcure Saint (if a Saint; if honeſt) by an vnequall diuiſion, findes more homage from them than his maſter. Theſe are as ignorant as Turks, as idolatrous as Heathens, as obſtinate as Iewes, and more ſuperſtitious than Papiſts. To ſpeake ingenuouſly from that I haue heard and read; if the worſt of the Romiſh religion, and the beſt of the Moſcouitiſh be compared, the choice will be hard whether ſhould be leſſe ill. I labour the leſſe in all theſe, whoſe remotenes and abſurditie ſecure vs from infection, and whoſe onely name is their confutation. I deſcend to that main riuall of Truth which creeps into our boſome, and is not leſſe neere than ſubtle, the religion (if not rather the faction) of Papiſm; whoſe plea is importunate, and ſo much more dangerous, as it carries fairer probability. Since then of all Religions the Chriſtian obtaineth, let vs ſee of thoſe that are called Chriſtian, which ſhould command aſſent and profeſſion. Euery religion beares in her lineaments the image of her parent: the true Religion therefore is ſpirituall, and looks like God in her puritie: all falſe religions are carnall, and carrie the face of Nature, their mother, and of him whoſe illuſion begot them, Satan. In ſumme, Nature neuer conceiued any which did not fauour her, nor the Spirit any which did not oppugne her. Let this then be the Lydian ſtone of this triall; wee neede no more. Whether Religion ſoeuer doth more plauſibly content Nature, is falſe; whether giues more ſincere glory to God, is his Truth. Lay aſide preiudice: Whither I beſeech you tendeth all Popery, but to make Nature either vainely proud, or carelеſly wanton? What can more aduance her pride, than to tell her, that ſhe hath in her own hands freedome enough of will (with a little preuention) to prepare her ſelfe to her iuſtification; that ſhee hath (whereof to reioice) ſome-what, which ſhee hath not receiued; that if God pleaſe but to vnfetter her, ſhee can walke alone? She is inſolent enough of her ſelfe; this flattery is enough to make her mad of conceit. After this; That if God will but beare halfe the charges by his cooperation, ſhee may vndertake to merit her owne glory, and braue God in the proofe of his moſt accurate iudgement; to fulfil the whole royall law; and that from the ſuperfluitie of her owne ſatisfactions ſhee may be abundantly beneficiall to her neighbors; that naturally without faith a man may doe ſome good workes; that wee may repoſe confidence in our merits. Neither is our good onely by this flattery extolled, but our ill alſo diminiſhed: our euils are our ſinnes; ſome of them (they ſay) are in their nature veniall, and not worthy of death; more, that our originall ſinne, is but the want of our firſt iuſtice; no guilt of our firſt fathers offence, no inherent ill diſpoſition; and, that by Baptiſmall water is taken away whatſoeuer hath the nature of ſinne; that a meere man (let mee not wrong S.

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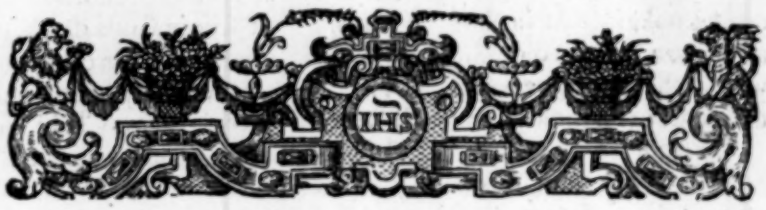
Peters ſucceſſour, in ſo tearming him) hath power to remit both puniſhment and ſinne, paſt and future; that many haue ſuffered more than their ſinnes haue required; that the ſufferings of the Saints added to Chriſts paſſions, make vp the treaſure of the Church, that ſpirituall Eſchequer; whereof their Biſhoppe muſt keep the key, and make his friends. In all theſe the gaine of Nature (who ſees not?) is Gods loſſe? all her braucry is ſtoll'n from aboue: beſides thoſe other direct derogations from him; that his Scriptures are not ſufficient; that their originall fountaines are corrupted, and the ſtreames runne cleerer; that there is a multitude (if a finite number) of Mediatours. Turne your eyes now to vs, and ſee contrarily how wee abaſe Nature, how wee knead her in the duſt; ſpoyling her of her proud ragges, loading her with reproches; and giuing glory to him that ſayes he will not giue it to another: whiles wee teach, that wee neither haue good, nor can doe good of our ſelues; that wee are not ſicke or fettred, but dead in our ſinne; that wee can not mooue to good, more than we are moued; that our beſt actions are faulty, our ſatisfactions debts, our deſerts damnation; that all our merit is his mercy that ſaues vs; that euery of our ſinnes is deadly, euery of our natures originally depraued, and corrupted; that no water can intirely waſh away the filthineſſe of our concupiſcence; that none but the blood of him that was God, can cleanſe vs; that all our poſſible ſufferings are below our offences; that Gods written Word is all-ſufficient to informe vs, to make vs both wiſe and perfect; that Chriſts mediation is more than ſufficient to ſaue vs, his ſufferings to redeeme vs, his obedience to inrich vs. You haue ſeene how Papiſtry makes Nature proud; now ſee how it makes her lawleſſe and wanton; while it teacheth (yet this one, not ſo vniuerſally) that Chriſt died effectually for all; that in true contrition an expreſſe purpoſe of new life is not neceſſary; that wicked men are true members of the Church; that a leud miſ-creant or infidell in the buſineſſe of the Altar partakes of the true body and blood of Chriſt, yea (which a ſhame to tell) a brute creature; that men may ſaue the labour of ſearching, for that it is both eaſie and ſafe (with that Catholike Collier) to beleeue with the Church, at aventure: more than ſo, that deuotion is the ſeed of ignorance; that there is infallibility annexed to a particular place and perſon; that the bare act of the Sacraments confetres grace vvithout faith; that the meere ſigne of the Croſſe made by a Iew or Infidell, is of force to driue away diuels; that the ſacrifice of the Maſſe in the very worke wrought auailes to obtaine pardon of our ſinnes, not in our life only, but when we lie frying in Purgatory; that wee neede not pray in faith to bee heard, or in vnderſtanding; that almes giuen merit heauen, diſpoſe to iuſtification, ſatisfie God for ſin; that abſtinence from ſome meats and drinks is meritorious; that Indulgences may be granted to diſpenſe with all the penance of ſinnes afterward to be committed; that theſe by a liuing man may bee applied

ed to the dead; that one man may deliuer anothers ſoule out of his purging torments: and therefore, that hee who wants not either money, or friends, need not feare the ſmart of his ſins. O religion ſweet to the wealthy, to the needy deſperate! Who will now care henceforth how ſound his deuotions be, how lewd his life, how hainous his ſinnes, that knowes theſe refuges? On the contrary, we curbe Nature, we reſtraine, wee diſcourage, wee threaten her, teaching her not to reſt in implicit faiths, or generall intentions, or externall actions of pietie, or preſumptuous diſpenſations of men: but to ſtriue vnto ſincere faith, without which we haue no part in Chriſt, in his Church, no benefit by Sacraments, prayers, faſtings, beneficences: to ſet the heart on worke in all our deuotions, without which the hand & tongue are but hypocrites: to ſet the hands on worke in good actions, without which the preſuming heart is but an hypocrite: to expect no pardon for ſinne before we commit it, and from Chriſt alone when we haue committed it, and to repent before we expect it: to hope for no chaffering, no ranſome of our ſoules from belowe, no contrary change of eſtate after diſſolution: that life is the time of mercy, death of retribution. Now let me appeale to your ſoule, and to the iudgement of all the world, whether of theſe two religions is framed to the humor of Nature: yea, let me but knowe what action Popery requires of any of her followers, which a meer Naturaliſt hath not done, can not doe? See how I haue choſen to beat them with that rod wherwith they think we haue ſo often ſmarted: for what cauill hath beene more ordinary againſt vs, than this of eaſe and liberty, yea licence giuen and taken by our religion? together with the vpbraidings of their owne ſtrict and rigorous auſtereneſſe? Where are our penall works, our faſtings, ſcourges, haire-cloth, weary pilgrimages, bluſhing confeſſions, ſolemne vowes of willing beggery and perpetuall continency? To doe them right, we yeeld; in all the hard works of will-worſhip they goe beyond vs; but (leſt they ſhould inſult in the victory) not ſo much as the Prieſts of Baall went beyond them. I ſee their whips: ſhevv mee their kniues. Where did euer zealous Romaniſt lance and carue his fleſh in deuotion? The Baalites did it, and yet neuer the wiſer, neuer the holier. Either therefore this zeale, in workes of their owne deuiſing, makes them not better than we, or it makes the Baalites better than they: let them take their choiſe. Alas, theſe difficulties are but a colour to auoide greater: No, no, to worke our ſtubborne wills to ſubiection, to draw this vntowarde fleſh to a ſincere cheerefulneſſe in Gods ſeruice: to reach vnto a ſound beleefe in the Lord Ieſus, to pray with a true heart, without diſtraction, without diſtruſt, without miſ-conceit: to keep the heart in continual awe of God: Theſe are the hard tasks of a Chriſtian, worthy of our ſweat, worthy of our reioycing: all which that Babyloniſh religion ſhifteth off with a careleſſe faſhionableneſſe, as if it had not to doe with the ſoule. Giue

vs obedience: let them take sacrifice. Doe you yet looke for more euidence? looke into particulars, and satisfie your selfe in Gods decision, as *Optatus* aduised of olde. Since the goods of our father are in question, whither should we goe but to his Will and Testament? My soule beare the danger of this bold assertion: If wee erre, wee erre with Christ and his Apostles. In a word, against all staggering, our Sauiours rule is sure and eternall: *If any man will doe my Fathers will, hee shall knowe of the doctrine whether it be of* GOD.

To



To Mr. Edmvnd Sleigh.

EP. 4. *A diſcourſe of the hardneſſe of Chriſtianity, and the abundant recompenſe of the pleaſures and commodities of that profeſſion.*

HOw hard a thing is it (deare vncle) to be a Chriſtian! Perhaps others are leſſe dull, & more quiet; more waxen to the impreſſions of grace, and leſſe troubleſome to themſelues. I accuſe none, but whom I knowe, and whom I dare; my ſelfe. Euen eaſie buſineſſes are hard to the weake: let others boaſt; I muſt complaine. To keepe our ſtation is hard; harder to moue forward: One while I ſcarſe reſtrain my vnruly deſires, from euil; ofter, can finde no luſt to good. My heart wil either be vain, or ſullen: when I am wrought with much ſweat to deteſt ſin, and diſtaſte the world; yet who ſhall raiſe vp this droſſe of mine to a ſpiritual ioy? Somtimes I purpoſe well; and if thoſe thoughts (not mine) begin to liſt me vp from my earth; loe, hee that rules in the aire, ſtoopes vpon me with powerfull tentations, or the world puls mee downe with a ſwet violence; ſo as I knowe not whether I be forced, or perſwaded to yeeld. I finde much weakneſſe in my ſelfe, but more trechery. How willing am I to be deceiued! How loth to be altered! Good duties ſeeme harſh, and can hardly eſcape the repulſe, or delay of excuſes; and not without much ſtrife growe to any reliſh of pleaſure; and when they are at beſt, cannot auoid the mixture of many infirmities; which doe at one diſquiet, and diſcourage the minde, not ſuffering it to reſt in what it would haue done, and could not. And if after many ſighs, and teares, I haue attained to doe well, and reſolue better; yet this good eſtate is farre from conſtant, and eaſily inclining to change. And whiles I ſtriue, in ſpight of my naturall fickleneſſe, to holde my owne with ſome progreſſe, and gaine; what difficulty doe I finde, what oppoſition? O GOD, what aduerſaries haſt thou prouided

ded for vs weak men! what incounters! Malicious and ſubtill ſpirits, an alluring world; a ſerpentine and ſtubborne nature: Force and fraud doe their worſt to vs; ſometimes becauſe they are ſpirituall enemies, I ſee them not, and complaine to feele them too late: Other-whiles my ſpirituall eyes ſee them with amazement, and I (like a cowardly Iſraelite) am readie to flee, and plead their meaſure, for my feare: Who is able to ſtand before the ſonnes of *Anak*? Some other times I ſtand ſtill, & (as I can) weakly reſiſt; but am foyled with indignation, & ſhame. Then againe I riſe vp, not without baſhfulneſſe and ſcorne: and with more heartie reſiſtance preuaile, and triumph: when ere long, ſurpriſed with a ſudden & vnwarned aſſault, I am carried away captiue, whither I would not: and mourning for my diſcomfiture, ſtudy for a feeble reuenge: My quarrell is good, but my ſtrength maintaines it not; It is now long ere I can recouer this ouerthrowe, and find my ſelfe whole of theſe wounds. Beſide ſuggeſtions, croſſes fall heauie, and worke no ſmall diſtemper in a minde faint and vnſettled, whoſe law is ſuch, that the more I growe the more I beare; and not ſeldome, when God giues me reſpite, I afflict my ſelfe: either my feare faineth euils, or my vnruly paſſions raiſe tumults within mee, which breed much trouble, whether in ſatisfying or ſuppreſſing: not to ſpeake, that ſinne is attended, beſides vnquietneſſe, with terror.

Now you ſay; Alas! Chriſtianitie is hard: I grant it; but gainful and happy. I contemne the difficultie, when I reſpect the aduantage. The greateſt labours that haue anſwerable requitals, are leſſe then the leaſt that haue no regard. Beleeue mee, when I looke to the reward, I would not haue the worke eaſier. It is a good Maſter whom we ſerue, who not only payes, but giues; not after the proportion of our earnings, but of his owne mercy. If euery paine that we ſuffer were a death, and euery croſſe an hell, wee haue amends enough. It were iniurious to complaine of the meaſure, when wee acknowledge the recompenſe. Away with theſe weake diſlikes: tho I ſhould buy it dearer, I would be a Chriſtian. Any thing may make me out of loue with my ſelfe, nothing with my profeſſion: I were vnworthy of this fauour, if I could repent to haue endured: herein alone I am ſafe, herein I am bleſſed. I may be all other things, and yet with that dying Emperour complaine, with my laſt breath, *That I am no whit the better*: let me be a Chriſtian, I am priuiledg'd from miſeries; hel can not touch me; death can not hurt me. No euill can arreſt me while I am vnder the protection of him, which ouer-rules all good and euill: yea, ſo ſoone as it touches mee, it turnes good; and being ſent and ſuborned by my ſpirituall aduerſaries to betray me, now in an happy change it fights for mee, and is driuen rather to rebel, than wrong mee. It is a bolde and ſtrange word: No price could buy of mee the gaine of my ſinnes: That, which while I repented, I would haue expiated with blood; now after my repentance I forgoe

forgoe not for a world; the fruit of hauing ſinned (if not rather, of hauing repented.) Beſides my freedome, how large is my poſſeſsion? All good things are mine, to challenge, to inioy. I can not looke beyond my owne, nor beſides it; and the things that I can not ſee, I dare claime no leſſe. The heauen that roules ſo glorioufly aboue my head is mine, by this right: yea, thoſe celeſtiall ſpirits, the better part of that high creation, watch me in my bed, guard me in my wayes, ſhelter me in my dangers, comfort mee in my troubles, and are readie to receiue that ſoule which they haue kept.

What ſpeake I of creatures? The GOD of ſpirits is mine: and by a ſweet and ſecret vnion I am become an heire of his glory, yea (as it were) a limme of himſelfe. O bleſſedneſſe! worthy of difficultie, worthy of paine: What thou wilt, Lord, ſo I may be thine, what thou wilt. When I haue done all, when I haue ſuffered all, thou exceedeſt more than I want. Follow me then, deare vncle: or (if you will) lead mee rather (as you haue done) in theſe ſteps; and from the rough way, looke to the end: Ouerlooke theſe trifling grieuances, and faſten your eyes vpon the happy recompenſe; and ſee if you can not ſcorne to complain. Pitie thoſe that take not your pains; and perſiſt with courage, till you feele the weight of your crowne.

To

To Mr. W. L.

EP. 5. *Expoſtulating the cauſe of his vnſetlednes in religion, which is pleaded to be our diſſenſions: ſhewing the inſuffiency of that Motiue, and comparing the eſtate of our Church herein, with the Romiſh.*

IWould I knew where to finde you: then I could tell how to take a direct aime; wheras now I muſt roue; and coniecture. To day you are in the tents of the Romaniſts; to morrow in ours; the next day betweene both, againſt both. Our aduerſaries think you ours, we theirs, your conſcience findes you with both, and neither. I flatter you not: this of yours is the worſt of all tempers: heate and cold haue their vſes; lukewarmneſſe is good for nothing, but to trouble the ſtomack. Thoſe that are ſpiritually hot, find acceptation; thoſe that are ſtarke cold, haue a leſſer reckoning; the meane betweene both, is ſo much worſe, as it comes neerer to good, and attaines it not. How long will you halt in this indifferencie? Reſolue one way, and know at laſt what you doe hold; what you ſhould. Caſt off either your wings or your teeth; and loathing this Batlike nature, be either a bird or a beaſt. To die wauering and vncertaine, your ſelfe will graunt fearefull. If you muſt ſettle, when beginne you? If you muſt begin, why not now? It is dangerous deferring that, whoſe want is deadly, and whoſe opportunity is doubtfull. God crieth with *Iehu*, *Who is on my ſide, who?* Looke at laſt out of your window to him, and in a reſolute courage caſt downe this *Iezabell* that hath bewitched you. Is there any impediment, which delay will abate? Is there any which a iuſt anſwere cannot remoue? If you had rather wauer, who can ſettle you? But if you loue not inconſtancy, tell vs why you ſtagger: Be plaine, or elſe you will neuer bee firm; What hinders you? Is it our diuiſions? I ſee you ſhake your head at this, and by your ſilent geſture be-

wray this the cauſe of your diſtaſte: Would God I could either deny this with truth, or amende it with teares: But I grant it, with no leſſe ſorrow, than you with offence. This earth hath nothing more lamentable, than the ciuill iarres of one faith. What then? Muſt you defie your mother, becauſe you ſee your brethren fighting? Their diſſenſion is her griefe: Muſt ſhee loſe ſome ſonnes, becauſe ſome others quarrell? Doe not ſo wrong your ſelfe in afflicting her. Will you loue Chriſt the leſſe, becauſe his coate is diuided? Yea, let me boldy ſay; The hem is torne a little, the garment is whole; or rather it is fretted a little, not torne; or rather the fringe, not the hem. Beholde, heere is one Chriſt, one Creed, one Baptiſme, one heauen, one way to it; in ſumme, one religion, one foundation, and (take away the tumultuous ſpirits of ſome rigorous Lutherans) one heart: our differences are thoſe of *Paul* and *Barnabas*; not thoſe of *Peter* and *Magus*: if they be ſome, it is well they are no more; if many, that they are not capitall. Shew me that Church, that hath not complained of diſtraction; yea that familie, yea that fraternity, yea that man that alwayes agrees with himſelfe. See if the Spouſe of Chriſt, in that heauenly mariage-ſong doe not call him, a young Hart *in the mountaines of diuiſion*. Tell me then, VVhither wil you goe for truth, if you will allow no truth, but where there is no diuiſion? To *Rome* perhaps, famous for vnity, famous for peace. See now how happily you haue choſen; how well you haue ſped; Loe there *Cardinall Bellarmine* himſelfe, a witneſſe aboue exception, vnder his owne hand acknowledgeth to the world, and reckons vp two hundred thirtie and ſeauen contrarieties of doctrine among the *Romiſh* Diuines. VVhat need we more euidence? O the perfect accordance of *Peters* See! worthie to bee recorded for a badge of truth. Let now all our aduerſaries ſcrape together ſo many contradictions of opinions amongſt vs, as they confeſſe amongſt themſelues, and bee you theirs. No, they are not more peaceable, but more ſubtle; they haue not leſſe diſſenſion, but more ſmothered. They fight cloſely within doores, without noiſe; all our fraies are in the field: would God we had as much of their cunning, as they want of our peace; and no more of their policy, than they want of our Truth. Our ſtrife is in ceremonies, theirs in ſubſtance; ours in one or two points, theirs in all. Take it boldly from him that dares auouch it, There is not one point in all Diuinity (except thoſe wherein wee accord with them) wherein they all ſpeake the ſame. If our Church diſpleaſe you for differences, theirs much more; vnleſſe you will bee either wilfully incredulous, or wilfully partiall: vnleſſe you diſlike a miſchiefe the leſſe for the ſecrecie. VVhat will you doe then? VVill you be a Church alone? Alas, how full are you of contradictions to your ſelfe! how full of contrary purpoſes! How oft do you chide with your ſelfe! how oft doe you fight with your ſelfe! I appeale to that boſome which is priuy to thoſe ſecret combats: belieue me not, if

euer

euer you finde perfect vnitie anywhere but aboue: either goe thither, and seeke it amongst those that triumph, or bee content with what estate you finde in this warfaring number. Truth is in differences, as gold in drosse, wheat in chaffe; will you cast away the best metall, the best graine, because it is mingled with this offall? Will you rather bee poore and hungry, than bestow labour on the fanne, or the furnace? Is there nothing worth your respect, but peace? I haue heard that the interlacing of discords graces the best Musicke; and I know not whether the very euill spirites agree not with themselues. If the body be sound, what tho the coate be torne? or if the garment bee whole, what if the lace be vnript? Take you peace: let me haue Truth; if I cannot haue both. To conclude, Embrace those trueths that wee all holde; and it greatly matters not what you hould in those wherein we differ: and if you loue your safetie, seeke rather groundes whereon to rest, than excuses for your vnrest. If euer you looke to gaine by the truth, you must both chuse it, and cleaue to it: Meere resolution is not enough; except you will rather lose your selfe than it.

To Sr. Edmvnd Lvcy.

EP. 6. *Discoursing of the different degrees of heauenly glory; and of our mutuall knowledge of each other aboue.*

AS those which neuer were at home, now after much heare-say trauelling toward it, aske in the way, What manner of house it is, what seat, what frame, what soile; so doe wee in the passage to our glory: Wee are all pilgrims thither; yet so, as that some haue lookt into it afar through the open windowes of the Scripture. Go to then: whiles others are inquiring about worldy dignities, and earthly pleasures, let vs two sweetely consult of the estate of our future happinesse; yet without presumption, without curiosity. Amongst this infinit choice of thoughts, it hath pleased you to limit our Discourse to two heads. You aske first, if the ioyes of the glorified Saints shall differ in degrees. I feare not to affirme it. There is one life of all, one felicitie; but diuers measures. Our heauen beginnes heere, and here varies in degree. One Christian inioyes God aboue another, according as his grace, as his faith is more: and heauen is still like it selfe, not other aboue from that beneath. As our grace begins our glory, so it proportions it: Blessednes stands in the perfect operation of the best faculties, about the perfectest obiect; that is, in the vision, in the fruition of God. All his Saints see him, but some more cleerely; as the same Sun is seene of all eyes, not with equal strength. Such as the eie of our faith was to see him that is inuisible, such is the eie of our present apprehension to see as we are seen. Who sees not, that our rewards are according to our works? not for them, as on merit (Wo be to that soule which hath but what it earneth) but after them, as their rule of proportion: & these, how sensibly vnequall? One giues but a cup of colde water to a Disciple, another giues his blood for the Master. Differēt works haue different wages, not of desert, but of mercy. Fiue talents wel imploied, cary away more recōpence than two; yet both approoued

approoued, both rewarded with their Maſters ioy. Who can ſticke at this, that knowes thoſe heauenly ſpirits (to whom wee ſhall bee like) are marſhalled by their Maker into ſeuerall ranks? hee that was rapt into their element, and ſawe their bleſſed orders as from his owne knowledge, hath ſtiled them, *Thrones, Principalities, Powers, Dominians.* If in one part of this Celeſtiall family, the great houſhoulder hath thus ordered it, why not in the other? yea euen in this he hath inſtanced; *You ſhall ſit on twelue Thrones, and iudge the twelue Tribes of Iſraell.* If he meane not ſome preheminence to his Apoſtles, how doth he anſwere, how doth hee ſatisfie them? Yet more: *Lazarus* is in *Abrahams* boſome; therefore *Abraham* is more honoured than *Lazarus.* I ſhall neede no moe proofes, if from heauen you ſhall looke downe into the great Gulfe, and there ſee diuerſity of torments according to the value of ſinnes. Equalitie of offences, you acknowledge an idle Paradox of the Stoicks: to holde vnequall ſinnes equally puniſhed, were more abſurd, and more iniurious to Gods iuſtice: There is but one fire, which yet otherwiſe burnes the ſtraw, otherwiſe wood and iron. Hee that made and commandes this dungeon, theſe tortures, tels vs that the wilfully diſobedient ſhall ſmart with moe ſtripes; the ignorant with fewer. Yet ſo conceiue of theſe heauenly degrees, that the leaſt is glorious. So do theſe veſſells differ, that all are full: there is no want in any, no enuy. Let vs ſtriue for a place, not ſtriue for the order: How can wee wiſh to be more then happy?

Your other Queſtion is of our mutuall knowledge aboue; the hope whereof (you thinke) would giue much contentment to the neceſsitie of our parture: for both wee are loth not to knowe thoſe whom wee loue; and wee are glad to thinke wee ſhall knowe them happie: whereof (if it may comfort you) I am no leſſe confident. If I may not goe ſo farre as with the beſt of the Fathers, to ſay wee ſhall knowe one anothers thoughts, I dare ſay, our perſons wee ſhall; our knowledge, our memory, are not there loſt, but perfected: yea I feare not to ſay wee ſhall knowe both our miſeries paſt, and the preſent ſufferings of the damned. It makes our happineſſe not a little the ſweeter, to know that we were miſerable, to know that others are and muſt bee miſerable: wee ſhall knowe them; not feele them: Take heede, that you cleerely diſtinguiſh betwixt ſpeculation, and experience. VVee are then farre out of the reach of euills: VVee may ſee them to comfort vs, not to affect vs. VVho doubts that theſe eyes ſhall ſee, and knowe the glorious manhood of our bleſſed Sauiour, aduanced aboue all the powers of heauen? And if one body, why not more? And if our elder brother, why no more of our ſpirituall fraternity? Yea if the twelue thrones of thoſe Iudges of *Iſraell*, ſhall bee conſpicuous; how ſhall wee not acknowledge them? And if theſe, who ſhall reſtraine vs from more? You will eaſily graunt, that our loue can neuer faile:

Faith & hope giue place to ſight, to preſent fruition: for theſe are of things not ſeen; but loue is perpetual, not of God only, but his Saints: For nothing ceaſes, but our earthly parts, nothing but what ſauors of corruption. Chriſtian loue is a grace, and may wel challenge a place in heauen: & what loue is there, of what we know not? More plainely; If the three Diſciples in *Tabor* knew *Moſes* and *Elias*, how much more ſhal we know them in Gods *Sion*? Laſtly, (for it is a letter, not a volume, that I intended in this not neceſſarie, but likely diſcourſe) that famous parable can tell you, that thoſe which are in Hell, may knowe ſingular and ſeuerall perſons, tho diſtant in place. The rich Glutton knowes *Lazarus* and *Abraham*. I heare what you ſay; It is but a parable: neither will I preſſe you with the contrary authoritie of *Ambroſe*, *Tertullian*, *Gregory*, *Hierom*, or any Father; nor with that vniuerſall rule of *Chryſoſtome*; that thoſe onely are parables, where examples are expreſſed, and names concealed: I yeeld it; yet all holy parables haue their truths, at leaſt their poſsibilities. Deny this, and you diſable their vſe, wrong their Author. Our Sauiour neuer ſaid ought was done, that cannot be: and ſhall then the damned retaine ought, which the glorified loſe? No man euer held that the ſoule was aduantaged by torment. Comfort you therefore in this; you ſhall know and bee knowne. But farre be from hence all carnall and earthly thoughts; as if your affections ſhould be (as belowe) doubled to your wife or child. Nature hath no place in glory: here is no reſpect of blood, none of mariage. This groſſer acquaintance and pleaſure is for the Paradiſe of Turkes, not the Heauen of Chriſtians. Heere is, as no mariage, (ſaue betwixt the Lambe and his Spouſe the Church) ſo no matrimoniall affections: You ſhall reioyce in your glorified childe; not as your child, but as glorified. In briefe, let vs ſo inquire of our company, that aboue all things wee ſtriue to be there our ſelues, where wee are ſure, if we haue not what wee imagined, wee ſhall haue more than wee could imagine.

To Mr. T. L.

EP. 7. *Concerning the matter of diuorce in the caſe of apparent adultery; aduiſing the innocent party of the fitteſt courſe in that behalfe.*

ALl intermedling is attended with danger; and euer ſo much more, as the band of the parties contending is neerer, and ſtraiter: how can it then want perill to iudge betwixt thoſe which are, or ſhould be one fleſh? yet great neceſsities require hazard. My profeſsion would iuſtly checke me, if I preferred not your conſcience to my owne loue. I pitie and lament, that your owne boſome is falſe to you; that your ſelfe, with ſhame, and with ſinne, are pulled from your ſelfe, and giuen to whome you would not: An iniurie that cannot bee paralleled vpon earth; and ſuch as may without our wonder, diſtract you: ſlight croſſes are digeſted with ſtudy, and reſolution; greater, with time; the greateſt, not without ſtudy, time, counſell. There is no extreame euill, whoſe euaſions are not perplexed. I ſee here miſchiefe on either hand: I ſee you beſet, not with griefes onely, but dangers. No man euer more truely held a Wolfe by the eare; which he can neither ſtay, nor let goe, with ſafety. Gods auncient Law would haue made a quick diſpatch, and haue determined the caſe, by the death of the offender, and the liberty of the innocent; and not it alone: How many heathen Law-giuers haue ſubſcribed to *Moſes*? *Arabians*, *Grecians*, *Romans*, yea very *Gothes*, the dregs of Barbariſme, haue thought this wrong not expiable, but by blood. With vs, the eaſineſſe of reuenge, as it yeelds frequence of offences, ſo multitude of doubts: VVhether the wronged husband ſhould conceale, or complaine: complaining, whether he ſhould retaine, or diſmiſſe: diſmiſsing, whether he may marry, or muſt continue ſingle: not continuing ſingle, whether he may receiue his owne, or chuſe another:

But

But your inquiries ſhall bee my bounds. The fact (you ſay) is too euident. Let me aske you; To your ſelfe, or to the world? This point alone muſt vary your proceedings. Publike notice requires publicke diſcharge. Priuate wrongs are in our owne power: Publicke, in the hands of authority. The thoughts of our owne breſts, while they ſmoother themſelues within vs, are at our command, whether for ſuppreſsing, or expreſsing: But if they once haue vented themſelues by wordes, vnto others eares, now (as common ſtraies) they muſt ſtand to the hazard of cenſure: ſuch are our actions. Neither the ſword, nor the keyes, meddle within doors; and what but they without? If fame haue laid hold on the wrong, proſecute it, cleere your name, cleere your houſe, yea Gods. Elſe you ſhall be reputed a Pandar to your owne bedde: and the ſecond ſhame ſhall ſurpaſſe the firſt, ſo much as your owne fault can more blemiſh you, then anothers. If there were no more; He is cruelly mercifull, that neglects his owne fame. But what if the ſinne were ſhrouded in ſecrecie? The loathſomeneſſe of vice conſiſts not in common knowledge. It is no leſſe hainous, if leſſe talked of. Report giues but ſhame: God and the good ſoule deteſt cloſe euills. Yet then I aske not of the offence, but of the offender; not of her crime, but her repentance. Shee hath ſinned againſt Heauen, and you: But hath ſhee waſhed your polluted bedde with her teares? Hath her true ſorrow beene no leſſe apparent, than her ſinne? Hath ſhee peeced her olde vow, with new proteſtations of fidelity? Doe you finde her at once humbled, and changed? VVhy ſhould that eare bee deafe to her prayers, that was open to her accuſations? VVhy is there not yet place for mercy? VVhy doe wee Chriſtians liue as vnder martiall law, wherein we ſinne but once? Plead not authority: Ciuilians haue beene too rigorous: the mercifull ſentence of Diuinity ſhall ſweetly temper humane ſeuereneſſe. How many haue wee knowne the better for their ſinne? That *Magdalene* (her predeceſſor in filthineſſe) had neuer loued ſo much, if ſhee had not ſo much ſinned. How oft hath Gods Spouſe deſerued a diuorce? which yet ſtill her confeſsions, her teares haue reuerſed. How oft hath that ſcroll beene written, and ſigned; and yet againe cancelled, and torne, vpon ſubmiſsion? His actions, not his wordes onely, are our precepts: Why is man cruell, where God relents? The wrong is ours onely, for his ſake; without whoſe law, were no ſinne. If the Creditour pleaſe to remit the debt, doe ſtanders by complaine? But if ſhee be at once filthy, and obſtinate, flie from her bed, as contagious. Now your beneuolence is adultery; you impart your body to her, ſhe her ſinne to you: A dangerous exchange; An honeſt body for an harlots ſinne: Heerein you are in cauſe that ſhee hath more then one adulterer. I applaude the rigor of thoſe ancient Canons, which haue ſtill roughly cenſured euen this cloake of vice: As there is a neceſsity of charitie in the former, ſo of iuſtice in this. If you can ſo loue your wife that you deteſt not her ſinne,

ſinne, you are a better husband than a Chriſtian, a better bawde than an husband. I dare ſay no more vpon ſo generall a relation; good Phyſicians in dangerous diſeaſes dare not preſcribe on bare ſight of vrine, or vncertaine report, but will feele the pulſe, and ſee the ſymptomes, ere they reſolue on the receit. You ſee how no niggard I am of my counſels: would God I could as eaſily aſſwage your griefe, as ſatiſfie your doubts.

(*.*)

To

To Mr. Robert Haye.

EP. 8. *A Diſcourſe of the continuall exerciſe of a Chriſtian, how he may keep his heart from hardneſſe, and his waies from error.*

TO keepe the heart in vre with God, is the higheſt taske of a Chriſtian. Good motions are not frequent: but the conſtancy of good diſpoſition is rare and hard. This worke muſt be continuall, or elſe ſpeedeth not: like as the body from a ſettled & habituall diſtemper muſt be recouered by long diets; and ſo much the rather, for that wee cannot intermit heere without relapſes. If this field be not tilled euery day, it will runne out into thiſtles. The euening is fitteſt for this worke: when retired into our ſelues, wee muſt cheerefully, and conſtantly, both looke vp to God, and into our hearts; as wee haue to doe with both: to God in thankſgiuing firſt, then in requeſt. It ſhall be therefore expedient for the ſoule, duly to recount to it ſelfe all the ſpecialties of Gods fauours: a confuſed thankes fauours of careleſneſſe, and neither doth affect vs, nor win acceptance aboue. Bethinke your ſelfe then of all theſe externall, inferiour, earthly graces: that your being, breathing, life, motion, reaſon, is from him; that hee hath giuen you a more noble nature, than the reſt of the creatures, excellent faculties of minde, perfection of ſenſes, ſoundneſſe of body, competency of eſtate, ſeemelineſſe of condition, fitneſſe of calling, preſeruation from dangers, reſcue out of miſeries, kindneſſe of friends, carefulneſſe of education, honeſtie of reputation, liberty of recreations, quietneſſe of life, opportunitie of well-doing, protection of Angels. Then riſe higher to his ſpirituall fauours, tho heere on earth, and ſtriue to raiſe your affections with your thoughts: Bleſſe God that you were borne in the light of the Goſpell, for your profeſsion of the Truth, for the honour of your vocation, for your incorporating into the Church, for the priuilege of the Sacraments,

Sacraments, the free vſe of the Scriptures, the Communion of Saints, the benefit of their prayers, the ayde of their counſels, the pleaſure of their conuerſation; for the beginnings of regeneration, any foot-ſteps of faith, hope, loue, zeale, patience, peace, ioy, conſcionableneſſe, for any deſire of more. Then let your ſoule mount higheſt of all, into her heauen, and acknowledge thoſe celeſtiall graces of her election to glory, redemption from ſhame and death, of the interceſſion of her Sauior, of the preparation of her place; and there let her ſtay a while vpon the meditation of her future ioyes. This done, the way is made for your requeſt; Sue now to your God; as for grace to anſwer theſe mercies, ſo to ſee wherein you haue not anſwered them: From him therefore, caſt your eyes downe vpon your ſelfe: and as ſome carefull Iuſticer doth a ſuſpected felon, ſo doe you ſtrictly examine your heart, of what you haue done that day; of what you ſhould haue done; inquire whether your thoughts haue beene ſequeſtred to God, ſtrangers from the world, fixed on heauen; whether iuſt, charitable, lowly, pure, Chriſtian; whether your ſenſes haue beene holily guided, neither to let in temptations, nor to let out ſinnes; whether your ſpeaches haue not beene offenſiue, vaine, raſh, indiſcreet, vnſauory, vnedifing; whether your actions haue beene warrantable, expedient, comely, profitable. Thence, ſee if you haue beene negligent in watching your heart, expence of your time, exerciſes of deuotion, performance of good works, reſiſtance of temptations, good vſe of good examples: and compare your preſent eſtate with the former: looke iealouſly, whether your ſoule hath gained or loſt; loſt ought of the heat of her loue, tenderneſſe of conſcience, feare to offend, ſtrength of vertue; gained, more increaſe of grace, more aſſurance of glory. And when you finde (alaſſe! who can but finde?) either holineſſe decaied, or euill done, or good omitted, caſt downe your eyes, ſtrike your breaſt, humble your ſoule, and ſigh to him whom you haue offended; ſue for pardon as for life, heartily, yearningly: inioyne your ſelfe carefull amendement, redouble your holy reſolutions, ſtrike hands with God in a new couenant: My ſoule for your ſafety. Much of this good counſell I confeſſe to haue learned from the Table of an vnknown Author, at *Antwerpe*. It contented mee: and therefore I haue thus made it (by many alterations) my owne for forme, and yours for the vſe: Our practiſe ſhall both commend it, and make vs happy.

To

To Mr I. F. one of the Company of the Turkiſh Merchants.

EP. 9. *Diſcourſing of the lawfulneſſe of conuerſation and trade with infidels and Hereticks, and ſhewing how farre and wherein it is allowable.*

IN matter of ſinne I dare not diſcommend much feare: Looſenes is both a more ordinary fault, and more dangerous, than exceſſe of care: yet heerein the minde may bee vniuſtly tortured, and ſuffer without gaine. It is good to knowe our bounds, and keepe them; that ſo wee may neither be careleſly offenſiue, nor needleſly afflicted. How farre we may trauell to, and conuerſe with Infidels, with Heretickes, is a long demande, and cannot bee anſwered at once. I ſee extremes on both hands, and a path of trueth betwixt both, of no ſmall latitude. Firſt, I commend not this courſe to you; it is well, if I allow it. The earth is large; and trueth hath ample Dominions; and thoſe not incommodious, not vnpleaſant. To neglect the maine bleſsings with competency of the inferiour; for abundance of the inferiour, without the maine, were a choice vnwiſe and vnequall. While wee are free, who would take ought but the beſt? VVhither goe you? Haue we not as temperate a Sunne, as faire an heauen, as fertill an earth, as rich a ſea, as ſweete companions? VVhat ſtand I on equalitie? a firmer peace, a freer Goſpell, an happier gouernement than the world can ſhew you? yet you muſt goe: I giue you allowance; but limited, and full of cautions: like an inquiſitiue Officer, you muſt let me aske, who, how, when, whither, why, how long, and accordingly determine. To communicate with them in their falſe ſeruices, who will not ſpit at, as impious? We ſpeake of conuerſing with men, not with idolatries: ciuilly, not in Religion:

Religion: nor in works of darknes, but buſineſſe of commerce and common indifferencies. Fie on thoſe Rimmonites, that pleade an vpright ſoule in a proſtrate bodie: Hypocrites, that pretend a *Nathaniel* in the skinne of a *Nicodemus*. God hates their ſecret halting, and will reuenge it. Let-goe their vices; ſpeake of their perſons: Thoſe may bee conuerſed with; not with familiaritie, not with intireneſſe; as men qualified, not as friends. Traffique is heere allowed, not amitie; not friendſhip, but peace. *Paul* will allow you to ſeaſt at their table, not to frequent it: yet not this to all. Chriſtianity hath all ſtatures in it, all ſtrengths: children, and men, weaklings, Giants. For a feeble vngrounded Chriſtian, this very companie is dangerous: ſafe for the ſtrong and inſtructed. Turne a child looſe into an Apothecaries ſhop, or an Idiot: that gally-pot which lookes faireſt, ſhall haue his firſt hand, tho full of poiſonous drugs: where the iudicious would chuſe the wholeſomeſt, led not by ſenſe, but skill. Settledneſſe in the trueth will cauſe vs to hate and ſcorne ridiculous impietie: and that hate will ſettle vs the more; where the vnſtayd may growe to leſſe diſlike, and indanger his owne infection. He had need bee a reſolute *Caleb* that ſhould go to ſpie the land of *Canaan*; yet not ſuch a one, vpon euery occaſion: meere pleaſure or curioſitie I dare not allow in this aduenture. The command of authoritie, or neceſſitie of traffique I can not reiect: Or if after ſufficient preuention, deſire to informe our ſelues thorowly in a forraigne religion, or ſtate (eſpecially for publique vſe) carry vs abroad, I cenſure not. In all matter of danger, a calling is a good warrant; and it can not want peril to goe vnſent: Neither is there ſmall weight in the qualitie of the place, and continuance of the time. It is one caſe where the profeſſion of our religion is free, another where reſtrained; perhaps not without conſtraint to idolatry; where we haue means for our ſoules, an allowed Miniſtery, the cauſe muſt needs differ from a place of neceſſarie blindnes, of petuish ſuperſtition. To paſſe thorow an infected place is one thing, to dwell in it another: Ech of theſe giue a new ſtate to the cauſe, and looke for a diuers anſwer. But as in all theſe outward actions, ſo here, moſt force (I confeſſe) lies in the intention, which is able to giue not toleration onely, to our trauel, but praiſe. To conuerſe with thē without, but in a purpoſe of their conuerſion, & with indeuour to fetch thē in, can be no other than an holy courſe: wherein that the Ieſuits haue been (by their owne saying) more ſeruiceable in their *Indies* & *China*; let thē thanke (after their number & leaſure) their ſhelter of *Spaine*: the opportunitie of whoſe patronage hath preferr'd them to vs; not their more forward deſires. In ſhort, companying with Infidels may not bee ſimply condemned; who can holde ſo, that ſees *Lot* in *Sodom*, *Iſrael* with the *Egyptians*, *Abraham* and *Iſaac* with their *Abimelechs*; Roſes among thornes, and pearles among much mud; and, for all, *Chriſt* among *Publicans* and *Sinners*? ſo wee neither bee infected by them, nor they further infected by

our confirmation; nor the weake Christian by vs infected with offence, nor the Gospell infected with reproch; what danger can there be? If neither wee, nor they, nor the weake, nor (which is highest) the Name of God bee wronged; who can complaine? You haue mine opinion; dispose now of your selfe as you dare: The earth is the Lords, and you are his; whersoeuer hee shall finde you, bee sure you shall finde him euery where.

To

To the Gentlemen of his Highneſſe Court.

EP. 10. *A deſcription of a good and faithfull Courtier.*

WHiles I aduentured other characters into the light, I reſerued one for you; whom I account no ſmal part of my ioy; The Character of *What you are*, of *What you ſhould bee:* Not that I arrogate to my ſelfe, more than ordinarie skill in theſe high points; I deſire not to deſcribe a Courtier; How ſhould I, that haue but ſeene & ſaluted the ſeat of Princes? Or why ſhold I, whoſe thoghts are ſequeſtred to the Court of heauen? But if I would decipher a good Courtier, who can heerein controll my indeuour? Goodneſſe in all formes is but the iuſt ſubiect of our profeſſion: what my obſeruation could not, no leſſe certaine rule ſhal afford me. Our Diſcourſe hath this freedome, that it may reach beyond our eyes with beleefe. If your experience agree not with my ſpeculation, diſtruſt me. I care not for their barking, which condemne me, at firſt, of incongruitie; as if theſe two tearms were ſo diſſonant, that one ſentence could not holde them. The Poet ſlanders, that abandons all good men from Courts. Who knowes not that the *Egyptian* Court had a *Moſes*; the Court of *Samaria* an *Obadiah*; of *Ieruſalem* an *Ebed-meleth*; of *Damaſcus* a *Naaman*; of *Babylon* a *Daniel*; of *Ethiope* a good *Treaſurer*; and very *Neroes* Court in *Paules* time, his *Saints*. That I may not tell, how the Courts of Chriſtian Princes haue been likened by our Eccleſiaſticall hiſtorians, to ſome royall Colleges for their order, grauity, goodneſſe mixed with their maieſty; and that I may willingly forbeare to compare (as, but for enuy, I durſt) yours with theirs; I ſpeake boldly, the Court is as nigh to Heauen as the Cell, and doth no leſſe require, and admit ſtrict holi-

neſſe. I baniſh therefore hence all impietie, and dare preſage his ruine whoſe foundation is not layd in goodneſſe. Our Courtier is no other than vertuous, and ſerues the God of heauen as his firſt Maſter, and from him deriues his dutie to theſe earthen gods; as one that knowes the thrones of heauen and earth are not contrary, but ſubordinate, and that beſt obedience ſprings from deuotion: his abilitie and wil haue both conſpired to make him perfectly ſeruiceable, and his diligence waites but for an opportunitie. In the factions of ſome great riualls of honor, hee holds himſelfe in a free neutrality, accounting it ſafer in vniuſt frayes to looke on, than to ſtrike; and if neceſſitie of occaſion will needs winde him into the quarrell, hee chuſes not the ſtronger part, but the better; reſoluing rather to fall with innocence and truth, than to ſtand with powrfull iniuſtice. In the changes of fauours and frownes hee changeth not; his ſincere honeſty beares him thorow all alterations, with wiſe boldnes, if not with ſucceſſe: and when hee ſpies clouds in the eyes of his Prince (which yet of long hee will not ſeeme to ſee) his cleere heart giues him a cleere face; and if hee may bee admitted, his loyall breath ſhall ſoone diſpell thoſe vapors of ill ſuggeſtion: but if after all attempts of winde and Sunne he ſees them ſettled, and the might of his accuſers will not let him ſeeme as he is; hee giues way in ſilence, without ſtomach, and waits vpon Time. He is not ouer-haſtily intent vpon his owne promotion; as one that ſeeks his Prince, not himſelfe; and ſtudies more to deſerue than riſe, ſcorning either to grow great by his owne bribes, or rich by the bribes of others. His officious ſilence craues more than others words; and if that language bee not heard, nor vnderſtood, hee opens his mouth, yet late and ſparinglie; without baſhfulneſſe, without importunity; caring onely to motion, not caring to plead. Hee is affable and curteous; not vainly popular, abaſing his Princes fauour to wooe the worthleſſe applauſe of the vulgar; approouing by his actions that hee ſeekes one, not many; if not rather, one in many. His Alphabet is his Princes diſpoſition; which once learned, hee plies with diligent ſeruice, not with flatterie; not commending euery action as good, nor the beſt too-much & in preſence. When he finds an apparent growth of fauour, he dares not glory in it to others, leſt he ſhould ſolicit their enuie, & hazard the ſhame of his owne fal; but inioys it in quiet thankfulnes: not neglecting it, nor drawing it on too faſt: Ouermuch forwardnes argues no perpetuitie. How oft haue wee knowne the weake beginnings of a likely fire ſcattered with ouerſtrong a blaſt? And if another riſe higher, he enuieth not; onely emulating that mans merit, & ſuſpecting his own. Neither the name of the Court, nor the grace of a Prince, nor applauſe of his inferiours, can lift him aboue himſelf, or lead him to affect any other than a wiſe mediocrity. His owne ſincerity cannot make him ouer-credulous. They are fewe & well tried, whom hee dares vſe; or perhaps obliged by his own fauours: ſo in all imployments of friendſhip he is wary without ſuſ-

ſuſpicion, and without credulitie charitable. Hee is free, as of heart, ſo of tongue, to ſpeake what he ought, not what he might: neuer but (what Princes eares are not alwaies inured to) meere Truth: yet that, tempred for the meaſure, & time, with honeſt diſcretiō. But if he meet with ought that might be beneficial to his maſter, or the ſtate, or whoſe concealement might proue preiudiciall to either, neither feare nor gain can ſtop his mouth. He is not baſely querulous, not forward to ſpend his complaints on the diſgraced, not abiding to build his own fauors vpon the vniuſt ruins of an oppreſſed fortune. The errours of his fellowes he reports with fauour; their vertues with aduantage. Hee is a good husband of his houres; equally deteſting idleneſſe and baſe diſports; and placing all his free time vpon ingenuous ſtudies, or generous delights; ſuch as may make either his body, or minde, more fit for noble ſeruice. He liſteth not to come to counſell vncalled, nor vnbidden to intermeddle with ſecrets, whether of perſon, or ſtate; which yet once impoſed, hee manageth, whith ſuch fidelite and wiſdome, as well argue him to haue refrained, not out of feare, but iudgement. Hee knowes how to repay an iniurie with thankes, and a benefit with vſurie; the one out of a wiſe patience without malicious cloſeneſſe; the other out of a bountious thankfulneſs. His life is his owne willing ſeruant, and his Princes free vaſſall; which he accounts lent to him, that hee may giue it for his maſter: the intercepting of whoſe harmes hee holds both his duty, and honour: and whether he be vſed as his ſword, or his ſhield, hee doth both with cheerefulneſſe. He can ſo demeane himſelfe in his officious attendance, that he equally auoids ſatiety and obliuion; not needleſly lauiſh of himſelfe, to ſet out and ſhew his parts alwaies at the higheſt; nor wilfully concealed in great occaſions. He loues to deſerue and to haue friends, but to truſt rather to his owne vertue. Reaſon and honeſtie (next vnder religion) are his Counſellers: which hee followes without care of the euent, not without foreſight. In a iudgement of vnkindneſſe and enuie, hee neuer caſts the firſt ſtone, and hates to picke thanks by detraction. Hee vndertakes none but worthy ſutes, ſuch as are free from baſeneſſe and iniuſtice; ſuch as is neither ſhame to aske, nor diſhonor to grant; not ſuffring priuate affections to ouer-weigh publique equitie or conuenience; and better brooking a friends want, than an ill precedent; & thoſe which he yeeldeth to accept, he loues not to linger in an afflicting hope: a preſent anſwer ſhal diſpatch the feares or deſires of his expecting client. His breſt is not a ciſterne to retaine, but as a conduit-pipe, to vent the reaſonable and honeſt petitions of his friend. Finally, hee ſo liues, as one that accounts not Princes fauours hereditarie; as one that will deſerue their perpetuitie, but doubt their change; as one that knowes there is a wide world beſide the Court, and aboue this world an heauen.

EPISTLES.

THE FOVRTH DECADE.

By Ios. Hall.

Anno Domini, 1614.

EPISTLES.

THE

FOVRTH

DECADE.

THE FOVRTH DECADE.

To Mr. Walter Fitzvvilliams.

EP. 1. *A Diſcourſe of the true and lawfull vſe of pleaſures; how we may moderate them, how we may inioie them with ſafetie.*

Ndeed; wherein ſtandes the vſe of Wiſedome, if not in tempering our pleaſures and ſorrowes? and ſo diſpoſing our ſelues in ſpight of all occurrents, that the world may not blow vpon vs with an vnequall gale, neither tearing our ſailes, nor ſlackning them. Euents will varie; if we continue the ſame, it matters not: nothing can ouerturne him, that hath power ouer himſelfe. Of the two, I confeſſe it harder to manage proſperitie, and to auoid hurt from good: ſtrong and colde windes doe but make vs gather vp our cloake more round, more cloſe; but to keepe it about vs in a hote Sunne-ſhine, to run and not ſweat, to ſweat and not faint; how difficult it is! I ſee ſome that auoide pleaſures for their danger, and which dare not but abandon lawfull delights, for feare of ſinne; who ſeeme to me like ſome ignorant Metalliſts, which caſt away the precious Ore, becauſe they can not ſeparate the gold frō the droſſe; or ſome ſimple Iew, that condemns the pure ſtreames of *Iordan*, becauſe it falles into the dead ſea. Why doe not theſe men refuſe to eat, becauſe meat hath made many Gluttons? Or how dare they couer themſelues, that know there is pride in rags? Theſe hard Tutors, if not Tyrants, to thēſelues, whiles they pretend

tend a mortified ſtrictneſſe, are iniurious to their owne libertie, to the liberalitie of their Maker: Wherefore hath hee created, and giuen the choice commodities of this earth, if not for vſe? Or why placed hee Man in a Paradiſe, not in a Deſert? How can we more diſpleaſe a liberall friend, than to depart from his delicate feaſt wilfully hungry? They are deceiued that call this holineſſe; it is the diſeaſe of a minde ſullen, diſtruſtfull, impotent: There is nothing but euill, which is not from heauen; and hee is none of Gods friends, that reiects his gifts for his owne abuſe. Heare mee therefore, and true Philoſophie; There is a neerer way than this, and a fairer: if you will be a wiſe Chriſtian, tread in it. Learne firſt by a iuſt ſurucy, to know the due and lawfull bounds of pleaſure; and then beware, either to go beyond a knowen Mere, or in the licence of your owne deſires, to remoue it. That God, that hath curb'd in the furie of that vnquiet and foaming element, and ſayd of old, *Heere ſhalt thou ſtay thy proud waues*, hath done no leſſe for the rage of our appetite. Beholde, our limits are not obſcure; which if wee once paſſe, our inundation is perilous and ſinfull. No iuſt delight wanteth either his warrāt, or his termes. More plainly be acquainted both with the quality of pleaſures, and the meaſure: Manie a ſoule hath loſt it ſelfe in a lawfull delight, through exceſſe: and not fewer haue periſhed in thoſe, whoſe nature is vicious, without reſpect of immoderation: Your care muſt auoid both. The taſte of the one is deadly; of the other, a full carouſe: and in truth, it is eaſier for a Chriſtian, not to taſte of that, thā not to be drunk with this. The il is more eaſily auoided, than the indifferent moderated. Pleaſure is of a winding, and ſerpentine nature; admit the head, the body will ask no leaue: & ſooner may you ſtop the entrance, than ſtay the proceeding. Withall, her inſinuations are ſo cunning, that you ſhall not perceiue your exceſſe, till you be ſicke of a ſurfet: A little honie is ſweet; much, fulſome. For the attaining of this temper, then, ſettle in your ſelfe a right eſtimatiō of that wherein you delight: reſolue euery thing into his firſt matter, & there will be more danger of contempt, than ouer-ioying. What are the goodly ſumptuous buildings we admire, but a little burnt and hardned earth? What is the ſtately and wondrous building of this humane bodie, whoſe beautie wee dote vpon, but the ſame earth wee tread on, better tempred; but worſe, when it wants his gueſt? What are thoſe precious metalls whom wee worſhip, but veines of earth better coloured? What are coſtly robes, but ſuch as are giuen of wormes, and conſumed of moths? Then, from their beginning, looke to their end, and ſee laughter conclude in teares; ſee death in this ſweet pot. Thy conſcience ſcourges thee with a long ſmart for a ſhort libertie; and for an imperfect delight, giues thee perfect torment: Alas, what an hard penny-worth; ſo little pleaſure for ſo much repentance! Inioy it, if thou canſt: but if while the ſword hangs ouer thee in an horſes haire, ſtill threatning his fall and thine, thou canſt be ſecurely iocund; I wonder,

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but enuy not. Now I heare you recall mee, and after all my discourse (as no whit yet wiser) inquire by what rule our pleasures shall bee iudged immoderat? Wee are all friends to our selues, and our indulgence will hardly call any fauor too much. I send you not (tho I might) to your bodie, to your calling, for this triall; while your delights exclude not the presence, the fruition of God, you are safe: the loue of the medicine is no hinderance to the loue of health; let all your pleasures haue reference to the highest good, and you can not exceed. You see the Angels sent about Gods messages to this earth; yet neuer out of their heauen, neuer without the vision of their Maker. These earthly things cause not distraction, if wee rest not in them, if wee can looke thorow them, to their giuer. The minde that desires them for their owne sakes, and suffers it selfe taken vp with their sweetnesse as his main end, is alreadie drunken. It is not the vse of pleasure that offends, but the affectation. How many great Kings haue been Saints? They could not haue been Kings, without choice of earthly delights; they could not haue been Saints, with earthly affections. If God haue mixed you a sweet cuppe, drinke it cheerefully; commend the taste, and be thankefull; but reioyce in it as his. Vse pleasures without dotage; as in God, from God, to God; you are as free from errour, as miserie.

Writ-

Written to W. F. and D D. to Mr. ROBERT IERMIN.

EP. 2. *A Discourse of the bloody vse of single combats; the iniustice of al pretences of their lawfullnes; setting forth the danger and sinfulnes of this false and vnchristian manhood.*

YOu haue receiued a proud challenge, & now holde your self bound vpon tearmes of honour, to accept it. Heare first the answer of a friend, before you giue an answer to your enemie; receiue the counsell of loue, ere you enter those courses of reuenge: Thinke not you may reiect mee, because my profession is Peace; I speake from him, which is not onely the Prince of Peace, but the God of Hosts; of whom if you will not learne to manage your hand and your sword, I shall grieue to see, that courage hath made you rebellious. Grant once that you are a Christian, ~~and this victory~~ is mine, I ouercome, and you fight not: would God the furie of mens passions could bee as easily conquered, as their iudgements conuinced; how manie thousands had beene free from blood! This conceit of false fortitude hath cost wel-neere as many liues as lawfull warre, or as opinion of heresie. Let mee tell you with confidence, that all duels or single Combats are murderous: blanch them ouer (how you list) with names of honour, and honest pretences; their vse is sinfull, and their nature diuelliſh.

Let vs two, if you please, (before hand) enter into these lists of words. Let reason (which is a more harmeleſſe fight) conflict with reason: Take whom you will with you into this field; of all the Philosophers, Ciuilians, Canonists; for Diuines (I hope) you shall finde none; and let the right of this truth be tried vpon a iust induction.

I

I onely premiſe this caution, (leſt we quarrell about the cauſe of this quarrell) that neceſsity muſt be excluded from theſe vnlawfull fights; which euer alters their qualitie, and remoues their euill: The defence of our life, the iniunction of a Magiſtrate, are euer excepted: voluntary combats are onely queſtioned; or whoſe neceſsitie wee doe not finde, but make. There are not many cauſes that can drawe vs foorth ſingle into the field, with colour of equity. Let the firſt be the triall of ſome hidden right; whether of innocence vpon a falſe accuſation, or of title to inheritance, not determinable by courſe of Lawes; A proceeding not tolerable among Chriſtians, becauſe it wants both warrant and certainty. Where euer did God bid thee hazzard thy life for thy name? Where did hee promiſe to ſecond thee? When thou art without thy commandement, without his promiſe, thou art without thy protection. He takes charge of thee, but when thou art in thy wayes; yea in his. If this be Gods way, where did he chalke it out? If thou want his word, looke not for his aide. Miſerable is that man, which in dangerous actions, is left to his owne keeping; yea how plainely dooth the euent ſhew Gods diſlike? How oft hath innocence lien bleeding in theſe combats, and guiltineſſe inſulted in the conqueſt? Thoſe very decretals (whom we oft cite not, often truſt not) report the inequalitie of this iſſue. Two men are brought to the barre, one accuſes the other of theft without further euidence, either to cleere, or conuince: The ſword is called for, both witneſſe, and Iudge: They meet, and combat: The innocent party is ſlaine: The ſtoll'n goods are found after in other hands, and confeſſed. O the iniuſtice of humane ſentences! O wretched eſtate of the party miſcarried! His good name is loſt with his life, which he would haue redeemed with his valour; hee both dies and ſins, while hee ſtriues to ſeeme cleere of a ſinne. Therefore men ſay he is guilty, becauſe hee is dead, while the others wickednes is rewarded with glory. I am deceiued, if in this caſe there were not three murderers; the Iudge, the aduerſarie, himſelfe. Let no man challenge God for neglect of innocence, but rather magnifie him for reuenge of preſumption. What he inioynes, that he vndertakes, hee maintaines: who art thou, O vaine man, that dareſt expect him a party in thine owne braules? But there is no other way of tryall. Better none than this. Innocency or land is queſtioned; and now we ſend two men into the liſts, to try whether is the better fencer: what is the ſtrength of skill of the champions, to the iuſtice of the cauſe? Wherefore ſerue our owne oathes? whereto witneſſe, records, lotteries, and other purgations? Or why put wee not men as well to the olde Saxon, or Liuonian, Ordalian trials of hote yrons, or ſcalding liquors? It is farre better ſome truths ſhould be vnknowen, than vnlawfully ſearched. Another cauſe ſeemingly warrantable may be the determining of warre; preuention of common bloodſhed: Two armies are ready to ioyne battell, the field

is ſure to be bloody on both ſides; either part chuſes a champion; they two fight for all: the life of one ſhall ranſome a thouſand. Our Philoſophers, our Lawyers ſhout for applauſe of this Monomachy, as a way neere, eaſie, ſafe: I dare not. Either the warre is iuſt, or vniuſt: if vniuſt, the hazard of one is too much; if iuſt, too little. The cauſe of a iuſt warre muſt be, beſides true, important; the title common, wherein ſtill a whole ſtate is intereſſed; therefore may not without raſhneſſe and tentation of God, be caſt vpon two hands. The holy Story neuer records any, but a barbarous Philiſtine, to make this offer, and that in the preſumption of his vnmatchableneſſe. Profane monuments report many, and ſome on this ground wiſely reiected. *Tullus* challenged *Albanus*, that the right of the two hoſts might be decided by the two captaines; hee returned a graue reply (which I neuer read noted of cowardiſe) That this ſute of honor ſtood not in them two, but in the two cities of *Alba* and *Rome*.

All cauſes of publike right are GODs: when we put to our hand in Gods cauſe, then we may looke for his. In vaine we hope for ſucceſſe, if we doe not our vtmoſt; wherefore either warre muſt be determined without ſwords, or with many: why ſhould all the heads of the Common-wealth ſtand vpon the necke and ſhoulders of one Champion? If hee miſcary, it is iniury to loſe her; if he preuaile, yet it is iniury to hazard her: yet reſpecting the parties themſelues, I can not but graunt it neereſt to equitie, and the beſt of combats, that ſome blood ſhould bee hazarded, that more might be out of hazard. I deſcend to your caſe, which is yet further from likelihood of approoſe; for vvhat can you plead but your credit? others opinion? You fight, not ſo much againſt another's life, as your owne reproach: you are wronged, and now if you challenge not; or you are challenged, and if you accept not; the world condemnes you for a coward: who vvould not rather hazard his life, than blemiſh his reputation? It were well, if this reſolution vvere as wiſe as gallant. If I ſpeake to a Chriſtian, this courage muſt be rectified. Tell mee, what world is this, whoſe cenſure you feare? Is it not that which God hath branded long agoe with *Poſitus in maligno*? Is it not that which hath euer miſconſtrued, diſcouraged, diſgraced, perſecuted goodnes? that which reproached, condemned your Sauiour? What do you vnder theſe colours, if you regard the fauour of that, whoſe amitie is enmitie with God? What care you for the cenſure of him, whom you ſhould both ſcorne and vanquiſh? Did euer wiſe Chriſtians, did euer your Maſter, allow either this manhood, or this feare? VVas there euer any thing more ſtrictly, more fearefully forbidden of him, than reuenge in the challenge; than in the anſwer, payment of euill; and murder in both? It is pitty, that euer the water of baptiſme was ſpilt vpon his face, that cares more to diſcontent the vvorld, than to wrong God: He ſaith, *Vengeance is mine*: and you ſteale it from him

him in a glorious theft, hazzarding your ſoule more than your body. You are weary of your ſelfe, while you thruſt one part vpon the ſword of an enemy; the other, on Gods. Yet, perhaps I haue yeelded too much. Let goe Chriſtians; The wiſer world of men (and who els are worth reſpect) will not paſſe this odious verdict vpon your refuſall: valiant men haue reiected challenges, with their honours vntainted. *Auguſtus*, when hee receiued a defiance, and braue appointment of combat from *Antony*, could anſwer him, That if *Antony* were weary of liuing, there were wayes enow beſides to death. And that Scythian King returned no other replie to *Iohn* the Emperour of *Conſtantinople*. And *Metellus* challenged by *Sertorius*, durſt anſwer ſcornfully, with his penne, not with his ſword; That it was not for a Captaine to die a ſoldiers death. Was it not diſhonourable for theſe wiſe and noble Heathens to turne off theſe deſperate offers? What law hath made it ſo with vs? Shall I ſeriouſly tell you? Nothing, but the meere opinion of ſome humorous gallants, that haue more heart than braine; confirm'd by a more idle cuſtome: VVoorthy grounds, whereon to ſpend both life and ſoule; vvhereon to neglect GOD, himſelfe, poſterity. Goe now and take vp that ſword, of whoſe ſharpnes you haue boaſted, and haſten to the field; whether you die or kill, you haue murdered. If you ſuruiue, you are haunted with the conſcience of blood; if you die, with the torments; and if neither of theſe, yet it is murder, that you would haue killed. See whether the fame of a braue fight can yeeld you a counteruaileable redreſs of theſe miſchiefs: how much more happily valiant had it been to maſter your ſelfe, to feare ſinne more than ſhame, to contemne the world, to pardon a wrong, to preferre true Chriſtianitie before idle manhood, to liue and doe well!

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To Mr. Mat. Milvvard.

EP. 3. *A diſcourſe of the pleaſure of ſtudie and contemplation, with the varieties of Scholar-like imployments, not without incitation of others therunto; and a cenſure of their neglect.*

I Can wonder at nothing more, than how a man can be idle; but of all other, a Scholar; in ſo many improuements of reaſon, in ſuch ſweetneſſe of knowledge, in ſuch varietie of ſtudies, in ſuch importunity of thoughts. Other Artizans doe but practiſe, we ſtill learne; others run ſtill in the ſame gyre, to wearineſſe, to ſatiety, our choiſe is infinite: other labours require recreations, our very labour recreats our ſports: wee can neuer want, either ſomewhat to doe, or ſomewhat that we would doe. How numberleſſe are thoſe volumes which men haue written, of Arts, of Tongues! How endleſſe is that volume which GOD hath written of the world! wherein euery creature is a letter, euery day a new page: who can be wearie of either of theſe? To finde wit in Poetry, in Philoſophie profoundneſſe, in Mathematikes acuteneſſe, in Hiſtorie wonder of euents, in Oratory ſweet eloquence, in Diuinity ſupernaturall light and holy deuotion; as ſo many rich metalls in their proper mines, whom would it not rauiſh with delight? After all theſe, let vs but open our eyes, we can not looke beſide a leſſon, in this vniuerſall Booke of our Maker, worth our ſtudie, worth taking out. What creature hath not his miracle? what euent doth not challenge his obſeruation? And if wearie of forraine imployment we liſt to looke home into our ſelues, there we finde a more priuate world of thoughts, which ſet vs on work anew, more buſily, not leſſe profitably; now, our ſilence is vocall, our ſolitarineſſe popular, and wee are ſhut vp, to doe good vnto many. And if once wee be cloyed with our owne company, the doore of conference is open; heere interchange of diſcourſe (beſides

sides pleasure) benefits vs: and he is a weake companion, from whom we returne not wiser. I could enuy, if I could beleeue that *Anachoret*, who secluded from the world, and pent vp in his voluntarie prison-walles, denied that hee thought the day long, whiles yet hee wanted learning to vary his thoughts. Not to be cloied with the same conceit, is difficult aboue humane strength; but to a man so furnished with all sorts of knowledge, that according to his dispositions he can change his studies, I should wonder, that euer the Sun should seeme to passe slowly. How many busie tongues chase away good houres in pleasant chat, and complain of the haste of night! What ingenuous mind can be sooner wearie of talking with learned Authors, the most harmlesse, and sweetest of companions? What an heauen liues a Scholar in, that at once in one close roome can daily conuerse with all the glorious Martyrs and Fathers? that can single out, at pleasure, either sententious *Tertullian*, or graue *Cyprian*, or resolute *Hierome*, or flowing *Chrysostome*, or diuine *Ambrose*, or deuout *Bernard*, or (who alone is all these) heauenly *Augustine*, and talk with them, and hear their wise and holy counsels, verdicts, resolutions: yea, (to rise higher) with courtly *Esay*, with learned *Paul*, with all their fellowe-Prophets, Apostles: yet more, like another *Moses*, with God himselfe, in them both? Let the world contemne vs: while wee haue these delights, wee cannot enuy them; wee cannot wish our selues other than wee are. Besides, the way to all other contentments is troublesome; the onely recompense is in the ende. To delue in the mines, to scorch in the fire for the getting, for the fining of gold, is a slauish toile; the comfort is in the wedge, to the owner, not the laborers; where our very scratch of knowledge is delightsome. Study it selfe, is our life; from which wee would not be barred for a World. How much sweeter then is the fruit of study, the conscience of knowledge? In comparison whereof, the soule that hath once tasted it, easily contemnes all humane comforts. Goe now yee worldlings, and insult ouer our paleneſſe, our needineſſe, our neglect. Yee could not be so iocund, if you were not ignorant: if you did not want knowledge, you could not ouer-look him that hath it: For mee, I am so far from emulating you, that I protest, I had as leue be a brute beast, as an ignorant rich man. How is it then, that those gallants, which haue priuiledge of blood and birth, and better education, doe so scornfully turne off these most manly, reasonable, noble exercises of scholarship? An hauke becoms their fist better than a booke: No dogge but is a better companion: Any thing, or nothing, rather than what wee ought. O mindes brutishly sensuall! Doe they thinke that GOD made them for disport? who euen in his Paradise, would not allow pleasure, without worke. And if for businesse; either of body, or minde: Those of the body are commonly seruile, like it selfe. The minde therefore, the minde onely, that honourable and diuine part, is

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fitteſt to be imployed of thoſe which would reach to the higheſt perfection of men, and would be more than the moſt. And what worke is there of the minde but the trade of a ſcholar; ſtudie? Let mee therefore faſten this probleme on our Schoole-gates, and challenge all commers, in the defenſe of it; that, No Scholar can not be truly noble. And if I make it not good, let mee neuer bee admitted further than to the ſubiect of our queſtion. Thus we doe well to congratulate, to our ſelues, our owne happineſſe: if others will come to vs, it ſhall be our comfort, but more theirs; if not, it is enough that we can ioy in our ſelues, & in him in whom we are that we are.

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To

To Mr. *I. P.*

EP. 4. *A discourse of the increase of Popery; of the Oath of alleageance; and the iust sufferings of those which haue refused it.*

YOu say, your religion daily winneth. Bragge not of your gaine: you neither neede, nor can, if you consider how it gets, and whom: How, but by cunning sleights, false suggestions, impudent vntruths? Who can not thus preuaile against a quiet and innocent aduersary? Whom, but sillie women, or men notoriously debauched? A spoile fit for such a conquest, for such Victours. We are the fewer, not the worse: if all our licentious hypocrites were yours, we should not complain; & you might be the prouder, not the better. Glory you in this triumph, free from our enuy; who knowe wee haue lost none, but (by whom you saue nothing) either loose or simple. It were pity that you shold not forgoe some in a better exchange. The sea neuer incrocheth vpon our shore, but it loseth elswhere: some we haue happily fetcht into the folde of our Church, out of your wastes; some others (tho few, and scarse a number) we haue sent into their heauen. Amongst these, your late second *Garnet* liv'd to proclame himself a Martyr; & by dying, perswaded. Poore man, how happy were hee, if he might be his owne Iudge. That which gaue him confidence, would giue him glory: you beleeue, and well-neere adore him. That fatall cord of his, was too little for reliques, tho diuided into Mathematicke quantities. Whither can not conceit lead vs? whether for his resolution, or your credulity? His death was feareless: I commend his stomach, not his minde. How many malefactours haue wee knowen that haue laughed vpon their executioner, and iested away their last winde? You might knowe. It is not long since our *Norfolke Arrian* leapt at his stake. How oft haue you learned, in martyrdome to regarde not the death, but the cause? Else, there should bee no difference in guilt and innocence, error and truth. What then? Died hee for Religion? This had

had beene but your owne measure: wee indured your flames, which these gibbets could not acquit. But dare Impudency it selfe affirme it? Not for meere shame, against the euidence of so many tongues, eares, records. Your prosperitie, your numbers argue enough that a man may be a Papist in *Britanne*, & liue. If treason be your religion, who will wonder that it is capitall? Defie that diuel which hath mockt you with this mad opinion, that treacherie is holinesse, deuotion cruelty and disobedience. I foresee your euasion: Alas, it is easie for a spightfull construction to fetch Religion within this compasse; and to lay the swelling of the Foxes forehead is a horn. Nay then, let vs fetch some honest Heathen to be Iudge betwixt vs: Meere nature in him shall speake vnpartially of both. To hold and perswade, that a Christian King may, yea must at the Popes will bee dethroned, and murdered; is it the voice of treason, or religion? And if traitorous, whether flatly or by misinferring? Besides his practises, for this hee died; witnesse your owne Catholikes. O God, if this be religion, what can be villany! Who euer died a malefactor, if this be martyrdome? If this position be meritorious of heauen, hell is feared in vaine. O holy *Sillæ, Marii, Catilines, Cades, Lopezes, Gowries, Vawxes*, and who euer haue conspired against lawfull Maiesty! all martyrs of *Rome*, all Saints of *Beckets* heauen. How well doe those palmes of celestiall triumph become hands, redde with the sacred blood of Gods anointed? I am ashamed to thinke, that humanity should nourish such monsters, whether of men, or opinions. But you defie this sauage factiousnesse, this deuotion of diuels; and honestly wish both GOD and *Cæsar* his own. I praise your moderation: but if you be true, let mee yet search you: Can a man be a perfect Papist, without this opinion against it? If he may, then your *Garnet* and *Drurie* died not for religion: if he may not, then Popery is treason. Chuse now whether you will leaue your martyrs, or your religion. What you holde of merit, free-will, transubstantiation, inuocation of Saintes, false adoration, supremacy of *Rome*, no man presses, no man inquires: your present inquisition, your former examples would teach vs; mercy will not let vs learne. The onely question is, Whether our King may liue and rule; whether you may refraine from his blood, and not sin: Would you haue a man deny this, and not die? Would you haue a man thus dying honoured? Dare you approue that religion, which defends the fact, canonizes the person? I heare your answer, from that your great Champion, which not many daies since, with one blowe hath driuen out three (not slight) wedges: That not Ciuill obedience is stood vpon, but Positiue doctrine: That you are readie to sweare for the Kings safetie, not against the Popes authority: *King* IAMES must liue and reigne; but *Paulus Quintus* must rule and be obeyed: and better were it for you to die, than your sworne allegeance should preiudice the See Apostolike. An elusion fit for children.

The iudgement of a Catholike English-man banished, &c. concerning the Apologie of the oath of Allegeance, intitled *Triplici nodo, &c.*

What

What is to dally, if not this? As if hee ſayd, The King ſhall liue, vnleſſe the Pope will not; That hee ſhal not be diſcrowned, depoſed, maſſacred by your hands, vnleſſe your holy Father ſhould commaund. But (I aske, as who ſhould not?) What if he doe command? What if your *Saulus Quintus* ſhall breath out (like his predeceſſours) not threatnings but ſtrong bellowings of excommunications, of depoſition of Gods anointed: What if he ſhall commaund (after that French faſhion) the throats of all Heretikes to bleed in a night? Pardon you in this: Now it is growen a point of doctrinall Diuinity, to determine how farre the power of *Peters* ſucceſſour may extend: You may neither ſweare, nor lay your hands ſhall not bee ſteep't in the blood of your true Souereigne; and to die rather than ſweare it, is martyrdome. But, what if heauen fall, ſay you? His holineſſe (as you hope) will take none ſuch courſes. Woe were vs, if our ſafetie depended vpon your hopes, or his mercies. Bleſſed be that God, which malgrè hath made and kept vs happie, and hath liſt vs aboue our enemies. But what hope is there, that hee who chargeth ſubiects not to ſweare allegeance, will neuer diſcharge them from alleageance; that thoſe who clamourouſly and ſhameleſſly complaine to the world of our crueltie, vvill forbeare to ſollicit others cruelty to vs? Your hopes to you; to vs our ſecurities. Is this the religion you father vpon thoſe Chriſtian Patriarks of the primitiue Age? O bleſſed *Ireney, Clemens, Cyprian, Baſil, Chryſoſtome, Auguſtine, Ierome*, and thou the ſeuereſt exactor of iuſt cenſures, holy *Ambroſe!* how would you haue ſpit at ſuch a rebellious aſſertion! What ſpeak I of Fathers? whoſe very mention in ſuch a cauſe were iniury, were impiety. Which of thoſe curſed hereſies of ancient times (for to them I hold it fitter to appeale) haue euer beene ſo deſperately ſhameleſs, as to breed, to maineteine a conceit ſo palpably vnnaturall; vnleſſe perhaps, thoſe olde *Antitacta* may vpon generall tearmes be compelled to patronize it, while they held it piety to breake the lawes of their Maker? For you, if you profeſſe not to loue willing errors, by this ſuſpect, and iudge the reſt: you ſee this defended with equall reſolution, and with no leſſe cheerefull expenſe of blood. In the body, where you ſee one monſtrous deformitie, you can not affect; if you can doe ſo in your religion, yet how dare you? ſince the greater half of it ſtands on no other ground. Only GOD make you wiſe, and honeſt, you ſhall ſhake hands with this faction of Popery; and I with you, to giue you a cheerfull welcome into the boſome of the Church.

To my Brother, Mr. SA. HALL.

EP. 5. *A diſcourſe of the great charge of the miniſterial function; together with particular directions for due preparation therunto, & carriage therein.*

IT is a great & holy purpoſe (dear Brother) that you haue entertained, of ſeruing God in his Church: for what higher, or more worthy imployment can there be, than to do theſe Diuine duties, to ſuch a maſter, and ſuch a mother? wherein yet I ſhould little reioyce, if any neceſſity had caſt you vpon this refuge: for I hate and grieue to thinke that any deſperate minde ſhould make diuinity but a ſhift; and diſhonour this miſtreſſe by being forſaken of the vvorld. This hath beene the drift of your education: to this you were borne, and dedicated in a direct courſe. I doe willingly encourage you, but not without many cautions. Enter not into ſo great a ſeruice, without much foreſight: when your hand is at the plow, it is too late to looke backe. Bethink your ſelfe ſeriouſly of the weight of this charge: and let your holy deſire bee allaid vvith ſome trembling. It is a fooliſh raſhneſſe of young heads, when they are in Gods chaire, to wonder how they came thither, and to forget the awfulneſſe of that place, in the confidence of their owne ſtrength; which is euer ſo much leſſe, as it is more eſteemed. I commend not the waiward excuſes of *Moſes*, nor the peremptory vnwillingneſſe of *Ammonius*, and Frier *Thomas*, who maimed themſelues, that they might be wilfully vncapable. Betwixt both theſe there is an humble modeſty, and religious feareſulneſſe, eaſily to be noted in thoſe, whom the Church honours with the name of her fathers, worthy your imitation: wherein yet you ſhall need no precedents, if you well conſider what worth of parts, what ſtrictneſſe of carriage, what weight of offices, God expects in this vocation. Knowe firſt, that in this place there will be more holineſſe required of you, than in the ordinary ſtation of a Chriſtian: for whereas before you were but as a common line, now God ſets you for

for a copy of ſanctification vnto others, wherein euery fault is both notable, and dangerous. Heere is looked for a ſettled acquaintance with God, and experience both of the proceedings of grace, and of the offers and repulſes of tentations; which in vaine we ſhall hope to manage in other hearts, if wee haue not found in our owne. To ſpeake by aime, or rote, of repentance, of contrition, of the degrees of regeneration, and faith, is both harſh; and ſeldome when, not vnprofitable. We truſt thoſe Phyſicians beſt, which haue tried the vertue of their drugs, eſteeming not of thoſe which haue only borrowed of their books. Heere will be expected a free and abſolute gouernment of affections; that you can ſo ſtere your owne veſſell, as not to be tranſported with fury, with ſelfe-loue, with immoderation of pleaſures, of cares, of deſires, with exceſs of paſſions; in all which, ſo muſt you demeane your ſelfe, as one that thinks he is no man of the world, but of God; as one too good (by his double calling) for that, which is either the felicity, or impotencie of beaſts. Here muſt be continuall and inward exercile of mortification, and ſeuere Chriſtianitie, whereby the heart is held in due awe, and the weake flames of the ſpirite quickened, the aſhes of our dulneſſe blowen off; a practiſe neceſſary in him, vvhoſe deuotion muſt ſet many hearts on fire: Here muſt be wiſedome, and inoffenſiuenes of carriage, as of one that goes euer vnder monitours, and that knowes other mens indifferencies are his culls. No man had ſuch need to keepe a ſtrict meane. Setting aſide contempt, euen in obſeruation, beholde, we are made a gazing ſtock to the world, to Angels, to men. The very ſaile of your eſtate muſt bee moderated; which if it beare too hie (as ſeldome) it incurres the cenſure of profuſion and Epicuriſme; if too lowe, of a baſe and vnbeſeeming earthlines; your hand may not be too cloſe for others need, nor too open for your owne; your conuerſation may not be rough and ſullen, nor ouer familiar and fawning; whereof the one breeds a conceit of pride, and ſtrangeneſſe; the other, contempt; not looſely merry, not Cynically vnſociable; not contentious in ſmall iniuries; in great, not hurtfullie patient to the Church: your attire (for whither doe not cenſures reach?) not youthfully wanton; not, in theſe yeeres affectedly ancient, but graue and comely, like the minde, like the behauiour of the wearer; your geſture like your habit, neither ſauoring of giddy lightnes, nor ouerly inſolence, nor vvantonneſs, nor dul neglect of your ſelfe; but ſuch, as may beſeeme a mortified minde, full of worthy ſpirits: your ſpeech like your geſture, not ſcurrilous, not detracting, not idle, not boaſting, not rotten, not peremptorie; but honeſt, milde, fruitful, ſauory, and ſuch as may both argue & work grace: your deliberations mature, your reſolutions wel grounded; your deuices ſage and holy. Wherein let me aduiſe you, to walk euer in the beaten rode of the Church; not to run out into ſingular paradoxes. And if you meet at any time with priuate conceits, that ſeem more

more probable, ſuſpect them and your ſelfe; and if they can win you to aſſent, yet ſmother them in your breſt, and do not dare to vent them out, either by your hand or tongue to trouble the common peace. It is a miſerable praiſe, to be a witty diſturber. Neither will it ſerue you to be thus good alone; but if God ſhal giue you the honor of this eſtate, the world wil look you ſhold be the graue guide of a wel ordered family: for this is proper to vs, that the vices of our charge reflect vpon vs; the ſins of others are our reproach. If another mans children miſ-carry, the parent is pittied; if a Miniſters, cenſured; yea, not our ſeruant is faulty without our blemiſh. In all theſe occaſions (a miſery incident to vs alone) our griefe is our ſhame. To deſcend neerer vnto the ſacred affaires of this heauenlie trade; in a Miniſter, Gods Church is accounted both his houſe to dwel in, and his field to work in; wherein (vpon the penaltie of a curſe) he faithfullie, wiſelie, diligentlie, deuoutlie deales with God for his people, with his people, for and from GOD. Whether hee inſtruct, he muſt doe it with euidence of the ſpirit; or whether hee reproue, with courage and zeale: or whether he exhort, with meeknes, and yet with power; or whether he confute, with demonſtration of truth, not vvith rage and perſonall maliciouſnes, not vvith a wilful heat of contradiction; or whether hee admoniſh, with long ſuffering, and loue, without preiudice, & partialitie: in a word, all theſe he ſo doth, as he that deſires nothing but to honor God, and ſaue men. His vviſedome muſt diſcerne betwixt his ſheep and wolues; in his ſheep, betwixt the holeſom and vnſound; in the vnſound, betwixt the weake and tainted; in the tainted, betwixt the natures, qualities, degrees of the diſeaſe, and infection; & to all theſe he muſt knowe to adminiſter a word in ſeaſon. He hath Antidotes for all tentations, counſels for all doubts, euictions for all errours, for all languiſhings incouragements. No occaſion frō any altered eſtate of the ſoule may finde him vnfurniſhed: Hee muſt aſcend to Gods Altar with much awe, with ſincere and cheerfull deuotion; ſo taking, celebrating, diſtributing his Sauiour, as thinking himſelfe at table in heauen with the bleſſed Angels. In the meane time, as he wants not a thankful regard to the Maſter of the feaſt, ſo not care of the gueſts. The greatnes of an offender may not make him ſacrilegiouſly partial, nor the obſcuritie negligent. I haue ſaide little of any of our duties; and of ſome, nothing: yet enough, I thinke, to make you (if not timorous) careful. Neither would I haue you hereupon to hide your ſelfe from this calling, but to prepare your ſelfe for it. Theſe times call for them that are faithfull: And if they may ſpare ſome learning; conſcience they can not. Goe on happily: it argues a minde Chriſtianly noble, to be incouraged with the need of his labours, with the difficulties.

To

To Mr. A. P.

EP. 6. *A discourse of the signes and proofes of a true Faith.*

THere is no comfort in a secret felicitie. To be happy, and not knowe it, is little aboue miserable. Such is your state: onely heerein better than the common case of the most; that the well of life lies open before you; but your eyes (like *Agars*) are not open to see it: whiles they haue neither water, nor eyes. We do not much more want that which wee haue not, than that which we doe not knowe wee haue. Let me sell you some of that spirituall eye-salue which the spirit commends to his Laodiceans; that you may cleerely see how well you are. There is nothing but those scales betwixt you and happinesse. Thinke not much that I espie in you what your selfe sees not. Too much neerenesse oftimes hindreth sight: and if for the spots of our owne faces wee trust others eyes, why not for our perfections? You are in heauen, and knowe it not: Hee that beleeues, is already passed from death to life: You beleeue, whiles you complain of vnbeleefe. If you complained not, I should mis-doubt you more, than you doe your selfe, because you complaine. Secure & insolent presumption hath killed many, that breathes nothing but confidence, and safety; and abandons all doubts, and condemnes them. That man neuer beleeued, that neuer doubted. This liquor of faith is neuer pure in these vessels of clay, without these lees of distrust. What then? Thinke not that I incourage you to doubt more; but perswade you, not to be discouraged with doubting. Al vncertainty is comfortlesse: those that teach men to coniecture and forbid to resolue, read lectures of misery. Those doubts are but to make way for assurance; as the oft-shaking of the tree, fastens it more at the roote. You are sure of God; but you are afraid of your selfe. The doubt is not in his promise; but your application. Look into your owne heart. How know you that you know any thing, that you beleeue, that you will, that you ap-

proue, that you affect any thing? If a man, like your ſelfe, promiſe you ought, you know whether you truſt him, whether you relie your ſelfe on his fidelitie. Why can you not know it in him that is God and man? The difference is not in the act, but the obiect. But if theſe habits (becauſe of their inward and ambiguous nature) ſeeme hard to bee deſcried; turne your eyes to thoſe open markes that cannot beguile you: How many haue bragg'd of their faith, when they haue embraced nothing but a vaine cloud of preſumption? Euery man repeates his Creed, few feele it, few practiſe it. Take two boughs in the deade of winter; how like is one woode to another? how hardly diſcerned? Afterwards, *By their fruit you ſhall know them.* That faith, whoſe nature was obſcure, is euident in his effects. VVhat is faith, but the hand of the ſoule? VVhat is the duty of the hand, but either to holde or worke? This hand then holds Chriſt, workes obedience and holineſſe: and if this act of Apprehenſion be as ſecret, as the cauſe; ſince the cloſed hand hideth ſtill what it houldeth; ſee the hand of faith open; ſee what it worketh, and compare it with your owne proofe. Deny if you can (yet I had rather appeale to any Iudge, than your preiudiced ſelfe) that in all your needs, you can ſtep boldly to the Throne of Heauen, and freely powre out your enlarged heart to your God, and craue of him, whether to receiue what you want, or that you may want what you haue, and would not? Be aſſured from God, this can be done by no power, but (that you feare to miſſe) of faith. God, as hee is not, ſo hee is not called a father without this. In vaine doth hee pray, that cannot call God father: No father, without the ſpirit of adoption; no ſpirit, without faith: without this, you may babble, you cannot pray. Aſſume you that you can pray, I dare conclude vpon my ſoule, *You beleeue.* As little as you loue your ſelfe, deny if you can, that you loue God. Say that your Sauiour from heauen ſhould aske you *Peters* queſtion, could your ſoule returne any other anſwer, than *Lord thou knoweſt I loue thee?* Why are you elſe in ſuch awe to offend, that a world cannot bribe you to ſin? VVhy in ſuch deep griefe when you haue ſinned, that no mirth can refreſh you? VVhy in ſuch feruent deſire of inioying his preſence? why in ſuch agony when you enioy it not? neither doth God loue you, neither can you loue God without faith. Yet more: Doe you willingly nouriſh any one ſinne in your breſt; do you not repent of all? Doe you not hate all, tho you cannot leaue all; doe you not complaine that you hate them no more? Doe you not, as for life, wiſh for holineſſe, and indeauour it? Nothing but faith can thus cleanſe the heart; that like a good huſ-wife ſweeps all the foule corners of the ſoule, and will not leaue ſo much as one webbe in this roomie houſe. Truſt to it, you cannot hate ſinne for it owne ſake, and forſake it for Gods ſake, without faith: the faithleſſe hath had ſome remorſe and feares, neuer repentance. Laſtly, doe you not loue a good man for goodneſſe,

and

and delight in Gods saints? Doth not your loue lead you to compassion; your compassion, to releefe? An heart truely faithfull cannot but haue an hand Christianly bountifull: Charitie and Faith make vp one perfect paire of compasses, that can take the true latitude of a Christian heart: Faith is the one foot, pitcht in the centre vnmoueably, whiles Charitie walkes about, in a perfect circle of beneficence: these two neuer did, neither can goe asunder. Warrant you your loue, I dare warrant your Faith: VVhat neede I say more? This heat of your affections, and this light of your works, will euince against all the gates of hell, that you haue the fire of Faith: let your soule then warme it selfe with these sweet and cordial flames, against all those colde despaires, whereto you are tempted: say, *Lord, I believe*; and I will giue you leaue stil to adde, *Help my vnbeleefe.*

To Mr. Ed. Alleyne.

EP. 7. *A direction how to conceiue of God in our deuotions and meditations.*

YOu haue choſen and iudged well: How to conceiue of the Deitie in our prayers, in our meditations, is both the deepeſt point of all Chriſtianity, and the moſt neceſſarie: ſo deep, that if we wade into it, we may eaſily drowne, neuer find the bottome: ſo neceſſarie, that without it, our ſelues, our ſeruices are profane, irreligious: we are all borne Idolaters, naturally prone to faſhion God to ſome forme of our owne, whether of an humane body, or of admirable light; or if our minde haue any other more likely, and pleaſing image. Firſt then, away with all theſe wicked thoughts, theſe groſſe deuotions; and with *Iacob* bury all your ſtrange Gods vnder the oake of *Shechem*, ere you offer to ſet vp Gods Altar at *Bethel*: and without all mentall repreſentations, conceiue of your God purely, ſimply, ſpiritually; as of an abſolute being, without forme, without matter, without compoſition; yea, an infinite, without all limit of thoughts. Let your heart adore a ſpirituall Maieſtie, which it can not comprehend, yet knowes to bee; and, as it were, loſe it ſelfe in his infinitneſſe. Thinke of him, as not to be thought of; as one, whoſe wiſdome is his iuſtice, whoſe iuſtice is his power, whoſe power is his mercie; and whoſe wiſdome, iuſtice, power, mercy, is himſelfe; as without qualitie good, great without quantitie, euerlaſting without time, preſent euery where without place, containing all things without extent: and when your thoughts are come to the higheſt, ſtay there, and be content to woonder, in ſilence: and if you cannot reach to conceiue of him as hee is, yet take heede you conceiue not of him as hee is not. Neither will it ſuffice your Chriſtian minde, to haue this awefull and confuſed apprehenſion of the Deitie, without a more ſpeciall and inward conceit of three in this one; three perſons in this one eſſence, not diuided, but diſtinguiſhed; and not more mingled than diuided. There

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is nothing, wherein the want of words can wrong and grieue vs, but in this: Heere alone, as we can adore, and not conceiue, ſo we can conceiue, and not vtter; yea, vtter our ſelues, and not be conceiued: yet as wee may, Thinke heere of one ſubſtance in three ſubſiſtences; one eſſence in three relations; one *Iehouah* begetting, begotten, proceeding; Father, Sonne, Spirit: yet ſo, as the Sonne is no other thing from the Father, but another perſon; or the Spirit, from the Sonne. Let your thoughts heere walke warily, the path is narrow: the conceit either of three ſubſtances or but one ſubſiſtence, is damnable. Let me lead you yet higher, and further, in this intricate way, towards the Throne of grace: All this will not auaile you, if you take not your Mediator with you: if you apprehend not a true manhoode, glorioufly vnited to the Godhead, without change of either nature, without mixture of both; whoſe preſence, whoſe merits muſt giue paſſage, acceptance, vigour to your prayers.

Heere muſt bee therefore (as you ſee) thoughts holily mixed: of a Godhead and humanity: one perſon in two natures: of the ſame Deitie, in diuers perſons, and one nature: wherein (if euer) heauenly wiſdome muſt beſtirre it ſelfe, in directing vs, ſo to ſeuer theſe apprehenſions, that none be neglected; ſo to conioyne them, that they bee not confounded. O the depth of diuine myſteries, more than can be wondred at! O the neceſsity of this high knowledge, which who attains not, may babble, but prayeth not! Still you doubt, and aske if you may not direct your prayers to one perſon of three. VVhy not? Safely, and with comfort. What needs wee feare, while wee haue our Sauiour for our patterne: *O my Father (if poſſible) let this Cup paſſe*: and *Paul* euery where both in thankes and requeſts: but with due care of worſhipping all in one. Exclude the other, while you fix your heart vpon one, your praier is ſinne; retaine all, and mention one, you offend not. None of them doth ought for vs, without all. It is a true rule of Diuines: All their externall workes are common: To ſollicite one therfore, and not all, were iniurious. And if you ſtay your thoughts vpon the ſacred humanitie of Chriſt, with inſeparable adoration of the Godhead vnited, and thence climbe vp to the holy conceit of that bleſſed and dreadfull Trinitie, I dare not cenſure, I dare not but commend your diuine method. Thus ſhould Chriſtians aſcend from earth to heauen, from one heauen to another. If I haue giuen your deuotions any light, it is well: the leaſt glimpſe of this knowledge, is worth all the full gleames of humane & earthly skill. But I miſtake, if your owne heart wrought vpon with ſerious meditations (vnder that ſpirit of illumination) will not prooue your beſt maſter. After this weake direction, ſtudy to conceiue aright, that you may pray aright; and pray that you may conceiue; and meditate that you may doe both: and the God of heauen direct you, inable you, that you may doe all.

To Mr. THOMAS IAMES of Oxford.

EP. 8. *A diſcourſe of the grounds of the Papiſts confidence in appealing to the Fathers: applauding his worthy offers and indeauours of diſcouering the falſifications and deprauations of antiquity.*

SIr, I know no man ſo like as you, to make poſterity his debter. I doe hartily congratulate vnto you ſo worthy labours, ſo noble a proiect. Our aduerſaries, knowing of themſelues (that which *Tertullian* ſaith of all hereſies) that if appeale be made to the ſacred bench of Prophets and Apoſtles, they cannot ſtand; remooue the ſuit of religion craftily, into the Court of the Fathers: A reuerend triall, as any vnder heauen; where, it cannot be ſpoken, how confidently they triumph ere the conflict. Giue vs the Fathers for our Iudges (ſay *Campian* and *Poſſeuine*) the day is ours. And whence is this courage? Is Antiquity our enemie, their aduocate? Certainly it cannot be truth that is new: Wee would renounce our Religion, if it could bee ouerlookt for time. Let goe equitie, the older take both. There bee two things then, that giue them heart in this prouocation: One, the baſtardy of falſe Fathers; the other, the corruption of the true. What a flouriſh doe they make with vſurped names? Whom would it not amaze to ſee the frequent citations of the Apoſtles owne Canons, Conſtitutions, Liturgies, Maſſes: of *Clemens*, *Dennys* the Areopagite, *Linus*, *Hippolytus*, *Martiall* of *Burdeaux*, *Egeſippus*: Donations of *Conſtantine* the great, and *Lewis* the godly: Of 50. Canons of *Nice*: of *Dorotheus*, *Damaſus* his Pontificall; Epiſtles decretall of *Clemens*, *Euariſtus*, *Teleſphorus*, and an hundred other Biſhops holy and ancient; of *Euodius*, *Anaſtaſius*, *Simeon Metaphraſtes*, and moe yet than a number moe; moſt whereof haue crept out of the

the Vatican, or Cloiſters; and all carry in them manifeſt brands of falſhood, and ſuppoſition; that I may ſay nothing of thoſe infinite writings, which either ignorance, or wilfulneſſe, hath fathered vpon euery of the Fathers, not without ſhameleſſe importunity, and groſſe impoſsibilities: all which (as ſhee ſaid of *Peter*) their ſpeech bewrayeth; or (as *Auſten* ſaid of *Cyprians* ſtile) their face. This fraud is more eaſily auoided: For as in notorious burglaries, oft-times there is either an hat, or a gloue, or a weapon left behinde, which deſcrieth the authors; ſo the God of truth hath beſotted theſe impoſtors, to let fall ſome palpable error (tho but of falſe calculation) whereby, if not their names, yet their ages might appeare, to their conuiction. Moſt danger is in the ſecret corruption of the true & acknowledged iſſue of thoſe gratious parents; whom, through cloſe and craftie handling, they haue induced to bely thoſe that begot them; and to betray their Fathers, either with ſilence, or falſe euidence. Plainely, how are the honoured volumes of faithfull antiquitie, blurred, interlined, altered, depraued by ſubtle treacherie; and made to ſpeake what they meant not? Fie on this, not ſo much iniuſtice, as impiety, to race the awefull monuments of the dead; to blot and change the originall Will of the deceaſed, and partially to inſert our owne legacies. This is done by our guilty aduerſaries, to the iniurie not more of theſe Authors, than of the preſent and ſucceeding times. Hence thoſe Fathers are ſomewhere not ours: VVhat wonder? while they are not themſelues. Your induſtrie hath offered (and that motion is liuely, and heroicall) to challenge all their learned and elegant pages, from iniury of corruption; to reſtore them to themſelues, and to vs: that which all the learned of our times haue but deſired to ſee done, you proffer to effect: your aſſay in *Cyprian* and *Auſten* is happy, and iuſtly applauded. All our Libraries, whom your diligent hand hath ranſackt, offer their aid, in ſuch abundance of manuſcripts, as all *Eurupe* would enuy to ſee met in one Hand. After all this, for that the moſt ſpightfull imputation to our Truth is Nouelty, you offer to deduce her pedegree from thoſe primitiue times, through the ſucceſsions of all ages; and to bring into the light of the world many (as yet obſcure) but no leſſe certaine and authenticall Patrons, in a continued line of defence. You haue giuen proofe enough, that theſe are no glorious vaunts, but the zealous challenges of an able Champion. VVhat wanteth then? Let me ſay for you: Not an heart, not an head, not an hand; but (which I aſmoſt ſcorne to name in ſuch a cauſe) a purſe. If this continue your hinderance, it will not be more our loſſe than ſhame. Heare me a little, ye great and wealthie: Hath God loaded you with ſo much ſubſtance; and will you not lend him a little of his owne? Shall your riot be fed with exceſſe; while Gods cauſe ſhal ſtarue for want? Shall our aduerſaries ſo inſultingly out-bid vs; and in the zeale of their profuſion laugh at our hartleſſe and cold niggardlineſſe? Shall heauenly truth lie in the duſt for want of

of a little ſtamped earth to raiſe her? How can you ſo much any way honour God, yea your ſelues, deſerue of poſteritie, pleaſure the Church, and make you ſo good friends of your Mammon? Let not the next Age ſay, that ſhe had ſo vnkinde predeceſſors. Fetch forth of your ſuperfluous ſtore, and caſt in your rich gifts into this treaſurie of the Temple. The Lord and his Church haue neede. For you, it angers mee to ſee how that flattering *Poſſeuinus* ſmoothly intices you from vs with golden offers, vpon the aduantage of our neglect; as if hee (meaſuring your minde by his owne) thought that an *Omnia dabo* would bring you with himſelfe on your knees to worſhip the diuell, the beaſt, the image of both: as if we were not as able to incourage, to reward deſert. Hath Vertue no Patrons on this ſide the *Alpes*? Are thoſe hils onely the threſholds of honour? I plead not, becauſe I cannot feare you: But who ſees not how munificently our Church ſcattereth her bountifull fauours vpon leſſe merit. If your day bee not yet come, expect it; God and the Church owe you a benefit; if their payment be long, it is ſure. Onely goe you on with courage, in thoſe your high indeauours; and in the meane time, think it great recompenſe to haue deſerued.

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To

To Mr. E. A.

EP. 9. *A Diſcourſe of fleeing or ſtay in the time of peſtilence; whether lawful for Miniſter or people.*

HOw many hath a ſeduced conſcience led vntimely to the graue? I ſpeake of this ſad occaſion of peſtilence. The Angel of God followes you, and you doubt whether you ſhould flee. If a Lion out of the forreſt ſhould purſue you, you would make no queſtion: yet could not hee doe it vnſent. What is the difference? Both inſtruments of diuine reuenge; both threaten death; one by ſpilling the blood, the other by infecting it. Who knowes whether he hath not appointed your *Zoar* out of the liſts of this deſtruction? You ſay, it is Gods viſitation. What euill is not? If war haue waſted the confines of your countrey, you ſaue your throats by flight: Why are you more fauorable to Gods immediate ſword of peſtilence? Very leproſie, by Gods lawe, requires a ſeparation; yet no mortall ſickneſſe. VVhen you ſee a noted leper proclaime his vncleanneſſe in the ſtreet, will you imbrace him for his ſake that hath ſtriken him, or auoid him for his ſake that hath forbidden you? If you honour his rod, much more will you regard his precept. If you miſlike not the affliction becauſe hee ſends it, then loue the life which you haue of his ſending; feare the iudgement which he will ſend, if you loue it not. He that bids vs flee when we are perſecuted, hath neither excepted Angel nor man; whether ſoeuer, I feare our giltineſſe, if wilfully we flee not. But whither ſhall we flee from God? ſay you: where ſhall he not both find and lead vs? whither ſhall not our deſtinie follow vs? Vaine men, we may run from our home, not from our graue; Death is ſubtle, our time is ſet; we can not, God will not alter it. Alaſſe, how wiſe we are to wrong our ſelues! Becauſe death will ouertake vs, ſhall wee run and meet him? Becauſe Gods decree is ſure, ſhal we be deſperate? Shall we preſume, becauſe God changeth not? VVhy do we not trie euery knife and

and cord, ſince our time is neither capable of preuention nor delay: our end is ſet, not without our meanes. In matter of danger where the end is not knowne, the meanes muſt be ſuſpected; in matter of hope where the end is not knowne, means muſt be vſed. Vſe then freely the meanes of your flight, ſuſpect the danger of your ſtay; and ſince there is no particular neceſsitie of your preſence, know that God bids you depart and liue. You vrge the inſtance of your Miniſter: How vnequally? There is not more lawfulneſſe in your flight, than ſin in ours: you are your owne; we our peoples: you are charged with a body, which you may not willingly leeſe, not hazard by ſtaying; wee with all their ſoules: which to hazard by abſence, is to loſe our owne: wee muſt loue our liues; but not when they are riuals with our ſoules, or with others. How much better is it to be dead, than negligent, than faithleſſe! If ſome bodies be contagiouſly ſicke, ſhall all ſoules be wilfully neglected? There can bee no time wherein good counſell is ſo ſeaſonable, ſo needful. Euery threatning findes impreſsion, where the minde is prepared by ſenſible iudgements. VVhen will the iron hearts of men bow, if not when they are heat in the flame of Gods affliction? now then to run away from a neceſſarie and publicke good, to auoid a doubtfull and priuate euill, is to run into a worſe euill than we would auoid. He that will thus run from *Niniue* to *Tharſis*, ſhall find a Tempeſt and a Whale in his way. Not that I dare be an Author to any, of the priuate viſitation of infected beds: I dare not, without better warrant. Who euer ſaid wee were bound to cloſe vp the dying eyes of euery departing Chriſtian? and vpon what-euer conditions, to heare their laſt groanes? If we had a word, I would not debate of the ſucceſſe. Then, that were cowardlineſſe, which now is vviſdome. Is it no ſeruice, that we publickely teach and exhort? that we priuately prepare men for death, and arme them againſt it? that our comfortable letters, and meſſages ſtir vp their fainting hearts? that our loud voices pierce their eares afarre; vnleſſe wee feele their pulſes, and leane vpon their pillowes, and whiſper in their eares? *Daniel* is in the Lions denne; Is it nothing that *Darius* ſpeakes comfort to him thorow the grate, vnleſs he goe in to ſalute him among thoſe fierce companions? A good Miniſter is the common goods: he can not make his life peculiar to one, without iniurie to many. In the common cauſe of the Church, he muſt be no niggard of his life; in the priuate cauſe of a neighbours bodilie ſickneſſe, he may ſoone be prodigall. A good father may not ſpend his ſubſtance on one childe, and leaue the reſt beggers. If any man bee reſolute in the contrarie, I had rather praiſe his courage, than imitate his practiſe. I confeſſe, I feare; not ſo much death, as want of warrant for death.

To

To Mr. R. B.

EP. 10. *A complaint of the iniquitie of the Times; with a preſcription of the means to redreſſe it.*

WHiles I accuſed the Times, you vndertooke their patronage. I commend your charitie, not your cauſe. It is true: There was neuer any Age not complained of; neuer any that was not cenſured, as worſt. VVhat is, we ſee; what was, we neither inquire, nor care. That which is out of ſight and vſe, is ſoone out of minde, and ere long out of memory. Yet the iniquitie of others cannot excuſe ours. And if you will be but as iuſt as charitable, you ſhall confeſſe, that both ſome times exceed others in euill; and theſe, all. This earthly Moone the Church hath her fulls and wanings, and ſometimes her eclypſes; whiles the ſhadow of this ſinfull maſſe hides her beauty from the world. So long as ſhe wadeth in this planetarie world, it ſhould be vaine to expect better: it is enough when ſhee is fixed aboue, to bee free from all change. This you yeeld: but nothing can perſwade you, that ſhee is not now in the full of her glory. True: or elſe ſhee were not ſubiect to this darkning. There was neuer more light of knowledge; neuer more darkneſſe of impietie: and there could not be ſuch darkneſſe, if there were not ſuch light. Goodneſſe repulſed, giues height to ſin: therefore are wee worſe than our predeceſſours, becauſe we might be better. By how much our meanes are greater, by ſo much are our defects. Turne ouer all Records; and parallel ſuch helps, ſuch care, ſuch coſt, ſuch expectation, with ſuch fruit, I yeeld: VVee ſee but our owne times: There was neuer but one *Noah* (whom the heathens celebrated vnder another name) that with two faces ſaw both before and behind him: But lo, that Ancient of dayes, to whom all times are preſent, hath told vs, that thoſe laſt ſhall be worſt: Our experience iuſtifies him, with all but the wilfull. This cenſure (leſt you ſhould condemne my rigour, as vnnaturally partiall) is not confined to our ſeas; but, free and common, hath the ſame bounds with the earth. I

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ioy not in this large ſociety. VVould God wee were euill alone. How few are thoſe, whoſe carriage doth not ſay, that profeſsion of any conſcience is puſillanimitie? How few that care ſo much, as to ſhew well? And yet of thoſe few, how many care onely to ſeeme? whoſe wordes diſagree from their actions, and their hearts from their words? VVhere ſhall a man mew vp himſelfe, that hee may not be a witneſſe of what hee would not? VVhat can hee ſee, or heare, and not bee either ſadde or guilty? Oathes ſtriue for number with wordes; ſcoffes with oathes, vaine ſpeeches with both. They are rare hands, that are free either from aſperſions of blood, or ſpots of filthineſſe. Let mee bee at once (as I vſe) bold and plaine: VVanton exceſſe, exceſsiue pride, cloſe Atheiſme, impudent profaneneſſe, vnmercifull oppreſsion, ouer-mercifull conniuence, greedy couetouſneſſe, looſe prodigality, ſimoniacall ſacrilege, vnbridled luxurie, beaſtly drunkenneſſe, bloody treachery, cunning fraud, ſlanderous detraction, enuious vnderminings, ſecret Idolatry, hypocritall faſhionableneſſe, haue ſpred themſelues all ouer the world. The Sunne of peace looking vpon our vncleane heapes, hath bred theſe monſters, and hath giuen light to this brood of darkneſſe. Looke about you, and ſee if three great Idols, Honour, Pleaſure, Gaine, haue not ſhared the earth amongſt them, and left him leaſt, whoſe all is. Your deniall driues mee to particulars. I vrge no further. If any aduerſarie inſult in my confeſsion, tell him, that I account them the greateſt part of this euill; neither could thus complaine, if they were not. Who knowes not, that as the earth is the dregs of the world, ſo *Italy* is the dregs of the earth, *Rome* of *Italy*? It is no wonder to finde Satan in his hell; but to finde him in Paradiſe, is vncouth, and grieuous. Let them alone, that will die and hate to be cured. For vs: O that remedies were as eaſie as complaints! That we could be as ſoone cleared, as conuinced! That the taking of the medicine were but ſo difficult as the preſcription! And yet nothing hinders vs from health, but our will: Neither Goſpell, nor Grace, nor Glory, are ſhut vp; only our hearts are not open. Let me turne my ſtile from you, to the ſecure, to the peruerſe; tho why doe I hope they will heare me, that are deafe to God? they will regard wordes, that care not for iudgements? Let mee tell them yet (if in vaine) they muſt breake, if they bow not: That if mercy may be refuſed, yet vengeance cannot be reſiſted: That God can ſerue himſelfe of them perforce, neither to their thanke, nor eaſe: That the preſent plagues doe but threaten worſe. Laſtly, that if they relent not, Hell was not made for nothing. VVhat ſhould be done then? Except wee would faine ſmart, each man amend one, and we all liue. How commonly doe men complaine, and yet adde to this heap? Redreſſe ſtands not in wordes. Let euery man pull but one brand out of this fire, and the flame will go out alone. What is a multitude, but an heape of vnities? The more we deduce, the fewer wee leaue. O how happy were it then,

if

if euery man would begin at home, and take his owne heart to taske, and at once be his owne Accuſer, and Iudge; to condemne his priuate errors, yea to mulct them with death! Till then, alas, what auailes it to talke? VVhile euery man cenſures, and no man amends, what is it but buſie trifling? But tho our cart muſt begin at our ſelues, it may not end there. VVho but a *Cain* is not his brothers keeper? Publicke perſons are not ſo much their owne, as others are theirs. VVho ſits at the common ſterne, cannot diſtinguiſh betwixt the care of his owne ſafety, and his veſſels: both drowne at once, or at once ſalute the hauen. Yee Magiſtrates (for in you ſtand all our lower hopes) whom God hath on purpoſe, in a wife ſurrogation, ſet vpon earth, to correct her diſorders, take to your ſelues firme forheads, courageous hearts, hands buſie, and not partiall; to diſcountenance ſhameleſſe wickednеſſe, to reſiſt the violent ſway of euils, to execute wholſome lawes, with ſtrictneſſe, vvith reſolution. The ſword of the ſpirit meetes with ſuch iron hearts, that both it enters not, and is rebated. Loe, it appeales to your arme, to your aid. An earthen edge can beſt pearce this hardned earth: If iniquitie die not by your hands, we periſh. And ye ſons of *Leui* gather to your *Moſes* in the gate of the Camp: conſecrate your hands to God in this holy ſlaughter of vice: Let your voyce be both a trumpet to incite, and a two edged ſword to wound and kill. Cry downe ſinne in earneſt, and thunder out of that ſacred chaire of *Moſes*; and let your liues ſpeake yet louder. Neither may the common Chriſtian ſit ſtill and looke on in ſilence: I am deceiued, if in this cauſe God allow any man for priuate. Heere muſt be all Actors, no witneſſes. His diſcreet admonitions, ſeaſonable reproofes, and prayers neuer vnſeaſonable, beſides the power of honeſt example, are expected as his due tribute to the common health: What if we cannot turne the ſtreame? Yet we muſt ſwimme againſt it: euen without conqueſt, it is glorious to haue reſiſted: in this alone, they are enemies, that doe nothing: Thus, as one that delights more in amendment, than excuſe, I haue both cenſured and directed. The fauour of your ſentence proceedes (I know) from your owne innocent vprightneſſe: So iudge of my ſeuere taxation. It ſhall be happie for vs, if we can at once excuſe and diminiſh; accuſe and redreſs iniquitie.

Let but the indeauour bee ours, the ſucceſſe to God.

FINIS.

The Third Volume of Halls Epistles
[containing the 5th & 6th Decads] was
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EPISTLES.

THE THIRD AND LAST VOLVME.

CONTAINING TWO *DECADES.*

By Ios. Hall.

AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel Macham.* 1614.

TO THE MOST HIGH AND EXCELLENT PRINCE, HENRY, PRINCE OF WALES, ALL happineſſe.

Moſt Gratious Prince:

LET mee not (whiles I deſire to be dutifull) ſeeme importunate, in my dedications. I now bring to your Highneſſe theſe my laſt, and perhaps moſt materiall Letters: wherein, if I miſtake not, (as, how eaſily are wee deceiued in our owne?) the pleaſure of the variety ſhall ſtriue with the importance of matter. There is no worldly thing, I confeſſe, whereof I am more ambious then of your Highneſſes contentment; which that you place in goodneſſe, is not more your glory, then our ioy: Doe ſo ſtill, and heauen and earth ſhall agree to bleſſe you, and vs in you. For mee, after this my officious boldneſſe, I ſhall betake my ſelfe in ſilence, to ſome greater worke, wherein I may approue my ſeruice to the Church, and to your Highneſſe, as her ſecond ioy and care. My heart ſhall be alwaies, and vpon all opportunities, my tongue and pen, ſhall no leſſe gladly be deuoted to my gratious Maſter, as one

Who reioyce to be your Highneſſes

(though vnworthy, yet) faithful

and obſequious Seruant.

Ios. HALL.

THE SVMME OF THE SEVERALL EPISTLES.

DECADE V.

EP.

1. To my Lord B. of BATH and WELS.
Diſcourſing of the cauſes and means of the increaſe of Popery.

2. To my Lord Biſhop of WORCESTER.
Shewing the differences of the preſent Church, from the Apoſtolicall; and needleſeneſs of our conformity therto in all things.

3. To my L. MARY DENNY.
Containing the deſcription of a Chriſtian, and his differences from the worldling.

4. To my L. HONORIA HAY.
Diſcourſing of the neceſſitie of Baptiſme; and the eſtate of thoſe which neceſſarily want it.

5. To Sr. RICHARD LEA.
Diſcourſing of the comfortable remedies of all afflictions.

6. To Mr PETER MOLIN.
Preacher of the Ch. at Paris.
Diſcourſing of the late French occurrents, and what vſe God expects to be made of them.

7. To Mr. THOMAS SVTTON.
Exciting him, and (in him) all others, to early and cheerefull beneficence: ſhewing the neceſſitie & benefit of good works.

8. To E. B. Dedicated to Sr. GEORGE GORING.
Remedies againſt dulneſſe and heartleſneſs in our callings; and encouragements to cheerfulneſſe in labour.

9. To Sr. IOHN HARRINGTON.
Diſcuſsing this Queſtion;
Whether a man and wife after ſome yeares mutuall and loving fruition of each other, may vpon conſent, vvhether for ſecular: or religious cauſes, vow and performe a perpetuall ſeparation from each others bed, and abſolutely renounce all carnall knowledge of each other for euer.

10. To Mr. WIL. KNIGHT.
Incouraging him to perſiſt in the holy calling of the miniſtery; vvhich vpon conceit of his inſufficencie, and vvant of affection, hee ſeemed inclining to forſake and change.

DECAD VI.

EP.

1. To my Lord DENNY.
A particular account how our dayes are, or ſhould bee ſpent, both common and holy.
2. To M. T. S. Dedicated to Sir FVLKE GREVILL.
Diſcourſing how wee may vſe the world without danger.
3. To S. GEORGE FLEETWOOD.
Of the remedies of ſinne, and motiues to auoide it.
4. To M. Doctor MILBVRNE.
Diſcourſing how farre, and wherein, Popery deſtroieth the foundation.
5. Written long ſince to I. W.
Diſſwading from ſeparation: and ſhortly oppugning the grounds of that errour.
6. To Maſter I. B.
A complaint of the miſ-education of our Gentry.
7. To Maſter IONAS REIGERSBERGIVS in Zeland.
Written ſome whiles ſince, concerning ſome new opinions then broached in the Churches of Holland; and vnder the name of Arminius *(then liuing:) perſwading all great wits to a ſtudie and care of the common Peace of the Church, and diſſwading from all affectation of ſingularity.*
8. To W. I. condemned for murder.
Effectually preparing him, and (vnder his name) whatſoeuer Malefactor, for his death.
9. To Maſter IOHN MOLE, of a long time now priſoner vnder the Inquiſition at Rome.
Exciting him to his wonted conſtancie, and incouraging him to Martyrdome.
10. To all Readers.
Containing Rules of good aduice for our Chriſtian and ciuill carriage.

THE FIFT DECADE.

To my Lord Bishop of BATHE and WELS.

EP. 1. *Discoursing of the causes and means of the increase of Popery.*

BY what meanes the Romish religion hath in these latter times preuailed so much ouer the world, (Right Reuerend and honourable) is a consideration both weighty and vse-full; for hence may wee frame our selues either to preuent, or imitate thē: To imitate thē in what we may; or preuent them in what they should not. I meddle not with the meanes of their first risings: the munificence of Christian Princes, the honest deuotions of wel-meaning Contributers, the diuision of the Christian world, the busie indeauours of forward Princes, for the recouery of the Holy-land, with neglect of their owne, the ambitious insinuations of that sea, the fame and large dominion of those seauen hils; the compacted indulgence and conniuence of some treacherous, of other timorous rulers; the shameless flattery of parasites; the rude ignorance of Times; or if there be any other of this kinde; My thoughts and wordes shall bee spent vpon the present, and latest Age. All the world knowes, how that pretended chaire of *Peter* tottered, and cracked, some threescore years agoe, threatning a speedy ruine to her fearefull vsurper: How is it that still it stands, and seemes now to boast of some setledness? Certainly, if hell had not contriued a new support, the Angell had long since saide,

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It is not ſo much their zeale for falſhood; which yet we acknowledge, and admire not. If Satan were not more buſie then they, wee had loſt nothing. Their deſperate attempts, bold intruſions, importunate ſolicitations, haue not returned emptie; yet their policie hath done more then their force. That Popiſh world was then foule, and debauched, as in doctrine, ſo in life; and now beganne to be aſhamed of it ſelfe; When theſe holy Fathers, as ſome Saints dropt out of heauen, ſuddenly profeſſed an vnuſuall ſtrictneſſe, ſad pietie, reſolued mortification; and ſo drew the eyes, and hearts of men after them, that poore ſoules beganne to thinke it could not be other then diuine, which they taught; other then holy, which they touched. The very times (not ſeldome) giue as great aduantage, as our owne beſt ſtrength: and the vices of others giue glory to thoſe which either are, or appeare vertuous. They ſaw how ready the worlde was to bite at the baite; and now followed their ſucceſſe, with new helpes. Plentie of pretended miracles muſt bleſſe, on all ſides, the indeauours of this new Sect; and calles for both approbation, and wonder. Thoſe things by the report of their owne pennes (other witneſſes I ſee none) haue beene done by the ten Patriarcks of the Ieſuitiſh Religion, both aliue and dead, which can hardly bee matched of him, whoſe name they haue vſurped. And now the vulgar can ſay, If theſe men were not of God, they could doe nothing: How can a man that is a ſinner doe ſuch miracles? not diſtruſting either the fame, or the worke; but applauding the Authors, for what was ſaid to bee done. But now leſt the enuie of the fact ſhould ſurpaſſe the wonder, they haue learned to caſt this glory vpon their woodden Ladies, and to communicate the gaine vnto the whole Religion: Two blocks at *Hale* and *Scherpen heuuell*, haue ſaide and done more for Popery, then all Fryers, euer ſince *Francis* wore his breeches on his head. But becauſe that praiſe is ſweet, which ariſes from the diſgrace of a riuall; therefore this holy ſociety hath, beſides, euer wont to honor it ſelfe by the brokage of ſhameleſs vntruthes againſt the aduerſe part; not caring how probable any report is, but how odious. A iuſt volume would not containe thoſe willing lies, wherewith they haue purpoſely loded religion, and vs; that the multitude might firſt hate vs, and then enquire: and theſe courſes are helde not tollerable, but meritorious. So the ende may bee attayned, all meanes are iuſt; all wayes ſtraight. Whom wee may, wee ſatisfie: but wounds once giuen, are hardly healed without ſome ſcarres: and commonly accuſations are vocall, Apologies dumbe. How eaſie is it to make any cauſe good, if wee may take liberty

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Besides all these; their personall vndertakings, what for cunning, what for boldnes, could promise nothing but successe. They can transforme themselues into all shapes; and in these falce formes thrust themselues into all Courts, and companies; not ofter changing their habite, then their name. They can take the best opportunities to worke vpon those which are either most vnable to resist, or most like to bestead them. That I may not speake of the wrongs of vnseasonable trauell: wherein many vnsettled heads haue met dangers, and solicited errors, who like fond and idle Dinahs, going abroad to gaze, haue beene rauished ere their returne. Neuer any bird was so hide for, by the nets and cals of the fowler as the great heire of some noble family, or some fiery wit, is by these impostors. They know that greatnesse is both lawlesse, and commaunding; if not by precept, yet by example: their very silence is persuasory, and imperious. But alas for that other sexe; Still the ciuell begins with *Eue*; still his assault is strongest where is weakest resistance. *Simon Magus* had his *Helena*, *Nicolas* the Deacon had his *choros fœmineos* (as *Hierome* calls them,) *Marcion* had his *Factoresse* at Rome; *Appelles* his *Philumena*, *Montanus* his *Prisca* and *Maximilla*, *Arrius* his *Constantines sister*, *Donatus* his *Lucilla*, *Elpidius* his *Agape*, *Priscillianus* his *Galla*; and our Iesuites haue their painted Ladies (not dead, but liuing) both for obiects and instruments. When they saw they could not blow vp religion with French powder into heauen; they now try by this Moabitish plot to sinke it downe to hell. Those silly women, which are laden with sinnes, and diuers lusts, must now bee the stales of their spirituall fornications: But for that these enterprises want not danger; that both parts may securely succeed, beholde publike liberty of dispensations, whether for dissembled religion, or not vnprofitable filthinesse. These meanes are (like the Authors) dishonest, and godlesse. Adde (if you please) hereto, those which pretend more innocent policy: their common dependances vpon one commaunder, their intelligences giuen, their charges receiued, their rewards and honors (perhaps of the Calendar, perhaps of a red hat) duely conferred. Neither may the least helpe bee ascribed to the conference of studies; (the conioyned labours of whole Societies directed to one end, and shrouded vnder the title of one Author:) to large maintenances, raised from the death-beds of some guilty benefactors: from whence flowe both infinite numbers, and incomparable helpes, of Students. Vnder which head, for the time past, not a fewe are mooued by the remembrance of the bountious hospitality of the religious; who hauing ingrossed the world to themselues, seemed liberall in giuing some thing; like vnto some vaine-glorious theeues, which hauing robbed wealthy Merchants, bestowe some pence vpon beggers. Further, the smothering, if not composing of their frequent strifes, and confining of brawles within their owne

owne threſholds; with the nice menaging of their knowne oppoſitions, hath wonne many ignorant friends. Laſtly, the excellent correſpondence of their doctrines vnto nature, hath been their beſt ſolicitor. Wee haue examined particulars in a former Epiſtle: wherein wee haue made it euident, that Popery affects nothing but to make Nature either proud, or wanton: it offers difficulties, but carnall; and ſuch as the greateſt louer of himſelfe would eaſily imbrace for an aduantage. That wee may therefore ſumme vp all; I neede not accuſe our careleſneſſe, indifferency, idleneſſe, looſe carriage; in all which, would God wee had not aided them, and wronged our ſelues; Nor yet their zeale and forwardneſſe; worſe meanes are guilty of their gaine. In ſhort, the faire outſide which they ſet vpon Religion, which ſure is the beſt they haue, if not all; their pretended miracles, wilfull vntruths, ſtrait prohibitions, bloody and ſecret inquiſitions, deprauations of Ancient witneſſes, expurgation of their owne; gaie and gariſh ſights, glorious titles, crafty changes of names, ſhapes, habits, conditions; inſinuations to the great, oppugnation of the weaker ſexe; falſhood of anſwers, and oathes, diſpenſations for ſinnes, vniting of forces, concealing of differences, largeneſſe of contributions, multitude of actors, and meanes, accordances to mens naturall diſpoſitions: Where wee on the contrary care not to ſeeme but to bee, diſclaime miracles, dare not ſaue the life of religion with a lie; giue free ſcope to all pennes, to all tongues, to all eyes: ſhed no blood for religion: ſuffer all writers to ſpeake like themſelues; ſhew nothing but poore ſimplicity in our deuotions, goe euer, and looke, as wee are; teach the truth right-downe in an honeſt plaineneſſe, take no vantage of imbecillity, ſweare true, though wee die; giue no hope of indulgence for euill; ſtudie each retyred to himſelfe, and the muſes; publiſh our quarrels and aggrauate them; anger nature, and conquer it. Such gaine ſhall bee grauell in their throates: ſuch loſſes to vs (in our not daring to ſinne) ſhall bee happy and victorious; in all other regards are both blame-worthy, and recouerable. What dulneſſe is this? Haue wee ſuch a King, as in theſe liſts of Controuerſie, may dare to grapple with that great infallible Vicar, for his triple crown; Such Biſhops as may iuſtly challenge the whole Conſiſtory of Rome; ſo many learned Doctors, and Diuines, as no nation vnder heauen, more; ſo flouriſhing Vniuerſities as Chriſtendome hath none; ſuch bleſſed opportunities, ſuch encouragements; and now when wee want nothing elſe, ſhall wee be wanting to our ſelues? Yea aboue all theſe, the God of heauen fauours vs; and doe wee languiſh? The cauſe is his, and in ſpight of the gates of hell ſhall ſucceede, though wee were not: our neglect may ſlacken the peace of truth, cannot ſtay the paſſage. Why are wee not as buſie, as ſubtle,

tle, more reſolute? Such ſpirits, and ſuch hands as yours (reuerend Lord) muſt put life into the cold breſts of this frozen generation, and raiſe them vp to ſuch thoughts and indeuors, as may make the emulation of our aduerſaries equall to their enmitie.

To

To my Lord Bishop of WORCESTER.

EP. 2. *Shewing the differences of the present Church from the Apostolicall; and needlesnesse of our conformity thereto in all things.*

I Feare not to say those men are but superstitiously curious (Right Reuerend, and honorable) which would call backe all circumstances, to their first patternes. The Spouse of Christ hath been euer cloathed with her owne rites: and as apparell, so Religion hath her fashions, variable according to ages and places: To reduce vs to the same obseruations which were in Apostolicall vse, were no better then to tye vs to the sandals of the Disciples, or the seamlesse coate of our Sauiour. In these cases, they did, what wee need not: and wee may, what they did not; God meant vs no bondage in their example: their Canons binde vs, whether for maners, or doctrine, not their Ceremonies. Neither Christ, nor his Apostles did all things for imitation: I speake not of miraculous Acts. Wee needc not be silent before a Iudge, as Christ was; wee need not take a towell, and gird our selues, and wash our seruants feet, as Christ did; we need not make tents for our liuing as *Paul*, nor go armed as *Peter*; nor cary about our wiues, as he, and the other Apostles. I acknowledge the ground not onely of separation, but Anabaptisme; and wonder that these conceits doe not answer themselues. Who can choose but see a manifest difference betwixt those lawes, which Christ and his great Ambassadors made for eternall vse, and those rituall matters, which were confined to place, and time? Euery Nation, euery person sinnes that obserues not those; These for the most part, are not kept of the most; and are as well left without sinne by vs, as vsed without prescription or necessity by the Authors. Some of them wee cannot doe: others wee needc not: which of vs can cast out diuels by command? Who

can cure the ſicke by ointment, and impoſition of hands ? The Diſciples did it. All thoſe Acts which proceeded from ſupernaturall priuiledge, ceaſed with their cauſe : who now dare vndertake to continue them ? Vnleſſe perhaps ſome bold Papiſts, who haue brought in groſſe magicke in ſtead of miraculous authoritie ; and daube very carcaſſes in ſtead of healing diſeaſes. There be more yet which we neede not doe. What neede we to chooſe Miniſters by Lot ? What neede wee to diſclaime all peculiarity in goods ? What need wee to Chriſten in riuers ; or to meete vpon their bankes ? What need wee to receiue Gods Supper after our owne ? What to leane in each others boſome while wee receiue it ? what to abhorre leauen in that holy Bread ? what to celebrate loue-feaſts vpon the receipt ? what to abſtaine from all ſtrangled and bloud ? what to depend vpon a maintenance arbitrary, and vncertaine ? what to ſpend our daies in a perpetuall pererration, as not onely the Apoſtles but the Prophets and Euangeliſts ſome ages after Chriſt ? whoſoeuer would impoſe all theſe on vs, hee ſhould ſurely make vs, not the Sonnes, but the ſlaues of the Apoſtles. Gods Church neuer held her ſelfe in ſuch ſeruile termes ; yea Chriſt himſelfe gaue at firſt ſome precepts of this nature, which hee reuerſed ere long : when hee ſent the Diſciples to preach, hee charges, Take not gold, nor ſiluer, nor money in your girdles ; afterwards *Iudas* carried the bag. Hee charges, not to take ſo much as a ſtaffe ; yet after behold two ſwords : ſhould the Diſciples haue held their maſter to his owne rule ? Is it neceſſary that what hee once commaunded, ſhould bee obſerued alwayes? The very next Age to theſe Chriſtian Patriarcks, neither would nor durſt haue ſo much varied her rites, or augmented them ; if it had found it ſelfe tyed either to number, or kind : As yet it was pure, chaſt, and (which was the ground of all) perſecuted. The Church of Rome diſtributed the ſacramentall Bread : the Church of Alexandria permitted the people to take it : the Churches of Affricke and Rome, mixed their holy wine with water ; other colder regions dranke it pure. Some kneeled in their prayers, others fell proſtrate ; and ſome lifted vp eies, hands, feet towards heauen : ſome kept their Eaſter according to the Iewiſh vſe the foureteenth of March ; the French (as *Nicephorus*) the eight of the Calends of Aprill, in a ſet ſolemnity : the Church of Rome the Sunday after the fourteenth Moone ; which yet (as *Socrates* truly writes) was neuer reſtrained by any Goſpell, by any Apoſtle. That Romiſh Victor ouercame the other world in this point, with too much rigour ; whoſe cenſure therfore of the Aſian Churches was iuſtly cenſured by *Irenæus*. What ſhould I ſpeake of their difference of faſts ? there can ſcarce bee more variety in daies, or meats. It hath euer beene thus ſeene, according to our *Anſelmes* rule, that the multitude of different ceremonies in all Churches, hath iuſtly commended

mended their vnitie in faith. The French Diuines preach couered (vpon the same rule which required the Corinthians to bee vncouerd) wee bare: The Dutch sit at the Sacrament, wee kneele; Geneua vseth wafers, we leauened bread; they common vestures in Diuine seruice, we peculiar: each is free: no one doth either blame, or ouer-rule others. I cannot but commend those very Nouatian Bishops (though it is a wonder any precedent of peace should fall from schismatieks) who meeting in Councell together, enacted that Canon of indifferencie, when the Church was distracted with the differences of her Paschall solemnities; concluding, how insufficient this cause was to disquiet the Church of Christ. Their owne issue (our Separatists) will needes be vnlike them in good; and striue to a further distance from peace: whiles in a conceit not lesse idle, then scrupulous, they presse vs to an vniforme conformity in our fashions to the Apostles. Their owne practise condemnes them: They call for some; and yet keepe not all: yet the same reason enforces all, that pleads for some: and that which warrants the forbearance of some, holds for all. Those tooles which serue for the foundation, are not of vse for the roof. Yea the great master-builder chose those workmen for the first stones which hee meant not to imploy in the walls. Doe wee not see all Christs first agents extraordinary; Apostles, Euangelists, Prophets, Propheteses? See wee not fiery and clouen tongues descending? What Church euer since boasted of such founders, of such meanes? Why would God begin with those which hee meant not to continue; but to shew vs wee may not alwaies looke for one face of things? The nurse feeds and tends her child at first; afterward hee is vndertaken by the discipline of a Tutor: must hee be alwaies vnder the spoone, and ferule, because hee began so? If hee haue good breeding, it matters not by whose hands. Who can deny, that wee haue the substance of all those royall Lawes, which Christ and his Apostles left to his Church? what do we now thus importunately catching at shadows? If there had beene a necessity of hauing what wee want, or wanting what wee haue; let vs not so farre wrong the wisdome and perfection of the law-giuer, as to thinke hee would not haue enioined that, and forbidden this. His silence in both argues his indifferency, and cals for ours; which while it is not peaceably intertayned, there is clamour without profite, malice without cause, and strife without ende.

To my Lady MARY DENNY.

EP. 3. *Contayning the deſcription of a Chriſtian, and his differences from the worldling.*

MADAM:

IT is true that worldly eyes can ſee no difference, betwixt a Chriſtian, and another man; the out-ſide of both is made of one clay, and caſt in one mould; both are inſpired with one common breath: Outward euents diſtinguiſh them not; thoſe, God neuer made for euidences of loue, or hatred. So the ſenſes can perceiue no difference betwixt the reaſonable ſoule, and that which informes the beaſt: yet the ſoule knowes there is much more, then betwixt their bodies. The ſame holds in this: Faith ſees more inward difference thē the eye ſees outward reſemblance. This point is more high then materiall: which that it may appeare, let me ſhew what it is to bee a Chriſtian: You that haue felt it, can ſecond mee with your experience; and ſupply the defects of my diſcourſe. Hee is the liuing temple of the liuing God, where the deity is both reſident and worſhipped. The higheſt thing in a man is his owne ſpirit; but in a Chriſtian the ſpirit of God, which is the God of ſpirits. No grace is wanting in him; and thoſe which there are, want not ſtirring vp. Both his hart and his hands are cleane: All his outward purity flowes from within; neither doth hee frame his ſoule to counterfait good actions; but out of his holy diſpoſition, commands and produces them, in the ſight of God. Let vs begin with his beginning, & fetch the Chriſtian out of his nature, as another *Abraham* from his Chaldea; whiles the worldling liues & dies, in nature, out of God. The true conuert therefore after his wilde and ſecure courſes puts himſelfe (through the motions of gods ſpirit) to ſchoole vnto the lawe; there he learnes what hee ſhoule haue done, what he could not do, what he hath done, what he hath deſerued. Theſe

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lessons, cost him many a stripe, and many a teare, and not more griefe then terror: For this sharpe master makes him feele what sinne is, and what hell is: and in regard of both, what himselfe is. When he hath well smarted vnder the whip of this severe vsher, and is made vile enough in himselfe, then is hee led vp into the higher schoole of Christ, and there taught the comfortable lessons of grace; there he learnes, what belongs to a Sauiour, what one hee is, what hee hath done, and for whome, how he became ours, wee his: and now finding himselfe in a true state of danger, of humility, of neede, of desire, of fitnes for Christ, hee brings home to himselfe all that hee learns, and what hee knowes hee applies. His former Tutor he feared, this hee loueth; that shewed him his wounds, yea made them: this binds and heales them: that killed him, this shewes him life, and leades him to it. Now at once he hates himselfe, defies Satan, trusts to Christ, makes account both of pardon and glory. This is his most precious Faith, whereby hee appropriates, yea ingrosses Christ Iesus to himselfe: whence hee is iustified from his sinnes, purified from his corruptions, established in his resolutions, comforted in his doubts, defended against temptations, ouercomes all his enemies. Which vertue, as it is most imployed, & most opposed, so carries the most care from the Christian hart, that it bee sound, liuely, growing: Sound, not rotten, not hollow not presumptuous: sound in the act; not a superficiall conceit, but a true, deepe, and sensible apprehension; an apprehension, not of the braine, but of the heart; and of the heart not approuing, or assenting, but trusting and reposing. Sound in the obiect, none but Christ: hee knowes, that no friendship in heauen can do him good, without this; The Angells cannot: God will not: Ye beleeue in the Father, beleeue also in mee.

Liuely; for it cannot giue life, vnlesse it haue life; the faith that is not fruitfull is dead; the fruits of faith are good workes: whether inward, within the roofe of the heart, as loue, awe, sorrow, piety, zeale, ioy, and the rest; or outward towards God, or our brethren: obedience and seruice to the one: to the other relieefe and beneficence: These hee beares in his time: sometimes all, but alwayes some.

Growing: true faith cannot stand still, but as it is fruitfull in workes, so it increaseth in degrees; from a little seede it proues a large plant, reaching from earth to heauen, & from one heauen to another: euery shower and euery Sun addes something to it Neither is this grace euer solitary, but alwaies attended royallie: For he that beleeues what a Sauiour hee hath, cannot but loue him: and he that loues him, cannot but hate whatsoeuer may displease him; cannot but reioice in him, and hope to inioy him, and desire to enioy his hope, and contemne all those vanities which hee once desired and enioyed. His minde now scorneth to grouell vpon earth, but soareth vp to the things aboue, where Christ sits at the right hand of God: & after it hath seene what is done in heauen, looks strangely

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vpon all worldy things. Hee dare truſt his faith aboue his reaſon, and ſenſe: and hath learned to weane his appetite from craving much: Hee ſtands in awe of his owne conſcience, and dare no more offend it, then not diſpleaſe himſelfe. Hee feares not his enemies, yet neglects them not; equally auoiding ſecurity, and timorouſneſſe: Hee ſees him that is inuiſible, and walks with him awfully, familiarly. Hee knowes what he is borne to, and therefore digeſts the miſeries of his wardſhip, with patience: hee findes more comfort in his afflictions, then any worldling in pleaſures. And as hee hath theſe graces to comfort him within, ſo hath hee the Angels to attend him without; ſpirits better then his owne; more powerfull, more glorious; Theſe beare him in their armes, wake by his bed, keepe his ſoule while hee hath it, and receiue it when it leaues him. Theſe are ſome preſent differences; the greateſt are future: which could not bee ſo great, if themſelues were not witneſſes; no leſſe then betwixt heauen and hell, torment and glory, an incorruptible crowne, and fire vnquenchable. Whether Infidels beeleeue theſe things or no, wee know them: ſo ſhall they, but too late. What remaynes but that we applaud our ſelues in this happines, and walk on cheerily in this heauenly profeſsion: acknowledging that God could not do more for vs; and that we cannot do enough for him. Let others boaſt (as your Ladiſhip might with others) of ancient and noble houſes, large Patrimonies, or dowries, honourable commaunds; others of famous names, high and enuied honors, or the fauors of the greateſt; others of valor or beauty, or ſome perhaps of eminent learning and wit; it ſhall bee our pride that wee are Chriſtians.

To

To my Lady HONORIA HAY.

EP. 4. *Diſcourſing of the neceſsity of Baptiſme; and the eſtate of thoſe which neceſsarily want it.*

MADAME:

ME thinkes children are like teeth, troubleſome both in the breeding, and looſing, & oftentimes painfull while they ſtand: yet ſuch, as wee neither would, nor can well bee without. I goe not about to comfort you thus late, for your loſſe: I rather congratulate your wiſe moderation, and Chriſtian care of theſe firſt ſpirituall priuiledges; deſiring only to ſatisfie you in what you heard as a witneſs; not in what you needed as a mother. Children are the bleſsings of Parents, and baptiſme is the bleſsing of Children, and parents: Wherein there is not only vſe, but neceſsity; Neceſsity, not in reſpect ſo much of the end, as of the precept: God hath enioyned it, to the comfort of parents, & behoofe of children: which therefore, as it may not bee ſuperſtitiouſly haſtened, ſo not negligently differred. That the contempt of baptiſme damneth, is paſt all doubt; but that the conſtrained abſence thereof, ſhould ſend infants to hell, is a cruell raſhneſſe. It is not their ſinne to die early: death is a puniſhment, not an offence; an effect of ſinne, not a cauſe of torment; they want nothing but time; which they could not cõmand. Becauſe they could not liue a while longer, that therfore they ſhould die euerlaſtingly, is the hard ſentence of a bloody religion. I am onely ſorry, that ſo harſh an opinion ſhould be graced with the name of a father, ſo reuerend, ſo diuine: whoſe ſentence yet let no man pleade by halues. He who helde it vnpoſsible for a child to be ſaued vnleſſe the baptiſmal water were powred on his face, held it alſo as vnpoſsible, for the ſame infant, vnleſſe the ſacramentall bread

bread were receiued into his mouth. There is thee ſame ground for both, the ſame error in both, a weaknes fit for forgetfulnes; ſee yet how ignorant, or ill meaning poſterity, could ſingle out one halfe of the opinion for truth, and condemne the other of falſhood. In ſpight of whom, one part ſhall eaſily conuince the other; yea without all force: ſince both cannot ſtand, both will fall together, for company. The ſame mouth, which ſaid, Vnleſſe ye bee borne againe of water, and the holy Ghoſt, ſaid alſo, Except yee eate the fleſh of the Sonne of man, and drinke his blood: An equall neceſsity of both. And leſt any one ſhould plead different interpretations, the ſame Saint *Auſtin* auerres this later opinion alſo, concerning the neceſſary communicating of children, to haue beene once the common iudgement of the Church of Rome: A ſentence ſo diſpleaſing, that you ſhall finde the memory of it noted with a blacke coale, and wip't out in that infamous bill of *Expurgations*. Had the ancient Church held this deſperate ſequele, what ſtrange, and yet wilfull cruelty had it bene in them, to deferre baptiſme a whole yeare long: till Eaſter, or that Sunday, which hath his name (I thinke) from the white robes of the baptiſed?

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Yea what an aduenture was it in ſome, to adiourne it till their age (with *Conſtantine*) if being vnſure of their life, they had beene ſure the preuention of death would haue inferred damnation? Looke vnto that legall Sacrament of circumciſion, which (contrary to the fancies of our Anabaptiſts) directly anſweres this Euangelicall. Before the eight day, they could not bee circumciſed: before the eight day they might die. If dying the ſeuenth day, they were neceſſarily condemned: eyther the want of a day is a ſinne, or God ſometimes condemneth not for ſin: Neither of them poſſible, neither according with the iuſtice of the Law-giuer. Or if from this parallel, you pleaſe to looke either to reaſon or example, the caſe is clear. Reaſon; No man that hath faith, can bee condemned, for Chriſt dwels in our harts by faith: and hee in whom Chriſt dwels cannot bee a reprobate. Now it is poſſible a man may haue a ſauing faith, before baptiſme: *Abraham* firſt beleeued to iuſtification: then after receiued the ſigne of circumciſion, as a ſeale of the righteouſnes of that faith, which he had when hee was vncircumciſed: Therfore ſome dying before their baptiſme, may, yea muſt bee ſaued. Neither was *Abrahams* caſe ſingular; hee was the Father of all them alſo, which beleeue, not being circumciſed: theſe, as they are his Sons in faith, ſo in righteouſneſſe, ſo in ſaluation: vncircumciſion cannot hinder, where faith admitteth; Theſe following his ſteps of beleefe before the ſacrament, ſhall doubtleſſe reſt in his boſome, without the ſacrament; without it, as fatally abſent, not as willingly neglected. It is not the water, but the faith: not the putting away the filth of the fleſh (ſaith Saint *Peter*) but the ſtipulation of a good conſcience; for who takes Baptiſme without a full faith (ſaith *Hierome*) takes the water,

takes

takes not the ſpirit; Whence is this ſo great vertue of the water, that it ſhould touch the body, and cleanſe the heart (ſaith *Auſtin*) vnleſſe by the power of the word, not ſpoken, but beleeued? Thou ſeeſt water (ſaith *Ambroſe*:) euery water heales not, that water onely heales which hath the grace of God annexed; And if there bee any grace in the water (ſaith *Baſill*) it is not of the nature of the water, but of the preſence of the ſpirit. Baptiſme is indeed, as S. *Ambroſe* ſtiles it, the paune & image of our reſurrection, yea (as *Baſil*) the powr of God to reſurrection: but (as *Ignatius* expoundes this phraſe aright) beleeuing in his death, we are by baptiſme made partakers of his reſurrection. Baptiſme therefore without faith cannot ſaue a man, and by faith doth ſaue him: and faith without baptiſme (where it cannot bee had; not where it may bee had, and is contemned) may ſaue him: That Spirit which workes by meanes, will not bee tyed to meanes.

Examples. Caſt your eyes vpon that good theefe; good in his death, though in his life abhominable: hee was neuer waſhed in Iordan, yet is receiued into Paradiſe; his ſoule was foule with rapines, & iniuſtice, yea bloody with murders: and yet being ſcoured onely with the blood of his Sauiour, not with water of baptiſme; it is preſented glorious to God. I lay nothing of the ſoules of Traian, and *Falconella*, meere heathens, liuing and dying without Chriſt, without baptiſme: which yet their honeſt Legend reports deliuered from hell, tranſported to heauen, not ſo much as ſcorched in Purgatorie: The one by the prayers of *Gregory*, the other of *Tecla*. What partiality is this, to deny that to the children of Chriſtians, which they grant to knowne infidels? The promiſe is made to vs, and our ſeed; not to thoſe that are without the pale of the Church. Thoſe Innocents which were maſſacred for Chriſt, are by them canonized for Saints, & make one day in their Calendar (each year) both holy, and diſmall; whereof yet ſcarce any liued to know water, none to know baptiſme. Yea, all Martyrs are here priuiledged; who are Chriſtened in their owne blood, inſtead of water: but where hath God ſaid, All that die without baptiſme, ſhall die for euer, except Martyrs? why not, except beleeuers? It is faith that giues life to Martyrs; which if they ſhould want, their firſt death could not auoyd the ſecond. *Ambroſe* doubted not to ſay, his *Valentinian* was baptiſed becauſe he deſired it; not becauſe he had it: he knew the minde of God; who accounts vs to haue what we vnfaynedly wiſh.

Children cannot liue to deſire baptiſme: if their parents deſire it for them, why may not the deſire of others bee theirs, as well as (according to *Auſtins* opinion) the faith of others beleeuing, and the mouth of others confeſſing? In theſe caſes therefore, of any ſoules but our owne it is ſafe to ſuſpend, and dangerous to paſſe iudgement. Secret things to God: Hee that made all ſoules, knowes what to doe with them, neither will make vs of counſaile: But if wee define either way, the errors of

of charity are inoffensiue. We must honour good meanes and vse them, and in their necessarie want depend vpon him, who can worke, beyond, without, against meanes.

Thus haue I endeavoured your Ladiships satisfaction in what you heard, not without some scruple. If any man shall blame my choice in troubling you with a thorny, and scholasticall discourse, let him know that I haue learned this fashion of S^t. *Hierome* the Oracle of Antiquitie, who was wont to entertaine his *Paula* and *Eustochium*, *Marcella*, *Principia*, *Hedibia*, and other deuout Ladies, with learned canuases of the deep pointes of Diuinity. This is not so perplexed, that it need to offend; nor so vnnecessary, that it may bee vnknowne.

To

To Sr. Richard Lea, since deceased.

EP. 5. *Discoursing of the comfortable remedies of all afflictions.*

WIse men seek remedies before their disease: sensible patients, when they beginne to complaine: fooles, too late. Afflictions are the common maladies of Christians: These you feele, and vpon the first grones seeke for ease. Wherefore serues the tongue of the learned, but to speake words in season? I am a scholer of those that can comfort you: If you shal, with mee, take out my lessons, neither of vs shall repent it. You smart and complaine: take heede least too much. There is no affliction not grieuous: the bone that was dislocated, cannot be set right without paine. No potion can cure vs, if it worke not: it works not, except it make vs sicke: wee are contented with that sicknes, which is the way to health. There is a vexation without hurt: such is this: We are afflicted, not ouer-pressed; needie, not desperate; persecuted, not forsaken; cast downe, but perish not. How should wee, when all the euill in a Citie comes from the prouidence of a good God; which can neither be impotent, nor vnmercifull? It is the Lord: let him doe what he will. Woe were vs if euils could come by chance; or were let loose to alight where they list: now they are ouer-ruled; we are safe. The destinie of our sorrowes is written in heauen by a wise and eternall decree: Behold, he that hath ordained, moderates them. A faithfull God, that giues an issue with the tentation: An issue, both of their end, and their successe. He chides not alwaies, much lesse striketh. Our light afflictions are but for a moment; not so long, in respect of our vacancy, and rest. If we weepe sometimes, our teares are precious; As they shall neuer be dry in his bottle, so they shall soone be dry vpon our cheekes. He that wrings them from vs, shall wipe them off: how sweetly doth he interchange our sorrows, and ioyes, that we may neither be vain, nor miserable? It is true; To be strook, once in anger, is fearfull; his displea-

ſure is more then his blowe: In both, our God is a conſuming fire. Feare not, theſe ſtripes are the tokens of his loue: hee is no Sonne, that is not beaten; yea till he ſmart, and cry; if not till hee bleed? no parent corrects another childe; and he is no good parent that corrects not his owne. Oh rod worthy to be kiſſed, that aſſures vs of his loue, of our adoption! What ſpeake I of no hurt? ſhort praiſes doe but diſcommend; I ſay more, theſe euills are good: looke to their effects. What is good, if not patience? affliction is the mother of it; tribulation bringeth forth patience. What can earth or heauen yeeld better then the aſſurance of GODs ſpirit? Afflictions argue, yea ſeale this to vs. Wherein ſtands perfect happineſſe, if not in our neere reſemblance of Chriſt? Why was man created happy, but becauſe in Gods image? The glory of Paradiſe, the beauty of his body, the duty of the creatures, could not giue him felicity without the likeneſſe to his Creator. Behold, what we loſt in our height, we recouer in our miſery; a conformity to the image of the Sonne of GOD: hee that is not like his elder brother, ſhall neuer be coheire with him. Lo, his ſide, temples, hands, feet, all bleeding: his face blubbred, ghaſtly, and ſpitted on: his skin all pearled with a bloudie ſweate; his head drouping, his ſoule heauie to the death: ſee you the worldling merry, ſoft, delicate, perfumed, neuer wrinkled with ſorrow, neuer humbled with afflictions? What reſemblance is heere, yea what contrariety? Eaſe ſlayeth the foole; it hath made him reſty, and leaues him miſerable. Be not deceiued; No man can follow Chriſt without his Croſſe, much leſſe reach him: and if none ſhall reigne with Chriſt, but thoſe that ſuffer with him; what ſhall become of theſe iolly ones? Goe now thou dainty worldling, and pleaſe thy ſelfe in thy happineſſe, laugh alwaies, & be euer applauded; It is a wofull felicity that thou ſhalt finde in oppoſition to thy Redeemer: He hath ſaide, Woe to them that laugh; Beleeueſt thou, and doſt not weepe at thy laughter? and with *Salomon*, condemne it of madneſs? And againe, with the ſame breath, Bleſſed are ye that weep: who can beleeue this, and not reioyce in his owne teares, and not pitty the faint ſmiles of the godleſſe? Why bleſſed? For yee ſhall laugh: Behold; wee that weepe on earth, ſhall laugh in heauen: wee that now weep with men, ſhall laugh with Angels; while the fleering worldling, ſhall be gnaſhing, and howling with diuels: wee that weepe for a time, ſhall laugh for euer: who would not be content to defer his ioy a little, that it may be perpetuall, and infinite? What mad man would purchaſe this crackling of thornes (ſuch is the worldlings ioy) with eternall ſhrieking and torment? hee that is the doore and the way, hath taught vs, that through many afflictions wee muſt enter into heauen. There is but one paſſage, and that a ſtrait one: If with much preſſure wee can get through, and leaue but our ſuperfluous ragges as torne from vs in the crowd; wee are happy. Hee that made heauen, hath on purpoſe

thus

thus framed it; wide when wee are entred, and glorious: narrow and hard in the entrance: that after our paine, our glory might be sweeter. And if before hand you can climbe vp thither in your thoughts; looke about you, you shall see no more palmes, then crosses: you shall see none crown'd, but those that haue wrestled with crosses and sorrowes, to sweat, yea to bloud; and haue ouercome. All runnes here to the ouercommer; and ouercomming implies both fighting and successe. Girde vp your loynes therefore, and strengthen your weake knees: resolue to fight for heauen, to suffer in fighting, to persist in suffering; so persisting you shall ouercome, and ouercomming you shall be crowned. Oh reward truely great, aboue desert, yea, aboue conceit! A crowne for a few groanes: An eternall crowne of life and glory, for a short and momentany suffering: How iust is Saint *Pauls* account, that the afflictions of this present life are not worthy of the glory which shall be shewed vnto vs? O Lord let me smart that I may reigne; vphold thou me in smarting, that thou mayest hold mee worthy of reigning. It is no matter how vile I be, so I may be glorious. What say you? would you not be afflicted? Whether had you rather mourne for a while, or for euer? One must be chosen; the election is easie: Whether had you rather reioyce for one fit, or alwayes? You would doe both. Pardon mee; it is a fond couetousnes, and idle singularity to affect it. What? That you alone may fare better then all Gods Saints? That God should strew Carpets for your nice feet onely, to walke into your heauen, and make that way smooth for you, which all Patriarks, Prophets, Euangelists, Confessours, Christ himselfe, haue found rugged and bloudy? Away with this selfe-loue; and come downe you ambitious Sonne of *Zebedee*: and ere you thinke of sitting neare the throne, be content to be called vnto the Cup. Now is your tryall: Let your Sauiour see how much of his bitter potion you can pledge; then shall you see how much of his glorie hee can afford you. Be content to drinke of his Vinegar, and gall, and you shall drinke new wine with him in his kingdome.

To Mr. PETER MOVLIN, Preacher of the Church at PARIS.

EP. 6. *Diſcourſing of the late French occurrents, and what vſe God expects to be made of them.*

SInce your trauels heere with vs, wee haue not forgotten you; but ſince that, your witty and learned trauels in the common affaires of Religion haue made your memory both freſh, and bleſſed. Beholde, vvhiles your hand was happily buſie in the defence of our King, the heads and hands of traytours were buſie in the maſſacring of your owne. God doth no memorable and publike act, which hee would not haue talked of, read, conſtrued of all the world. How much more of neighbours, whom ſcarce a ſea ſeuereth from each other? how much yet more of brethren, whom neither land, nor ſea, can ſeuer? Your dangers, and feares, and griefes haue beene ours: All the ſalt water that runnes betwixt vs, cannot waſh off our intereſt in all your common cauſes: The deadly blowe of that miſcreant (whoſe name is iuſtly ſentenced to forgetfulneſſe) pierced euen our ſides. Who hath not bled within himſelfe, to thinke that hee, which had ſo victoriouſly out-liued the ſwords of enemies, ſhould fall by the knife of a villaine? and that hee ſhould die in the peaceable ſtreets, whom no fields could kill? that all thoſe honourable and happy triumphs ſhould end in ſo baſe a violence? But oh our idleneſs, and impiety, if wee ſee not a diuine hand from aboue, ſtriking with this hand of diſloyalty. Sparrowes fall not to the ground vvithout him, much leſſe Kings. One dyes by a tyle-ſheard, another by the ſplinters of a Launce, one by Lice, another by a Fly, one by poyſon, another by a knife; What are all theſe but the executioners of that great GOD, which hath ſaide, Ye are Gods, but ye ſhall die like men? Perhaps GOD ſaw (that wee may gueſſe modeſtly at the reaſons of his acts) you repoſed too much, in this arme of fleſh; or

perhaps

perhaps he ſaw this ſcourge would haue beene too earlie, to thoſe enemies, whoſe ſinne, though great, yet was not full: or perhaps hee ſaw, that if that great ſpirit had beene deliberately yeelded in his bed, you ſhould not haue ſlept in yours: Or perhaps the auncient conniuence at thoſe ſtreames of bloud, from your too common duells was now called to reckoning; or, it may be, that weake reuolt from the truth. Hee whoſe the rodde was, knowes why hee ſtrooke: yet may it not paſſe without a note, that hee fell by that religion, to which hee fell. How manie Ages might that great monarch haue liued (whatſoeuer the ripe head of your more then mellow *Coton* could imagine) ere his leaſt finger ſhould haue bled, by the hand of an Huguenot? All religions may haue ſome monſters: but bleſſed bee the GOD of heauen, ours ſhall neuer yeeld that good Ieſuite either a *Mariana* to teach treaſon, or a *Ranillac* to act it. But vvhat is that wee heare? It is no maruell: That holy Society is a fit Gardian for the hearts of kings: I dare ſay, none more loues to ſee them: none takes more care to purchaſe them. How happy were that Chappell (think they) if it were full of ſuch ſhrines? I hope all Chriſtian Princes haue long, and well learned (ſo great is the courteſie of theſe good Fathers) that they ſhall neuer (by their wills) neede bee troubled vvith the charge of their owne hearts. An heart of a KING in a Ieſuites hand, is as proper, as a vvafer in a Prieſts. Iuſtly was it written of olde, vnder the picture of *Ignatius Loyola*, *Cauete vobis Principes*; Bee vviſe O yee Princes, and learne to bee the keepers of your owne hearts. Yea rather, O thou keeper of Iſraell, that neither ſlumbreſt nor ſleepeſt, keepe thou the hearts of all Chriſtian Kings, whether aliue or dead, from the keeping of this traiterous generation; whoſe very religion is holy rebellion, and whoſe merits bloody. Doubtleſſe, that murderer hoped to haue ſtabbed thouſands with that blow, and to haue let out the life of religion, at the ſide of her collapſed Patron: GOD did at once laugh and frowne at his proiect; and ſuffred him to liue to ſee himſelfe no leſſe a foole then a villaine. Oh the infinite goodneſſe of the vviſe, and holy gouernour of the vvorld! Who could haue looked for ſuch a calme in the middeſt of a tempeſt? vvho vvould haue thought that violence could beget peace? VVho durſt haue conceiued that King *Henry* ſhould die alone? and that Religion ſhould loſe nothing but his perſon? This is the Lords dooing, and it is marueilous in our eies. You haue now parallel'd vs: Out of both our feares hath God fetched ſecurity: Oh that out of our ſecurity, wee could as eaſily fetch feare: not ſo much of euill, as of the Author of good; & yet truſt him in our feare, and in both magnifie him. Yea, you haue by this act gained ſome conuerts, againſt the hope of the agents: neither can I vvithout manie ioyfull congratulations,

thinke of the estate of your Church; which euery day honours with the accesse of new clients; whose teares and sad confessions make the Angels to reioyce in heauen, and the Saints on earth. Wee should giue you example, if our peace were as plentifull of goodnesse as of pleasure. But how seldome hath the Church gained by ease? or lost by restraint? Blesse you God for our prosperity; and we shall praise him for your progresse.

To

To Mr. Thomas Svtton.

EP. 7. *Exciting him, and (in him) all others to early and chearfull beneficence: shewing the necessity and benefit of good works.*

SIR, I trouble you not with reasons of my writing, or with excuses: If I doe ill, no plea can warrant me; If well, I cannot be discouraged with any censures. I craue not your pardon, but your acceptation. It is no presumption to giue good counsell; and presents of loue feare not to be ill taken of strangers. My pen and your substance are both giuen vs for one end, to doe good: These are our talents; how happy are we if wee can improue them well! suffer me to doe you good with the one, that with the other you may doe good to many, and most to your selfe. You cannot but knowe, that your full hand, and worthy purposes, haue possessed the world with much expectation: what speake I of the world? whose honest and reasonable claimes yet, cannot be contemned with honour, nor disappointed without dishonour. The God of heauen, which hath lent you this aboundance, and giuen you these gratious thoughts of charity, of piety, looks long for the issue of both; and will easily complaine either of too little, or too late. Your wealth and your will are both good: but the first is only made good by the second. For if your hand were full, & your heart empty, we who now applaud you, should iustly pitty you; you might haue riches, not goods, not blessings: your burthen shold be greater, then your estate; and you should be richer in sorrowes, then in metalls. For (if we look to no other world) what gaine is it to be the keeper of the best earth? That which is the common coser of all the rich mines, we doe but tread vpon; and account it vile; because it doth but holde, and hide those treasures: Whereas the skilfull metallist, that findeth, and refineth those pretious veines, for publike vse, is rewarded, is honored. The verie baseſt Element yeelds gold; the sauage Indian gets it, the seruile prentise works it, the very

very Midianitish Camell may weare it, the miserable worldling admires it, the couetous Iew swallowes it, the vnthrifty Ruffian spends it: what are all these the better for it? Onely good vse giues praise to earthly possessions. Herein therefore you owe more to GOD, that hee hath giuen you an heart to doe good: a will to be as rich in good workes, as great in riches. To be a friend to this Mammon, is to be an enemy to God: but to make friends with it, is royall, and Christian. His enemies may be wealthy: none but his friends can either be good, or doe good. *Da & accipe*, saith the wise man. The Christian, which must imitate the hie patterne of his Creator, knowes his best riches to be bountie; God that hath all, giues all; reserues nothing. And for himselfe; hee well considers, that God hath not made him an owner, but a seruant: and of seruants, a seruant not of his goods, but of the giuer; not a Treasurer, but a Steward: whose praise is more To lay out wel, then to haue receiued much. The greatest gaine therefore that he affects, is an euen reckning, a cleare discharge: which since it is obtained by disposing, not by keeping, hee counts reseruation losse, and iust expense his trade, and ioy; he knowes, that Well done faithfull seruant, is a thousand times more sweet a note, then Soule take thine ease; for that is the voyce of the master recompensing, this of the carnall heart presuming: and what followes to the one, but his masters ioy? what to the other, but the losse of his soule? Blessed be that God which hath giuen you an heart to fore-thinke this; and in this dry and dead Age, a will to honour him with his owne; and to credit his Gospell, with your beneficence; Lo we are vpbrayded with barrennesse: your name hath been publikely opposed to these challenges; as in whom it shall be seene, that the truth hath friends that can giue. I neither distrust, nor perswade you; whose resolutions are happily fixed on purposes of good: onely giue me leaue to hasten your pase a little, and to excite your Christian forwardnesse, to begin speedily, what you haue long and constantly vowed. You would not but do good; why not now? I speak boldly, The more speed, the more comfort: Neither the times are in our disposing, nor our selues: if God had set vs a day, and made our wealth inseparable, there were no danger in delaying; now our vncertainty either must quicken vs, or may deceiue vs. How many haue meant well, and done nothing, and lost their crowne with lingring? whose destinies haue preuented their desires, and haue made their good motions the wards of their executors, not without miserable successe: to whom, that they would haue done good, is not so great a praise, as it is a dishonour that they might haue done it: their wracks are our warnings, wee are equally mortall, equally fickle. Why haue you this respite of liuing, but to preuent the imperious necessity of death? it is a wofull and remedilesse complaint, that the end of our daies hath ouer-runne the beginning of our good workes. Early beneficence hath no danger, many ioyes: for the conscience

ſcience of good done, the prayers and bleſſings of the releeued, the gratulations of the Saints, are as ſo many perpetuall comforters, which can make our life pleaſant, and our death happy, our euill dayes good, and our good better. All theſe are loſt with delay: few and cold are the praiers for him that may giue: and in lieu, our good purpoſes foreſlowed, are become our tormenters vpon our death-bed. Little difference is betwixt good differred, and euill done: Good was meant; who hindered it, will our conſcience ſay? there was time enough, meanes enough, neede enough, what hindered? Did feare of enuy, diſtruſt of want? Alas what bugs are theſe to fright men from heauen? As if the enuy of keeping, were leſſe then of beſtowing: As if God were not as good a debtor, as a giuer: hee that giues to the poore lends to God, ſaith vviſe *Saloman*. If he freely giue vs what we may lend, and grace to giue; will he not much more pay vs what we haue lent; & giue vs becauſe we haue giuen? That is his bounty, this his iuſtice. Oh happy is that man that may be a creditor to his Maker: Heauen and earth ſhall be empty, before he ſhall want a royall payment. If we dare not truſt God whiles wee liue, how dare wee truſt men when we are dead? men that are ſtill deceitfull, and light vpon the balance, light of truth, heauy of ſelf-loue. How many executors haue proued the executioners of honeſt wils? how many haue our eyes ſeene, that after moſt carefull choiſe of truſtie guardians, haue had their children and goods ſo diſpoſed, as if the parents ſoule could returne to ſee it, I doubt whether it could be happy. How rare is that man that prefers not himſelfe to his dead friend? profit to truth? that will take no vantage of the impoſſibility of account? What-euer therefore men either ſhew, or promiſe, happy is that man that may be his owne auditor, ſuperuiſor, executor. As you loue God and your ſelfe, be not afraide of being happy too ſoone. I am not worthy to giue ſo bolde aduice; let the wiſe ſonne of *Syrach* ſpeake for mee: Do good before thou die, and according to thine ability ſtretch out thine hands, and giue: Defraud not thy ſelfe of thy good day; and let not the portion of thy good deſires ouerpaſſe thee: Shalt thou not leaue thy trauels to another, and thy labours to them that will diuide thine heritage? Or let a wiſer then hee, *Salomon*: Say not, to morrow I will giue, if thou now haue it: for thou knoweſt not what a day will bring forth. It hath beene an old rule of liberality, He giues twiſe that giues quickly; wheras ſlow benefits argue vnchearfulneſſe, and loſe their worth. Who lingers his receits is condemned as vnthrifty: hee that knoweth both, ſaith, It is better to giue, then to receiue. If we be of the ſame ſpirit, why are we haſty in the worſe, and ſlack in the better? Suffer your ſelfe therfore good Sir, for Gods ſake, for the Goſpels ſake, for the Churches ſake, for your ſoules ſake, to be ſtirred vp by theſe poore lines, to a reſolute and ſpeedy performing of your worthy intentions: and take this as a louing inuitation ſent from heauen, by an vnworthy meſſenger. You cannot

cannot deliberate long of fit obiects for your beneficence, except it be more for multitude, then want: the ſtreets, yea the world is ful; How doth *Lazarus* lie at euery doore? how many Sons of the Prophets in their meanely-prouided Colledges may ſay, not, *Mors in olla*, but *Fames*? how many Churches may iuſtly plead, that which our Sauiour bade his Diſciples, The Lord hath need? And if this infinite ſtore hath made your choice doubtful, how eaſie were it to ſhew you, wherin you might oblige the whole Church of God to you, and make your memoriall both eternall and bleſſed; or, if you had rather, the whole common wealth? But now I find my ſelfe too bolde and too buſie, in thus looking toward particularities: God ſhall direct you; and if you follow him, ſhall crowne you: howſoeuer, if good be done, and that betimes; hee hath what hee deſired, and your ſoule ſhall haue more then you can deſire. The ſucceſſe of my weake yet hearty counſell, ſhall make mee as rich, as God hath made you with all your abundance. That God bleſs it to you, and make both our reckonings chearful in the day of our common Auditor.

To

To *E. B.* Dedicated to Sr. George Goring.

EP. 8. *Remedies against dulnesse and heartlesnes in our callings, and incouragements to chearfulnesse in labour.*

IT falls out not seldom (if wee may measure all by one) that the minde ouerlayed with worke, growes dull and heauy: and now doth nothing, because it hath done too much; ouer-lauish expense of spirits hath left it heartlesse: as the best vessell with much motion and vent, becomes flat, and dreggish. And not fewer (of more weake temper) discourage themselues with the difficulty of what they must doe: som trauailers haue more shrunke at the Mappe then at the way? Betwixt both, how many sit still with their hands folded; & wish they knew how to be rid of time? If this euill be not cured, we become miserable losers, both of good houres, and of good parts. In these mentall diseases, Empiricks are the best Physicians. I prescribe you nothing but out of feeling: If you will auoide the first, moderate your owne vehemency; suffer not your selfe to doe all you could doe: Rise euer from your desk, not without an appetite. The best horse will tire soonest, if the reines lie euer loose in his necke: Restraints in these cases are incouragements; obtaine therefore of your selfe to deferre, and take new daies. How much better is it to refresh your selfe, with many competent meales, then to buy one daies gluttony, with the fast of many? And if it be hard to call off the minde, in the midst of a faire and likely flight; know that all our ease and safety begins at the commaund of our selues: hee can neuer taske himselfe well, that cannot fauour himselfe. Perswade your heart that perfection comes by leasure: and no excellent thing is done at once: the rising and setting of many Sunnes (which you thinke slackens your worke) in truth ripens it. That gourd which came

came vp in a night, withered in a day; whereas thoſe plants which abide age, riſe ſlowly. Indeede, where the heart is vnwilling, prorogation hinders: what I liſt not to doe this day, I loath the next; but where is no want of deſire, delay doth but ſharpen the ſtomach. That which we doe vnwillingly leaue, we long to vndertake: and the more our affection is, the greater our intention, and the better our performance. To take occaſion by the foretop, is no ſmall point of wiſedome; but to make time (which is wilde and fugitiue) tame and pliable to our purpoſes, is the greateſt improuement of a man: All times ſerue him, which hath the rule of himſelfe.

If the ſecond, think ſeriouſly of the condition of your being: It is that we were made for; the birde to flie, and man to labour. What doe wee here if we repine at our worke? wee had not beene, but that wee might be ſtill buſie; if not in this taske we diſlike, yet in ſome other of no leſſe toile: There is no act that hath not his labour: which varies in meaſure according to the will of the doer. This which you complaine of, hath beene vndertaken by others, not with facility onely, but with pleaſure; and what you chooſe for eaſe, hath beene abhorred of others, as tedious. All difficulty is not ſo much in the worke, as in the Agent. To ſet the minde on the rack of long meditation (you ſay) is a torment: to follow the ſwift foot of your hound all day long, hath no wearines: what would you ſay of him that finds better game in his ſtudie, then you in the fielde, and would account your diſport his puniſhment? ſuch there are, though you doubt and wonder. Neuer thinke to detract from your buſineſſe, but adde to your will. It is the policy of our great enemy, to driue vs with theſe feares, from that hee fore-ſees would growe profitable: like as ſome inhoſpitall Sauages make fearefull deluſions by ſorcery, vpon the ſhore, to fright ſtrangers from landing. Where you finde therefore motions of reſiſtance, awaken your courage the more, and knowe there is ſome good that appeares not; vaine indeauours find no oppoſition. All croſſes implie a ſecret commodity: reſolue then to will becauſe you begin not to will: and either oppoſe your ſelfe, as Satan oppoſes you, or elſe you doe nothing. We pay no price to God for any good thing, but labour; if we higgle in that, we are worthy to loſe our bargaine. It is an inualuable gaine, that wee may make in this trafique: for God is bountifull, as well as iuſt; and when hee ſees true indeauour, doth not onely ſell, but giue: whereas idlenes neither gets nor ſaues; nothing is either more fruitleſſe of good, or more fruitfull of euill; for we doe ill whiles wee doe nothing, and loſe whiles wee gaine not. The ſluggard is ſenſeleſs; & ſo much more deſperate, becauſe he cannot complaine: but (though hee feele it not) nothing is more precious then time, or that ſhall abide a reckoning more ſtrict and fearefull: yea this is the meaſure of all our actions; which if it were not abuſed, our accounts could not be but euen with God: ſo God eſteems it (what-euer

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our pride be) that hee plagues the losse of a short time, with a reuenge beyond all times. Houres haue wings, and euery moment flie vppe to the author of time, and carrie newes of our vsage: All our prayers cannot intreate one of them either to returne, or slacken his pase: the mispense of euery miunte is a new record against vs in heauen. Sure, if we thought thus, we would dismisse them with better reports, and not suffer them either to go away empty, or laden with dangerous intelligence; how happy is it that euery houre should conuey vp, not onely the message, but the fruits of good, and stay with the Ancient of daies, to speak for vs before his glorious throne? know this and I shall take no care for your paines, nor you for pastime. None of our profitable labours shall be transient; but euen when wee haue forgotten them, shall welcome vs into ioy: we think we haue left them behinde vs; but they are forwarder then our soules, and expect vs where we would bee. And if there were no crowne for these toiles, yet without future respects there is a rediousnesse in doing nothing. To man especially, motion is naturall: there is neither minde, nor eye, nor ioynt which moueth not: And as company makes way short, houres neuer goe away so merrily, as in the fellowship of worke. How did that industrious heathen draw out water by night, and knowledge by day, and thought both short; euer labouring, only that he might labour? Certainly if idlenesse were enacted by authoritie, there would not want some, which would pay their mulct, that they might worke: and those spirits are likest to heauen, which moues alwaies, and the freest from those corruptions, which are incident to nature: The running stream cleanseth it self, whereas standing ponds breede weedes, and mud. These meditations must hearten vs to that we must doe: whiles we are cheerefull, our labours shall striue whether to yeeld vs more comfort, or others more profit.

To S^t. IOHN HARRINGTON.

EP. 9. Diſcuſsing this Queſtion;

Whether a man and wife, after ſome yeares mutuall, and louing fruition of each other, may vpon conſent, whether for ſecular, or religious cauſes, vow and performe a perpetuall ſeparation from each others bedde, and abſolutely renounce all carnall knowledge of each other for euer.

VVIſh not my ſelfe any other aduocate, nor you any other aduerſarie, then Saint *Paul*, who neuer gaue (I ſpeake boldly) a direct precept, if not in this: his expreſſe charge wherupon I inſiſted, is, Defraude not one another, except with conſent for a time, that you may giue your ſelues to faſting and prayer; & then againe come together, that Satan tempt you not, for your incontinency. Euery word (if you weigh it well) oppoſes your part, and pleades for mine. By conſent of all Diuines, ancient, and moderne, (defrauding) is refraining from matrimoniall conuerſation: ſee what a word the Spirit of God hath choſen for this abſtinence: neuer but taken in ill part. But there is no fraude in conſent, as *Chryſoſtom*, *Athanaſius*, *Theophilact*, expound it: true; therefore Saint *Paul* addes (vnleſſe with conſent) that I may omit to ſay, that in ſaying (vnleſſe with conſent) hee implies, both that there may bee a defrauding without it, and with conſent a defrauding, but not vnlawfull: but ſee what hee addes (for a time,) conſent cannot make this defrauding lawfull, except it be *temporary*: No defrauding without conſent, no conſent for a perpetuity. How long then, and wherefore? Not for euery cauſe, not for any length

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of time, but onely for a while, and for deuotion (*vt vacetis, &c.*) Not that you might pray onely (as *Chryſoſtome* notes iuſtly) but that you might (giue your ſelues to prayer.) In our mariage Society (ſaith hee) againſt that paradoxe of *Hierome*, we may pray, and woe to vs if we do not; but wee cannot (*vacare orationi.*) But we are bidden to pray continually: yet not I hope, euer to faſt and pray. Marke how the Apoſtle addes (that you may giue your ſelues to faſting and praier;) It is ſolemn exerciſe, which the Apoſtle here intends, ſuch, as is ioyned with faſting, and externall humiliation; wherein all earthly comforts muſt bee forborne. But what if a man liſt to taske himſelfe continually; and will be alwaies painfully deuote: may hee then euer abſtaine? No: Let them meete together againe) ſaith the Apoſtle; not as a toleration, but as a charge? But what if they both can liue ſafely thus ſeuered? This is more then they can vndertake: there is danger, ſaith our Apoſtle, in this abſtinence (leſt Satan tempt you for your incontinency) what can be more plaine? Neither may the maried refrain this conuerſation without conſent: neither may they with conſent, refraine it for euer. What can you now vrge vs with, but the examples, and ſentences of ſome Ancients? Let this ſtand euicted for the true and neceſſarie ſenſe of the Apoſtle; and what is this, but to lay men in the balance with God? I ſee & confeſſe how much ſome of the Fathers admired virginitie; ſo farre, that there wanted not ſome, which both deteſted mariage as vicious, and would force a ſingle life vpon mariage, as commendable: whoſe authority ſhould mooue me, If I ſaw not ſome of them oppoſite to others, & others no leſs to Saint *Paul* himſelfe. How oft doth Saint *Auſtin* redouble that rule, and importunately vrge it to his *Ecdicia*, in that ſerious Epiſtle, that without conſent the continence of the maried, cannot bee warrantable: teaching her (from theſe wordes of Saint *Paul* which he charges her, in the contrarie practiſe, not to haue read, heard, or marked) that if her husband ſhould containe, and ſhee would not, hee were bound to pay her the debt of mariage beneuolence; and that God would impute it to him for continence notwithſtanding. Hence is that of *Chryſoſtome*, that the wife is both the ſeruant and the Miſtreſſe of her husband; a ſeruant to yeeld her body, a Miſtreſſe to haue power of his: who alſo in the ſame place determines it forbidden fraud, for the husband, or wife, to contain alone: according to that of the Paraphraſt: Let either both containe, or neither. *Hierome* contrarily, defines thus: But if one of the two, (ſaith hee) conſidering the rewarde of chaſtitie, will containe, hee ought not to aſſent to the other which containes not, &c. becauſe luſt ought rather to come to continency, then continencie decline to luſt: concluding that a brother, or ſiſter is not ſubiect in ſuch a caſe; and that God hath not called vs to vncleanneſſe, but to holineſſe. A ſtrange gloſſe to fall from the pen of a Father: which yet I durſt not not ſay, if it were more boldneſſe for me to diſſent from him, then for

Homil. in 1. Cor. 7.

him to diſſent from all others. Hee that cenſures Saint *Paul* to argue groſly to his Galatians, may as well taxe him of an vnfit direction to his Corinthians: It ſhall bee no preſumption to ſay, that in this point all his writings bewray more zeale, then truth: whether the conſcience of his former ſlip cauſed him to abhorre that ſexe; or his admiration of virginitie tranſported him to a contempt of mariage. Antiquitie will affoord you many examples of holy men voluntarily ſequeſtred from their wiues: Precepts muſt be our guides, and not patterns. You may tell me of *Sozomens Ammon*, that famous Monke, who hauing perſwaded his bride the firſt day to continuance of virginitie, liued with her 18. yeares in a ſeuerall bed and in a ſeuerall habitation, vpon the mountaine Nitria, 22. yeares: you may tell mee of *Ieromes Malchus*, *Auſtens Edicia*, and ten thouſand others: I care not for their number, and ſuſpect their example: Doe but reconcile their practiſe with Saint *Paules* rule; I ſhall both magnifie and imitate them. I profeſſe before God and men: nothing ſhould hinder me but this lawe of the Apoſtle: whereto conſider I beſeech you, what can be more oppoſite then this opinion, then this courſe of life.

The Apoſtle ſaies, Refraine not but with conſent for a time: your wordes, and their practiſe ſaith, Refraine with conſent for euer: hee ſaith (meete together againe) you ſay, neuer more: hee ſaith (meete leſt you be tempted) you ſay, meete not though you bee tempted. I willingly grant with *Athanaſius*, that for ſome ſet time, eſpecially (as *Anſelme* interprets it) for ſome holy time, wee may, and (in this latter caſe) we muſt forbeare all matrimoniall acts, and thoughts: not for that they are ſinfull, but vnſeaſonable. As mariage muſt bee alwayes vſed chaſtly, and moderately: ſo ſometimes it muſt be forgotten. How many are drunk with their owne vines, and ſurfet of their owne fruits? either immodeſtie, or immoderation in man or wife, is adulterous. If yet I ſhall further yeeld, that they may conditionally agree, to refrain from each other, ſo long till they be perplexed with temptations, on either part: I ſhall goe as farre as the reach of my warrant, at leaſt; perhaps beyond it: ſince the Apoſtle chargeth, Meete againe leſt you be tempted; not, meet when you are tempted. But to ſay, abſolutely, and for euer renounce (by conſent) the conuerſation of each other, what temptation ſoeuer aſſault you, is directly, not beyond, but againſt *Pauls* diuinitie, no leſſe then my aſſertion is againſt yours. The ground of all theſe errors in this head of Matrimonie, is an vnworthie conceit of ſome vnchriſtian filthineſſe in the mariage bed: Euery man will not vtter, but too many holde that concluſion of *Hierome*: It is good for a man not to touch a woman, therefore to touch her, is euill; whome I doubt not, but Saint *Auſtin* meant to oppoſe, while he writes, *Bonum inquam ſunt nuptiæ, & contra omnes calumnias poſſunt ſanâ ratione defendi*: Mariage (I ſay) is a good thing, and may by ſound proofe be defended, againſt all

De bono coniug. cap. 16.

ſlaunders

ſlaunders: well may man ſay, that is good, which God ſaith, is honourable; and both good and honourable muſt that needes be, which was inſtituted by the honourable author of goodneſſe, in the ſtate of mans perfect goodneſſe: Let vs take heede of caſting ſhame vpon the ordinance of our maker. But there was no carnall knowledge in Paradiſe. But againe, in Paradiſe God ſaid, Increaſe and multiply: there ſhould haue beene, if there were not. Thoſe that were naked without ſhame ſhould haue beene conioyned without ſhame, becauſe without ſinne. Meates and drinkes, and acts of mariage (ſaith *Auſtin*) (for theſe hee compares both in lawfulneſſe, and neceſsitie) are, as they are vſed, either lawfull, veniall, or damnable. Meates are for the preſeruation of man: mariage acts for the preſeruation of mankinde: neither of them are without ſome carnall delight: which yet, if by the bridle of temperance it bee held to the proper, and naturall vſe, cannot be tearmed luſt. There is no ordinance of God, which either is of more excellent vſe, or hath ſuffered more abuſe in all times: the fault is in men, not in mariage: let them rectifie themſelues, their bed ſhall bee bleſſed. Here need no ſeparation from each other, but rather a ſeparation of brutiſhneſſe, and cloſe corruption from the ſoule;

De bono coniug. c. 9. & c. 16.

which whoſoeuer hath learned to remooue, ſhall finde the crowne of matrimoniall chaſtitie, no leſſe glorious then that of ſingle continence.

To Mr. VVILLIAM KNIGHT.

EP. 10. *Incouraging him to perſiſt in the holy calling of the miniſtery: which vpon conceit of his inſufficiency and want of affection, he ſeemed inclining to forſake, and change.*

Am not more glad to heare from you, then ſory to hear of your diſcontentment; whereof, as the cauſe is from your ſelfe, ſo muſt the remedie. VVe Scholers are the apteſt of all others to make our ſelues miſerable: you might bee your owne beſt counſellor, were you but indifferent to your ſelfe. If I could but cure your preiudice, your thoughts would heale you: and indeed the ſame hand that wounded you, were fitteſt for this ſeruice. I neede not tell you, that your calling is honourable; If you did not thinke ſo, you had not complained. It is your vnworthineſſe, that troubles you. Let mee boldly tell you, I know you in this caſe better then your ſelfe; you are neuer the more vnſufficient, becauſe you think ſo: If we will be rigorous, *Pauls* queſtion (τις ικανος) will appoſe vs all: but according to the gratious indulgence of him that cals things which are not as if they were, we are that wee are, yea, that wee ought; and muſt be thankefull for our any thing. There are none more fearefull then the able, none more bold then the vnworthy: How many haue you ſeene and heard, of weaker graces (your owne heart ſhall bee the iudge) which haue ſate without paleneſſe, or trembling, in that holy chaire, and ſpoken as if the wordes had beene their owne: ſatisfing themſelues, if not the hearers? And do you (whoſe gifts many haue enuied) ſtand quaking vpon the loweſt ſtaire? Hath God giuen you that vnuſuall variety of tongues, skill of Arts, a ſtile worth emulation, and (which is worth all) a faithfull and honeſt heart; and doe you now ſhrinke backe, and ſay, Send by him by whom thou ſhouldſt ſend? Giue God but what you haue; he expects no more: This is enough to honour him, and crowne

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you. Take heede while you complaine of want, least pride shroude it selfe vnder the skirts of modestie; How many are thankefull forsooth? You haue more then the most; yet this contents you not; it is nothing vnlesse you may equall the best, if not exceede; yea, I feare how this might satisfie you, vnlesse you may thinke your selfe such as you would be: What is this but to grudge at the bestower of graces? I tell you without flatterie, God hath great gaines by fewer talents: set your heart to imploy these, and your aduantage shall be more then your masters. Neither doe now repent you of the vnaduisednesse of your entrance; God called you to it vpon an eternall deliberation, and meant to make vse of your suddennesse, as a meanes to fetch you into his worke, whome more leasure would haue found refractarie: Full little did the one *Saul* thinke of a kingdome, when hee went to seeke his fathers straies in the land of Shalishah; or the other *Saul* of an Apostleshippe, when he went with his commission to *Damascus*: God thought of both; and effected what they meant not: Thus hath he done to you; Acknowledge this hand, and follow it. Hee found and gaue both faculty and opportunitie to enter: find you but a will to proceed, I dare promise you abundance of comfort. How many of the Antients, after a forceable Ordination, became not profitable only, but famous in the Church? But, as if you sought shifts to discourage your selfe, when you see you cannot maintaine this holde of insufficency, you flie to alienation of affection; In the truth whereof, none can controll you but your owne heart; in the iustice of it, wee both may, and must. This plea is not for Christians; wee must affect what we ought, in spight of our selues; wherfore serues religion if not to make vs Lords of our owne affections? If wee must bee ruled by our slaues, what good should wee doe? Can you more dislike your station, then wee all naturally distaste goodnesse? Shall we neglect the pursuit of vertue, because it pleases not; or rather displease, and neglect our selues, till it may please vs? Let me not aske whether your affections be estranged, but wherefore? Diuinitie is a mistresse worthy your seruice: All other Arts are but drudges to her alone: Fooles may contemne her, who cannot iudge of true intellectuall beauty: but if they had our eyes, they could not but be rauished with admiration. You haue learned (I hope) to contemne their contempt, and to pitie iniurious ignorance. She hath chosen you as a worthy client; yea a Fauorite; and hath honoured you with her commands, and her acceptations; who but you would pleade strangenesse of affection? How many thousand sue to her; and cannot be lookt vpon? you are happy in her fauours, and yet complaine; Yea so far, as that you haue not stuck to thinke of a change: No word could haue fallen from you more vnwelcome. This is Satans policie, to make vs out of loue with our callings, that our labours may be vnprofitable, and our standings tedious. Hee knowes that all changes are fruitlesse, and that whiles wee affect

affect to be other, wee muſt needes bee wearie of what wee are: That there is no ſucceſſe in any indeauour without pleaſure; that there can be no pleaſure where the minde longs after alterations. If you eſpie not this craft of the common enemie, you are not acquainted with your ſelfe: Vnder what forme ſoeuer it come, repell it: and abhorre the firſt motion of it, as you loue your peace, as you hope for your reward. It is the miſerie of the moſt men, that they cannot ſee when they are happy; & whiles they ſee but the outſide of others conditions, prefer that which their experience teaches them afterwardes to condemne, not without ſoſſe and teares. Farre be this vnſtableneſſe from you, which haue been ſo long taught of God. All vocations haue their inconueniencies: which if they cannot be auoided, muſt be digeſted. The more difficulties, the greater glory: Stand faſt therefore, and reſolue that this calling is the beſt, both in it ſelfe, and for you: and knowe that it cannot ſtand with your Chriſtian courage to run away from theſe incident euills, but to encounter them. Your hand is at the plough: if you meete with ſome tough clods, that will not eaſily yeeld to the ſhare, lay on more ſtrength rather; ſeeke not remedie in your feet by flight, but in your hands, by a conſtant indeauour. Away with this weake timorouſneſſe, and wrongfull humilitie: Be chearefull and courageous in this great worke of God; the end ſhall be glorious, your ſelfe happie, and many in you.

EPISTLES.

THE SIXT DECADE.

By Ios. HALL.

Anno Domini, 1614.

EPISTLES,

THE

SIXT DECADE.

THE SIXT DCADE.

To my Lord DENNY.

EP. 1. *A particular account how our dayes are, or ſhould be ſpent, both common and holy.*

EVery day is a little life; and our whole life is but a day repeated: whence it is, that olde *Iacob* numbers his life by dayes, and *Moſes* deſires to bee taught this point of holy Arithmetick, To number not his yeares, but his daies: Thoſe therfore that dare loſe a day, are dangerouſly prodigall; thoſe that dare miſ-ſpend it, deſperate. VVee can beſt teach others by our ſelues: Let mee tell your Lordſhip, how I would paſſe my dayes, whether common or ſacred; that you (or whoſoeuer others, ouer-hearing mee) may ether approoue my thriftineſſe, or correct my errors: To whome is the account of my houres either more due, or more knowne? All dayes are his, who gaue time a beginning, and continuance; yet ſome he hath made ours, not to command, but to vſe. In none may wee forget him: in ſome wee muſt forget all, beſides him. Firſt therefore, I deſire to awake at thoſe houres, not when I wil, but when I muſt; pleaſure is not a fit rule for reſt, but health; neither doe I conſult ſo much with the Sunne, as mine owne neceſsitie, whether of body, or in that, of the minde. If this vaſſall could well ſerue me waking, it ſhould neuer ſleepe: but now, it muſt be pleaſed, that it may be ſeruiceable. Now, when ſleepe is rather driuen away, then leaues me; I would euer awake with God; my firſt thoughts are for him, who hath made the night for reſt, and the day for trauel: and as he giues, ſo bleſſes both. If my heart be earely ſeaſoned with his preſence, it will ſauour of him al day after. VVhile my body is dreſsing, not with an effeminate curioſitie, nor yet with rude neglect; my minde addreſſes it ſelfe to her inſuing Taske; bethinking what is to bee done, and in what order; and marſhalling (as it may) my houres with my worke: That done after ſome

ſome whiles Meditation, I walke vp to my Maſters and companions, my bookes; and ſitting downe amongſt them, with the beſt contentment, I dare not reach forth my hand to ſalute any of them, till I haue firſt looked vp to Heauen, and craued fauour of him to whom all my Studies are duly referred: without whom, I can neither profit, nor labour. After this, out of no ouer-great variety, I call forth thoſe, which may beſt fit my occaſions; wherein, I am not too ſcrupulous of age: Sometimes I put my ſelfe to Schoole, to one of thoſe Auncients, whom the Church hath honoured with the name of Fathers; whoſe Volumes, I confeſſe not to open, without a ſecret reuerence of their holineſſe, and grauitie: Somtimes, to thoſe later Doctors, which want nothing but age to make them claſsicall: Alwaies, to Gods Book. That day is loſt, whereof ſome houres are not improued in thoſe Diuine Monuments: Others I turn ouer out of choice; theſe out of duty. Ere I can haue ſate vnto wearineſſe, my family, hauing now ouercome all houſhold-diſtractions, inuites me to our common deuotions; not without ſome ſhort preparation. Theſe heartily performed, ſend me vp, with a more ſtrong & chearfull appetite to my former worke; which I finde made eaſie to me by intermiſsion, and varietie: Now therefore can I deceiue the houres with change of pleaſures, that is, of labours. One while mine eyes are buſied, another while my hand, and ſometimes my mind takes the burden from them both: Wherein, I would imitate the skilfuleſt Cooks, which make the beſt diſhes with manifold mixtures: one houre is ſpent in Textuall Diuinity, another in Controuerſie; hiſtories releeue them both. Now, when the minde is weary of others labours, it begins to vndertake his owne: ſometimes it meditates, and winds vp for future vſe; ſometimes it layes forth her conceits into preſent diſcourſe; ſometimes for it ſelfe, ofter for others. Neither knowe I whether it workes or playes in theſe thoughts: I am ſure no ſport hath more pleaſure, no work more vſe: Only the decay of a weak body, makes me think theſe delights inſenſibly laborious. Thus could I all day, (as Ringers vſe) make my ſelfe Muſick with changes, and complain ſooner of the day for ſhortnes, then of the buſines for toile; were it not that this faint monitor interrupts me ſtil in the midſt of my buſie pleaſures, and inforces me both to reſpite and repaſt: I muſt yeeld to both; while my body & mind are ioyned together in theſe vnequal couples, the better muſt follow the weaker. Before my meales therfore, and after, I let my ſelfe looſe from all thoughts; & now, would forget that I euer ſtudied: A full minde takes away the bodies appetite, no leſs then a ful body makes a dull & vnwieldy mind: Company, diſcourſe, recreati ons, are now ſeaſonable & welcome; Theſe prepare me for a diet, not gluttonous, but medicinall; The Palate may not be pleaſed, but the ſtomack; nor that for it owne ſake: Neither would I thinke any of theſe comforts worth reſpect in themſelues, but in their vſe, in their end; ſo far, as they may inable me to better things. If I ſee any diſh to tempt my Palate

late, I feare a Serpent in that Apple, and would please my selfe in a wilfull denial: I rise capable of more, not desirous: not now immediately from my Trencher, to my Booke; but after some intermission. Moderate speed is a sure helpe to al proceedings; where those things which are prosecuted with violence of indeuour, or desire, either succeed not, or continue not.

After my latter meale, my thoughts are slight: onely my memory may be charged with her Taske, of recalling what was committed to her custody in the day; and my heart is busie in examining my hands and mouth, and all other senses, of that dayes behauiour. And now the Euening is come, no Tradesman doth more carefully take-in his Wares, clear his Shop-board, & shut his Windowes, then I would shut vp my thoughts, and cleare my mind. That Student shall liue miserably, which like a Camell lies down vnder his burden. All this done, calling together my family, we end the day with God. Thus doe wee rather driue away the time before vs, then follow it. I grant, neither is my practise worthy to be exemplarie, neither are our callings proportionable. The lyues of a Nobleman, of a Courtier, of a Scholler, of a Citizen, of a Countreyman, differ no lesse then their dispositions: yet must all conspire in honest labour. Sweat is the destiny of all trades, whether of the browes, or of the minde. God neuer allowed any man to doe nothing. How miserable is the condition of those men, which spend the time as if it were giuen them, and not lent: as if houres were waste Creatures, & such as should neuer be accounted for; as if God would take this for a good Bil of reckoning; *Item*, spent vpon my pleasures, forty yeares. These men shall once finde, that no bloud can priuiledge idlenes; & that nothing is more precious to God, then that which they desire to cast away; *Tyme*. Such are my common daies: but Gods day cals for another respect. The same Sun arises on this day, and enlightens it; yet because that Sun of righteousnes arose once vpon it, & gaue a new life vnto the world in it, and drew the strength of Gods moral precept vnto it, therefore lustly doe wee sing with the *Psalmist*; *This is the day which the Lord hath made*: Now I forget the world, and in a sort my selfe; and deale with my wonted thoughts, as great men vse, who, at sometimes of their priuacy, forbid the accesse of al suters. Prayer, Meditation, reading, hearing, preaching, singing, good conference, are the businesses of this day; which I dare not bestowe on any worke, or pleasure, but heauenly. I hate superstition on the one side, & loosenesse on the other; but I find it hard to offend in too much deuotion, easie in profanenesse. The whole Week is sanctified by this day; and according to my care of this, is my blessing on the rest. I show your Lordship, what I would doe, and what I ought: I commit my desires to the imitatio of the weak; my actions to the censures of the Wise & Holy; my weaknesses to the pardon and redresse of my mercifull God.

To Mr. T. S. Dedicated to Sr. Fvlke Grevill.

EP. 2. *Discoursing how wee may vse the World without daunger.*

HOw to liue out of the daunger of the World, is both a great and good care, and that which troubles too few. Some, that the World may not hurt them, runne from it; and baniſh themſelues to the toppes of ſolitary Mountaines: changing the Cities for Deſerts, houſes for Caues, and the ſociety of men for beaſts; and leſt their enemy might inſinuate himſelfe into their ſecrecy, haue abridged themſelues of diet, cloathing, lodging, harbour, fit for reaſonable creatures; ſeeming to haue left off themſelues, no leſſe then companions.

As if the World were not euery where; as if we could hide our ſelues from the Diuel; as if ſolitarineſſe were priuiledged from Temptations; as if we did not more violently affect reſtrained delights; as if theſe *Hieromes* did not find *Rome* in their heart, when they had nothing but rocks and trees in their eye. Hence, theſe places of retyrednes, founded at firſt vpon neceſſity mixt with deuotion, haue proued infamouſly vncleane; Cels of luſt, not of piety. This courſe is prepoſterous; If I were worthy to teach you a better way, learne to be an *Hermite* at home: Begin with your owne heart, eſtrange and weane it from the loue, not from the vſe of the world: Chriſtianity hath taught vs nothing, if wee haue not learned this diſtinction; It is a great weakeneſſe not to ſee, but wee muſt be inamored: *Eliſha* ſaw the ſecret ſtate of the *Syrian* court, yet as an enemy: The bleſſed Angels ſee our earthly affayres, but as ſtrangers: *Moſes* his body was in the Court of *Pharaoh*, amongſt the delicate *Egyptians*, his heart was ſuffering with the afflicted *Iſraelites*. *Lot* took part of the faire Medowes of *Sodom*, not of their ſins. Our bleſſed Sauiour ſaw the glory of all Kingdoms, and contemned them: and cannot the world look vpon vs Chriſtians, but we are bewitched? We ſee the Sun daily, & warm vs at his beames, yet make not an Idol of it; doth any man hide his face,

face, least he should adore it? All our safety or danger therefore, is from within. In vaine is the body an *Anachoret*, if the heart be a *Ruffian*: And if that be retyred in affections, the body is but a Cipher: Lo then the eyes will looke carelesly and strangely on what they see, and the tongue will sometimes answere to that was not asked. We eate and recreate, because wee must, not because wee would: and when we are pleased, wee are suspicious: Lawfull delights, we neither refuse, nor dote vpon, and all contentments go and come like strangers. That all this may be done, take vp your heart with better thoughts; be sure it will not be empty: if Heauen haue fore-stalled all the roomes, the World is disappointed, and either dares not offer, or is repulsed. Fix your selfe vpon the glory of that eternity, which abides you after this short pilgrimage. You cannot but contemne what you find, in comparison of what you expect. Leaue not till you attaine to this, that you are willing to liue, because you cannot as yet be dissolued: Be but one halfe vpon earth, let your better part conuerse aboue whence it is, and enioy that whereto it was ordained. Thinke how little the World can doe for you, and what it doth, how deceitfully: what stings there are with this Hony, what Farewell succeeds this Welcome.

When this *Iael* brings you Milke in the one hand, knowe shee hath a nayle in the other. Aske your heart what it is the better, what the merrier, for all those pleasures wherewith it hath befriended you: let your owne triall teach you contempt; Thinke how sincere, how glorious those ioyes are, which abide you elsewhere, and a thousand times more certaine (though future) then the present.

And let not these thoughts be flying, but fixed: In vain do we meditate, if we resolue not: when your heart is once thus setled, it shal cõmand all things to aduantage. The World shal not betray, but serue it; & that shal be fulfilled which God promises by his *Salomon*; *When the wayes of a man please the Lord, he will make his enemies also at peace with him.*

Sir, this aduise my pouerty affoorded long since to a weake friend; I vvrite it not to you, any otherwise, then as Schollers are woont to say their part to their Masters. The world hath long and iustly both noted and honoured you for eminence in wisedome and learning, and I aboue the most; I am ready with the awe of a Learner, to embrace all precepts from you: you shall expect nothing from mee, but Testimonies of respect and thankfulnesse.

To Sr. George Fleetwood.

EP. 3 *Of the remedies of ſinne, and motiues to auoide it.*

There is none, either more common, or more troubleſome gueſt, then Sin. Troubleſome, both in the ſolicitation of it, and in the remorſe. Before the act, it wearies vs with a wicked importunity; after the act, it torments vs with feares, and the painfull gnawings of an accuſing Conſcience: Neither is it more irkeſome to men, then odious to God; who indeede neuer hated any thing but it; and for it any thing. How happy were we, if we could be rid of it? This muſt be our deſire, but cannot be our hope ſo long as we carry this body of ſinne and death about vs: yet (which is our comfort) it ſhall not carry vs, though we carry it: It will dwell with vs, but with no command; yea, with no peace: Wee grudge to giue it houſe-roome; but we hate to giue it ſeruice. This our *Hagar* will abide many ſtrokes, ere ſhe be turned out of doores: ſhe ſhall goe at laſt, and the ſeede of promiſe ſhall inherit alone. There is no vnquietneſſe good, but this: and in this caſe, quietnes cannot ſtand with ſafety: neither did euer war more truely beget peace, then in this ſtriſe of the ſoule.

Reſiſtance is the way to victory, & that, to an eternal peace and happynes. It is a bleſſed care then, how to reſiſt ſinne, how to auoide it: and ſuch as I am glad to teach and learne. As there are two grounds of all ſin, ſo of the auoidance of Sinne; Loue, and Feare: Theſe if they be placed amiſſe, cauſe vs to offend: if right, are the remedies of euill: The Loue muſt be of God; Feare, of Iudgement.

As he loues much, to whom much is forgiuen: ſo he that loues much, will not dare to doe that which may neede forgiueneſſe. The heart that hath felt the ſweetneſſe of Gods mercies, will not abide the bitter reliſh of ſin: This is both a ſtronger motiue then Feare, and more Noble; None but a good heart is capable of this grace: which whoſo hath receiued, thus powerfully repels tentations.

Haue

Haue I found my God so gratious to me that he hath denied me nothing, either in earth or heauen: & shall not I so much as deny my owne will for his sake? Hath my deare Sauiour bought my soule at such a price, and shall he not haue it? Was he crucified for my sins, and shall I by my sins crucifie him again? Am I his in so many bonds, and shall I serue the Diuel? O God! is this the fruit of thy beneficence to me, that I should wilfully dishonor thee? Was thy blood so little woorth, that I should tread it vnder my feet? Doth this becom him that shall be once glorious with thee? Hast thou prepared heauen for me, and doe I thus prepare my self for heauen? Shal I thus recompense thy loue, in doing that which thou hatest? Satan hath no Dart (I speake confidently) that can pearce this Shield: Christians are indeed too oft surprized, ere they can hold it out: there is no small policy in the suddainenesse of temptation: but if they haue once setled it before their brest, they are safe, and their enemy hopelesse. Vnder this head therfore, there is sure remedy against sin; by looking vpwards, backwards, into our selues; forwards. Vpwards, at the glorious Maiesty, and infinite goodnesse of that God whom our sin would offend, and in whose face we sin: whose mercies, and whose holinesse is such, that if there were no hel, we would not offend. Backwards, at the manifold fauours, whereby we are obliged to obedience. Into our selues, at that honourable vocation, wherewith he hath graced vs, that holy profession we haue made of his calling, and grace, that solemne vow and Couenant, whereby wee haue confirmed our profession; the gracious beginnings of that spirit in vs, which is grieued by our sinnes, yea quenched. Forwards, at the ioy which will follow vpon our forbearance, that peace of conscience, that happy expectation of glory, compared with the momentary and vnpleasing delight of a present sin; All these, out of Loue; Fear is a retentiue, as necessary, not so ingenuous. It is better to be wonne, then to be frighted from sinne: to be allured, then drawn. Both are little inough in our proneneſſe to euill: Euill, is the onely obiect of feare. Heerin therefore, we must terrifie our stubbornesse, with both euils; Of losse, and of sense: that if it be possible, the horrour of the euent may counteruaile the pleasure of the tentation: Of losse; remembring that now we are about to lose a God; to cast away all the comforts and hopes of another world; to rob our selues of all those sweet mercies we inioyed; to thrust his spirit out of doors (which cannot abide to dwel within the noysome stench of sinne) to shut the doors of heauen against our selues. Of sense; That thus we giue Satan a right in vs, power ouer vs, aduantage against vs; That we make God to frown vpon vs in heauen; That wee arme all his good creatures against vs on earth; That we doe as it were take Gods hand in ours, and scourge our selues with all Temporall plagues; and force his curses vpon vs, & ours: That we wound our owne consciences with sins, that they may wound vs with euerlasting torments; That wee doe both make a hell in our

breasts before hand, and open the gates of that bottomeleſs pit, to receiue vs afterwards: That we doe now caſt Brimſtone into the Fire; & leaſt wee ſhould faile of torturers, make our ſelues our owne fiends: Theſe, and what-euer other terrors of this kinde, muſt be laid to the ſoule: which, if they be throughly vrged to an heart, not altogether incredulous, well may a man aske himſelfe, how he dare ſin? But if neither this Sun of mercies, nor the tempeſtuous Winds of iudgement can make him caſt off *Peters* cloake of wickednesſe; hee muſt be clad with confuſion, as with a cloak, according to the *Pſalmiſt*.

I tremble to thinke how many liue, as if they were neither beholden to God, nor affraide of him; neither in his debt, nor danger: As if their heauen & hell were both vpon earth; Sinning not only without ſhame, but not without malice; It is their leaſt ill to doe euill; Beholde they ſpeake for it, ioy in it, boaſt of it, inforce to it; as if they would ſend challenges into heauen, and make loue to deſtruction: Their leudneſs cals for our ſorrow, and zealous obedience; that our God may haue as true Seruants, as enemies. And as wee ſee naturall qualities, increaſed with the reſiſtance of their contraries: ſo muſt our grace with others ſinnes: Wee ſhall redeeme ſomewhat of GODs diſhonour by ſin, if we ſhall thence growe holy.

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To

To M^r. Doctour MILBVRNE.

PE. 4. *Discoursing, how farre, and wherein Popery destroyeth the foundation.*

THE meane in all things is not more safe then hard; whether to finde or keep: and as in all other morality, it lyeth in a narrow roome; so most in the matter of our censures, especially concerning Religion: wherein we are wont to be either careleſſe, or too peremptory. How farre, and wherein Popery raceth the foundation, is worth our inquiry: I neede not stay vpon words. By foundation, wee meane the necessary grounds of Christian faith. This foundation Papistry defaces, by laying a new; by casting downe the old. In these cases, addition destroyes: he that obtrudes a new word, no lesse ouerthrowes the Scripture, then he that that denies the olde; yea this very obtrusion denies: he that sets vp a new Christ, reiects Christ: Two foundations cannot stand at once; The Arke and *Dagon*: Now Papistry layes a double new foundation: The one, a new rule of Faith, that is, a new word: The other, a new Author, or guide of Faith, that is, a new head besides Christ. God neuer laide other foundation, then in the Prophets and Apostles: vpon their Diuine writing, he meant to build his Church; which he therfore inspired, that they might be (like himselfe) perfect and eternall: Popery builds vpon an vn-written word; The voice of old (but doubtful) Traditions; The voice of the present Church, that is, as they interpret it, theirs; with no lesse confidence and presumption of certainety, then any thing euer written by the finger of GOD; If this be not a new foundation; the olde was none. GOD neuer taught this holy Spouse to knowe any other husband, then Christ; to acknowledge any other head; to follow any other Shepheard; to obey any other King; hee alone may be inioyned vvithout iealousie, submitted to without danger, without errour beleeued, serued without scruple: Popery offers to impose on Gods Church a King, shepheard, head,

head, husband, beſides her owne: A man; a man of ſin. He muſt know all things, can erre in nothing: direct, inform, animate, command, both in earth and purgatory, expound Scriptures, canonize Saints, forgiue Sins, create new Articles of Faith; and in all theſe, is abſolute and infallible as his Maker; who ſees not, that if to attribute theſe things to the Son of God, be to make him the foundation of the Church; Then to aſcribe them to another, is to contradict him that ſaid, *Other foundation can no man lay, then that which is laid, which is Ieſus Chriſt.* To lay a new foundation, doth neceſſarily ſubuert the olde: yet ſee this further actually done in particulars: wherein yet this diſtinction may cleare the way: The foundation is ouerthrowne two wayes; either in flat tearms, when a maine principle of Faith is abſolutely denied: as the deity and conſubſtantiality of the Son by *Arrius*, the Trinity of perſons by *Sabellius* & *Seruetus*, the reſurrection of the body by *Himeneus* and *Philetus*, the laſt Iudgement by Saint *Peters* Mockers; Or ſecondly, by conſequent; when any opinion is maintained, which by iuſt ſequell ouer-turneth the truth of that principle, which the defendant profeſſes to holde; yet ſo, as he will not grant the neceſsity of that deduction: ſo the Ancient *Minai*, of whom *Ierom* ſpeaketh, while they vrged Circumciſion, by conſequent according to *Pauls* rule, reiected Chriſt: ſo the *Pelagians*, while they defended a full perfection of our righteouſnes in our ſelues, ouerthrew Chriſts iuſtification: and in effect ſaide, *I beleeue in Chriſt, and in my ſelfe:* ſo ſome *Vbiquitaries*, while they hold the poſsibility of the conuerſion, and ſaluation of reprobates, ouerthrowe the Doctrine of Gods eternall decree, and immutability. Popery comes in this latter rank; and may iuſtly be tearmed Hereſie, by direct conſequent: Though not in their grant, yet in neceſſary proofe & inference. Thus it ouerthrowes the truth of Chriſts humanity, while it holds his whole humane body locally circumſcribed in heauen, and at once (the ſame inſtant) wholly preſent in ten thouſand places on earth, without circumſcription: That whole Chriſt is in the formes of bread, with all his dimenſions, euery part hauing his own place and figure: and yet ſo, as that he is wholly in euery part of the bread. Our iuſtification, while it aſcribes it to our owne works: The All-ſufficiency of Chriſts owne Sacrifice, whiles they reiterate it daily by the hands of a Prieſt. Of his ſatisfaction, while they holde a payment of our vtmoſt farthings, in a deuiſed Purgatory. Of his mediation, while they implore others to aide them, not onely by their interceſsion, but their merites; ſuing not only for their praiers, but their gifts: The value of the Scriptures, whiles they hold them inſufficient, obſcure, in points eſſentiall to ſaluation, and binde them to an vncertaine dependance vpon the Church. Beſides hundreds of this kinde, there are Hereſies in actions, contrarie to thoſe fundamentall practiſes which God requires of his: As prohibitions of Scriptures to the Laity: Preſcriptions of deuotion in vnknown tongues:

Tying,

Tying the effect of Sacraments and Prayers to the externall worke; Adoration of Angels, Saints, Bread, Reliques, Crosses, Images: All which, are so many reall vnderminings of the sacred foundation, which is no lesse actiue, then vocall. By this, the simplest may see, what wee must holde of Papists; neither as no Heretiques, nor yet so palpable as the worst. If any man aske for their conuiction: In the simpler sort, I grant this excuse faire and tolerable; Poore soules, they cannot be any otherwise informed, much lesse perswaded: Whiles in truth of heart, they hold the maine principles which they know; doubtlesse, the mercy of God may passe ouer their ignorant weaknesse, in what they cannot knowe. For the other, I feare not to say, that many of their errours are wilfull. The light of truth hath shined out of heauen to them, and they loue darknes more then light. In this state of the Church, he shall speak and hope idly, that shall call for a publique and vniuersall euiction: How can that be, when they pretend to be Iudges in their owne cause? Vnlesse they will not be aduersaries to themselues, or iudge of vs, this course is but impossible. As the Diuell, so Antichrist, will not yeelde: both shall be subdued; neither will treat of peace: what remaines, but that the Lord shall consume that wicked man (which is now clearely reuealed) with the breath of his mouth, and abolish him with the brightnes of his comming. Euen so, *Lord Iesus come quickly.* This briefly is my conceit of Popery: which I willingly referre to your cleare and deepe iudgement; being not more desirous to teach the ignorant what I knowe, then to learne of you what I should teach, and knowe not. The Lord direct all our thoughts to his glory, and the behoofe of his Church.

Writ-

Written long since to Mr. *I. W.*

EP. 5. *Diſſwading from ſeparation: and ſhortly oppugning the grounds of that errour.*

IN my former Epiſtle (I confeſſe) I touched the late ſeparation with a light hand: onely ſetting downe the iniurie of it (at the beſt) not diſcuſſing the grounds in common: now your daunger drawes me on to this diſcourſe: it is not much leſs thanke-worthy, to preuent a diſeaſe, then to cure it: you confeſſe that you doubt; I miſlike it not: doubting is not more the way to errour, then to ſatisfaction; lay downe firſt, all pride and preiudice, and I cannot feare you: I neuer yet knew any man of this way, wch hath not bewraide himſelf far gone with ouerweening: and therefore it hath been iuſt with God, to puniſh their ſelfeloue with errour: an humble ſpirit is a fit ſubiect for truth: prepare you your heart, and let me then anſwere, or rather God for me; you doubt whether the notorious ſinne of one vnreformed, vncenſured, defile not the whole Congregation; ſo as we may not without ſin communicate therwith: & why not the whole Church? woe were vs, if we ſhould thus liue in the danger of all men: haue we not ſins enow of our own, but we muſt borrow of others? Each man ſhal bear his owne burden: is ours ſo light, that wee call for more waight, and vndertake what God neuer impoſed? It was enough for him that is God and man to beare others iniquities; it is no taske for vs, which ſhrink vnder the leaſt of our owne: But it is made ours, you ſay (though anothers) by our toleration and conniuence: indeede, if wee conſent to them, encourage them, imitateor accompany them in the ſame exceſſe of ryot; yet more, the publique perſon that forbeares a knowne ſinne, ſinneth; but if each mans knowne ſinne, bee euery mans, what difference is betwixt the root and the braunches? *Adams* ſinne ſpredde it ſelfe to vs, becauſe wee vvere in him, ſtood or fell in him; our caſe is not ſuch. Doe but ſee how GOD ſcorneth that vniuſt Prouerbe of the

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Iewes, That the fathers haue eaten sowre Grapes, and the childrens teeth are set on edge? How much leſs are ſtrangers? Is any bond ſo neere as this of bloud? Shal not the childe ſmart for the Parent; & ſhall we (euen ſpiritually) for others? You obiect *Achans* ſtealth, and *Iſraels* puniſhment: an vnlike caſe, and extraordinary: for ſee how direct Gods charge is. *Beare ware of the execrable thing, leſt ye make your ſelues execrable; and in taking of the execrable thing, make alſo the hoaſt of Iſraell execrable and trouble it.* Now euery man is made a party, by a peculiar iniunction: and not only all *Iſrael* is as one man; but euery *Iſraelite* is a publike perſon in this act; you cannot ſhew the like in euery one, no, not in any: it was a law for the preſent, not intended for perpetuity: you may as well challenge the Trumpets of Rams-horns, and ſeauen dayes walke vnto euery ſiege. Looke elſewhere: the Church of *Thyatira* ſuffers the Woman *Iezabel* to teach and deceiue. A great ſin, *Yet to you* (ſaith the ſpirit) *the reſt of Thyatira, as many as haue not this learning, I will put vpon you none other burden, but that which you haue, holde faſt*; Hee ſaith not, *Leaue your Church*, but *Hold faſt your owne*. Look into the practiſe of the Prophets, ranſack their burdens, and ſee if you find this there; yea, beholde our beſt patterne, the Sonne of God. The *Iewiſh* Rulers in Chriſt's time were notoriouſly couetous, proud, oppreſſing, cruel, ſuperſtitious: our Sauiour feared not polluting, in ioyning with them; & was ſo far from ſeparating himſelfe, that hee called and ſent others to them. But, a little Leauen leauens the whole lumpe: it is true; by the infection of it, ſin, where it is vnpuniſhed, ſpreadeth; it ſowreth all thoſe whoſe hands are in it, not others. If wee diſlike it, deteſt, reſiſt, reproue, and mourne for it, we cannot be tainted: the *Corinthian* loue-feaſts had groſſe and ſinfull diſorder: yet you heare not *Paul* ſay, *Abſtaine from the Sacrament till theſe be reformed*; Rather he enioynes the act, and controules the abuſe: GOD hath bidden you heare and receiue: ſhew me, where he hath ſaid, except others be ſinful. Their vncleanneſſe can no more defile you, then your holineſſe can excuſe them. But while I communicate (you ſay) I conſent; God forbid. It is ſin, not to caſt out the deſeruing; but not yours: who made you a Ruler and a Iudge? The vncleane muſt be ſeparated; not by the people: Would you haue no diſtinction betwixt priuate and publike perſons? What ſtrange confuſion is this? And what other then the olde note of *Corah* and his company, *Ye take too much vpon you*, ſeeing all the Congregation is holy, euery one of them, and the Lord is among them: wherefore then lift yee vp your ſelues aboue the Congregation of the Lord? What is (if this be not) to make a monſter of Chriſts body? hee is the head, his Church the body, conſiſting of diuerſe limbes. All haue their ſeuerall faculties and imployments; not euery one, all; who would imagine any man ſo abſurd, as to ſay, that this body ſhold be all toong, or all hands; euery man a Teacher, euery man a Ruler? As if Chriſt had ſaid to euery man, *Goe teach, and whoſe ſinnes yee remit*: How ſenſeleſſe

are these two extreames? Of the Papists, that one man hath the Keyes: Of the Brownists, that euery man hath them. But these priuiledges and charges are giuen to the Church: True; to be executed by her Gouernours: the faculty of speech is giuen to the whole man, but the vse of it to the proper Instrument. Man speaketh; but by his tongue: if a voice should be heard from his hand, eare, foot, it were vnnaturall. Now, if the tongue speake not when it ought; shall wee be so foolish as to blame the hand? But you say; If the tongue speak not, or speak ill, the whole man smarteth; the man sinneth: I grant it, but you shall set the naturall body on too hard a racke, if you straine it in all things, to the likenes of the spirituall, or ciuil. The members of that being quickned by the same soule, haue charge of each other, and therefore either stand or fall together: It is not so in these. If then notwithstanding vnpunished sinnes, wee may ioyne with the true Church: Whether is ours such? You doubt, and your solicitors deny: surely if we haue many enormities, yet none worse then rash and cruell iudgement; let them make this a colour to depart from themselues: there is no lesse woe to them that call good, euill. To iudge one man is bold & dangerous: Iudge then what it is to condemne a whole Church; GOD knowes, as much without cause, as without shame. Vain men may libel against the spouse of Christ: her husband neuer diuorc't her: No, his loue is still aboue their hatred, his blessings aboue their censures: Doe but aske them, were we euer the true Church of God? If they deny it, Who then were so? Had God neuer Church vpon earth, since the Apostles times, till *Barrow* and *Greenwood* arose? And euen then scarce a number? nay, when or where was euer any man in the world (except in the Schools perhaps of *Donatus* or *Nouatus*) that taught their doctrine; and now still hath hee none, but in a blinde lane at *Amsterdam*? Can you thinke this probable? If they affirme it, when ceased wee? Are not the points controuerted still the same? The same Gouernment, the same doctrine? Their minds are changed, not our estate: Who hath admonished, euinced, excommunicated vs; and when? All these must be done; Wil it not bea shame to say, that *Francis Iohnson*, as he tooke power to excommunicate his Brother, and Father; so had power to excommunicate his Mother, the Church? How base & idle are these conceits? Are we then Hereticks condemned in our selues? Wherin ouerthrowe wee the foundation? What other God, Sauiour, Scriptures, Iustification, Sacraments, Heauen, doe they reach beside vs? Can all the Masters of separation, yea can all the Churches in Christendome, set forth a more exquisite and worthy confession of Faith, then is contained in the Articles of the Church of England? Who can hold these, and be heretical? Or, from which of these are we reuolted? But to make this good, they haue taught you to say, that euery truth in Scripture is fundamentall; so fruitfull is errour of absurdities; Wherof still one breeds another more deformed then it selfe. That *Trophimus*

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was left at *Miletum* licke, that *Pauls* Cloake was left at *Troas*, that *Gaius*, *Paules* hoast, saluted the *Romanes*, that *Naball* was drunke; or that *Thamar* baked Cakes, & a thousand of this nature are fundamental: how large is the separatists Creed, that hath all these Articles? If they say all Scripture is of the same author, of the same authority: so say wee, but not of the same vse: is it as necessary for a Christian to knowe that *Peter* hosted with one *Simon* a tanner in *Ioppa*, as that Iesus Christ the son of God was born of the Virgin *Mary*? What a monster is this of an opinion, that all truethsare equall? that this spirituall house should bee all foundation, no wals, no roofe? Can no man bee saued but hee that knowes euery thing in scripture? Then both they and wee are excluded: heauen would not haue so many, as their Parlor at *Amsterdam*: Can any man bee saued that knowes nothing in Scripture? It is far from them to bee so ouercharitable to affirm it: you see then that both all truths must not of necessity be known, & som must; & these we iustly call fundamental: which whoso holdeth, al his hay and stubble (through the mercy of God) condemn him not: still hee hath right to the church on earth, and hope in heauen: but whether euery truth be fundamental, or necessary; discipline (you say) is so: indeed necessary to the welbeing of a church, no more: it may be true without it, not perfect. Christ compares his spouse to an army with banners: as order is to an army, so is Discipline to the Church: if the troups bee not well marshalled in their seuerall ranks, & moue not forward, according to the discipline of war, it is an army still: confusion may hinder their succes, it cannot bereaue them of their name: it is, as beautifull proportion to the body, an hedge to a vineyard, a wall to a Citty, an hem to a garment, seeling to an house. It may bee a body, vineyard, Citty, garment, house, without them: it cannot bee well and perfect: yet which of our aduersaries will say wee haue no Discipline? Some they graunt, but not the right: as if they sayde; Your Citty hath a Bricke-wall indeede, but it should haue one of hewen stone; your Vineyard is hedged, but it should bee paled and ditched: while they cauill at what wee want, wee thanke God for what wee haue; and so much wee haue, in spight of all detraction, as makes vs both a true Church, and a worthy one.

But the mayn quarrel is against our Ministery, & forme of worship: let these be examined; this is the Circle of their censure. No Church, therefore no Ministery: & no Ministery, therfore no Church: vnnatural sons, that spit in the face of those spiritual Fathers that begot them, & the Mother that bore them. What would they haue? Haue wee not competent gifts from aboue, for so great a function? Are we all vnlearned, vnsufficient? Not a man that knowes to diuide the word aright? As *Paul* to the *Corinths*, is it so that there is not one wise man amongst vs? No man will affirm it: som of the haue censured our excesse in som knowledge; none, our defect in all: What then? Haue we not a true desire to do faithful ser-

uice to God and his Church? No zeal for Gods glory? Who hath beene in our harts to see this? Who dare vsurp vpon God, and condemn our thoughts? Yea, wee appeale to that only Iudge of harts, whether hee hath not giuen vs a sincere longing for the good of his *Syon*; he shall make the thoughts of all hearts manifest: and then shall euerie man haue praise of God. If then wee haue both ability and will to do publick good; our inward calling (which is the mayne poynt) is good and perfect; for the outward, what want wee? Are wee not first (after good trial) presented and approued by the learned, in our Colledges: examined by our church-gouernors, ordain'd by imposition of hands of the eldership, allowed by the congregations we are set ouer: do wee not labor in word and doctrine? do wee not carefully administer the sacraments of the Lord Iesus? haue wee not by our publick means won many soules to God? what should we haue and do more? All this, and yet no true Ministers? wee passe very little to bee iudged of them, or of mans day: but our ordainers (you say) are Antichristian: surely our censurers are vnchristian: tho wee shold grant it: some of vs were baptized by hereticks: is the sacrament annihilated, and must it beeredoubled? How much lesse ordination, which is but an outward admission to preach the gospell? God forbid that wee should thus condemne the innocent: more hands were laid vpon vs, then one: and of them, for the principall, except but their perpetuall honor, and som few immateriall rites, let an enemy say what they differ, from Super-intendents; and can their double honour make them no elders? If they haue any personall faults, why is there calling scourged? Looke into our Sauiours times: what corruptions were in the very Priesthood? It was now made annuall, which was before fixed and singular. Christ saw these abuses, and was silent: heere was much dislike, and no clamour; wee, for lesse, exclaim and separate: euen personall offenses are fetcht into the condemnation of lawfull courses. God giue both pardon and redresse to this foule vncharitableneſſe. Alas! how ready are wee to tosse the fore-part of our Waller, whiles our owne faultes are ready to breake our neckes behinde vs: all the world sees and condemnes their ordination to bee faulty: yea none at all: yet they cry out first on vs, craftily (I thinke) least wee should complaine: that Church-gouernours should ordaine Ministers, hath beene the constant practise of the Church, from Christs time, to this houre. I except onely, in an extream desolation, meerely for the first course: that the people shoulde make their Ministers, was vnheard of in all ages and Churches, till *Bolton*, *Browne*, and *Barrow*: and hath neyther colour nor example: Dooth not this comparison seeme strange and harsh? Their Tradesmen may make true Ministers, our Ministers cannot: who but they would not be ashamed of such a position? Or who but you would not thinke the tyme misspent in answ'ring it? No lesse friuolous are those exceptions that are

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taken against our worshippe of God, condemned for false and Idolatrous, whereof Volumnes of Apologies are written by others: we meet together, pray, read, heare, preach, sing, administer, and receiue Sacraments: wherein offend we? How many Gods do wee pray to? or to whom but the true God? In what words but holy? whom do we preach but the same Christ with them? what point of faith, not theirs? What sacraments but those they dare not but allow? Where lyes our Idolatry, that we may let it out? In the maner of performing: in set Prayers. Antichristian Ceremonies of crossing, kneeling, &c. For the former: what sin is this? The Original and truth of Prayer is in the heart: the voyce is but as accidentall: if the heart may often conceiue the same thought, the tongue her seruant may often vtter it, in the same words: and if daily to repeat the same speeches bee amisse, then to entertaine the same spirituall desires, is sinnefull: to speak once without the heart is Hypocriticall: but to speake often the same request with the heart, neuer offendeth. What intolerable boldnesse is this; to condemne that in vs which is recorded to haue beene the continuall practise of Gods Church in all successions? Of the *Iewes*, in the time of *Moses*, *Dauid*, *Salomon*, *Iehosaphat*, *Ezekiah*, *Ieremie*: Of the auncient Christian assemblies, both Greek and Latine, and now at this day of all reformed churches in Christendome; yea, which our Sauiour himselfe so directly allowed, and in a manner prescribed: and the blessed Apostles *Paul* and *Peeter* in all their formall salutations (which were no other then set prayers) so commonlie practised: for the other (least I exceed a letter) tho wee yeeld them such as you imagine (worse they cannot bee) they are but Ceremonious appendances, the body and substance is sound. Blessed bee God that wee canne haue his true Sacraments at so easie a rate, as the payment (if they were such) of a fewe circumstantiall inconueniences: How many deer children of God in all ages, euen neere the Golden times of the Apostles, haue gladly purchased them much deerer, and not complained: but see how our Church imposes them: not as to binde the Conscience, otherwise then by the common bonde of obedience; not as actions, wherein Gods worshippe essentially consisteth, but as themselues, Ceremonies, comely or conuenient, not necessarie; whatsoeuer: is this a sufficient ground of separation? How many moderate and wiser spirits haue we, that cannot approue the Ceremonies, yet dare not forsake the Church? and that holde your departure far more euill, then the cause. You are inuited to a feast, if but a Napkin or Trencher bee misplaced, or a dish ill carued do you run from the Table, and not stay to thank the hoast? Either be lesse curious or more charitable. Would God both you & al other, which either fauour the separation or profess it, could but read ouer the anciēt Stories of the Church, to see the true state of things & times; the beginnings, proceedings, increases,

yieldings, reſtaurations of the Goſpell, what the holy Fathers of thoſe firſt times were glad to ſwallow for peace; what they helde, practiſed, found, left: whoſoeuer knowes but theſe things, cannot ſeparate; & ſhall not be contented onely, but thankfull: God ſhal giue you ſtill more light: in the mean time, vpon the peril of my ſoule, ſtay, and take the bleſſed offers of your God, in peace: And ſince Chriſt ſayth by my hand, Will you alſo go away? Anſwer him with that worthy Diſciple, *Maiſter whither ſhall I goe from thee? thou haſt the words of eternall life.*

To

To Mr. I. B.

E P. 6. *A complaint of the miſ-education of our Gentry.*

I Confeſſe, I cannot honor blood without good qualities; not ſpare it, with ill. There is nothing that I more deſire to bee taught, then what is true Nobilitie: What thanke is it to you, that you are borne well? If you could haue loſt this priuiledge of Nature, I feare you had not beene thus far Noble: that you may not plead deſert, you had this before you were; long ere you could either know or preuent it; you are deceiued if you thinke this any other then the body of Gentility: the life and ſoule of it, is in noble and vertuous diſpoſition, in gallantneſſe of ſpirit without hautineſſe, without inſolence, without ſcornfull ouerlyneſſe: ſhortly, in generous qualities, carriage, actions. See your error, and know that this demeanor dooth not aunſwer an honeſt byrth: If you can follow all faſhions, drinke all healths, weare fauours and good clothes, conſort with Ruffianly companions, ſwear the biggeſt Oathes, quarrell eaſily, fight deſperately, game in euery inordinate Ordinary, ſpend your patrimony ere it fall, looke on euery man betwixt ſcorne & anger; vſe gracefully ſome geſtures of apiſh complement; talke irreligiouſly, dally with a Miſtris, or (which tearme is plainer) hunt after Harlots, take ſmoak at a Play-houſe, and liue as if you were made all for ſport, you think you haue doone enough, to merit, both of your blood, and others opinions. Certainly, the world hath no baſeneſſe, if this be generoſity: wel-fare the honeſt & ciuill rudeneſſe of the obſcure ſonnes of the earth, if ſuch be the graces of the eminent: The ſhame whereof (me-thinkes) is not ſo proper to the wildneſſe of youth, as to the careleſneſſe or vanity of Parents: I ſpeake it boldly; our land hath no blemmiſh comparable to the miſ-education of our Gentry: Infancy and youth are the ſeedtimes of all hopes: if thoſe paſſe vnſeaſonably, no fruit can be expected from our age, but ſhame & ſorrow:

ſorrow: who ſhold improue theſe, but they which may cõmaund thē? I cannot altogether complaine of our firſt yeares. How like are wee to children, in the training vp of our children! Giue a childe ſome painted Babe; he ioyes in it at firſt ſight: & for ſome daies will not abide it out of his hand or boſome; but when he hath ſated himſelfe with the newe pleaſure of that gueſt, hee now (after a while) caſts it into Corners, forgets it, and can look vpon it, with no care: Thus do wee by ours. Their firſt times finde vs not more fond, then carefull: wee doe not more follow them with our loue, then ply them with inſtruction: When this delight beginnes to grow ſtale, wee begin to grow negligent. Nothing that I know can bee faulted in the ordering of Childhood, but indulgence. Fooliſh Mothers admit of Tutors, but debarre rods. Theſe, while they deſire their Children may learne, but not ſmart, as is ſayde of Apes, kill theyr young ones with loue; for what can work vpon that age, but feare? And what feare without correction? Now at laſt, with what meaſure of Learning their owne will would vouchſafe to receiue, they are too early ſent to the Common Nurſeries of Knowledge; There (vnleſſe they fall vnder carefull tuition) they ſtudy in ieſt, and play in earneſt. In ſuch vniuerſall meanes of Learning, all cannot fall beſides them; what their company, what their recreation would either inſtil or permit, they bring home to their gladde parents. Thence are they tranſplanted to the Collegiate Innes of our common Lawes: and there too manie learne to bee lawleſſe, and to forget their former little. *Paules* is their *Weſtminſter*, their Study, an Ordinary, or Playhouſe, or Dauncing Schoole, and ſome *Lambert* their *Ployden*. And now after they haue (not without much expence) learned faſhions and licentiouſneſſe, they returne home, full of welcomes and gratulations. By this time ſome bloſſomes of youth appearing in their face, admoniſh their Parents to ſeeke them ſome ſeaſonable match; Wherein the Father inquires for Wealth, the Sonne for Beautie, perhappes the Mother for parentage, ſcarce any for Vertue, for Religion. Thus ſetled, What is their care, theyr diſcourſe, yea, their Trade, but eyther an Hound, or an Hawke? And it is well, if no woorſe: And now, they ſo liue, as if they had forgotten that there were Bookes: Learning is for Prieſts, and Pedants; For Gentlemen, pleaſure. Oh! that eyther wealth, or wit ſhould bee caſt away thus baſely: That euer Reaſon ſhould growe ſo debauched, as to thinke any thing more worthy then knowledge. With what ſhame and emulation may wee looke vpon other Nations (whoſe Apiſh faſhions wee can take vppe in the Channelles, neglecting their immitable examples) and with what ſcorn do they looke vpon vs? They haue their ſolemne Academies for all thoſe qualities, which may accompliſh Gentility: from which they returne richly furniſhed, both for action and ſpeculation. They account knowledge and ability of diſcourſe as

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essentiall to greatnesse, as bloud: neither are they more aboue the vulgar in byrth, then in vnderstanding: They trauell with iudgement, and returne with experience: so do they, followe the excercises of the body, that they neglect not the culture of the mind. From hence growes ciuility, and power to mannage affayres, either of Iustice or State; From hence incouragement to learning, and reuerence from inferiors. For those onely can esteeme knowledge, which haue it; and the common sort frame either obseruance, or contempt out of the example of their leaders.

Amongst them, the sons of Nobles scorne not either Merchandise, or learned professions; and haue nothing so much, as to do nothing: I shame and hate to thinke, that our gallants hold there can bee no disparagement, but in honest callings. Thus perhaps I haue abated the enuy of this reproofe, by communicating it to more; which I had not done, but that the generality of euill importunes redresse. I well see that either good or euill descends: In vain shall wee hope for the reformation of the many, while the better are disordered. Whome to solicit heerein, I know not, but all: How glad should I be to spend my light to the snuffe, for the effecting of this! I can but perswade and pray; these I will not fayle of: The rest to him that both can amend and punish.

To

To Mr. Ionas Reiersvorvs in Zeland.

EP. 7. *Written some whiles since, concerning some new opinions then broched in the Churches of* Holland, *and vnder the name of* Arminius (*then liuing*) *perswading all great wits to a study and care of the common Peace of the Church, and disswading from all affectation of singularity.*

I Receiued lately, a short relation of some newe Paradoxes from your *Leiden*; you would know what wee thinke: I feare not to bee censured, as meddling: your truth is ours: The Sea cannot diuide those Churches whom one faith vnites. I knowe not how it comes to passe, that most men, while they too much affect ciuility, turne flatterers; and plaine truth is most where counted rudenesse. Hee that tels a sicke friend hee looks ill, or tearmes an angrie tumour the Gowt, or a waterish swelling, Dropsy; is thought vnmannerly. For my part, I am glad that I was not borne to feed humors; How-euer you take your owne euills, I must tell you, wee pittie you, and thinke you haue iust cause of deiection, and wee for you: not for any priuate cares, but (which touch

touch a Christian neereit) the Commen-wealth of God. Behold, after all those hilles of carcasses, and streames of bloud, your ciuill sword is sheathed, wherein wee neither congratulate, nor feare your peace; so now, instead of that, another while, the spirituall sword is drawn and shaken, and it is well if no more. Now the politick State sits still, the church quarrels: Oh! the insatiable hostility of our great enemy, with what chaunge of mischiefes dooth hee afflict miserable man? No sooner did the Christian world begin to breath from persecution, but it was more punished with *Arrianisme*: when the red dragon cannot deuour the child, hee tries to drowne the mother; and when the waters fail, he raises war. Your famous *Iunius* had nothing more admirable then his loue of peace: when our busy separatists appealed him, with what a sweet calmnes did hee reiect them, and with a graue importunity call'd them to moderation! How it would haue vexed his holy soule (now out of the danger of passions) to haue forseen his chaire troubletom? God forbidde that the Church should finde a Challenger, in stead of a Champion: Who would thinke but you should haue beene taught the benefite of peace, by the long want? but if your temporall state (besides either hope, or beliefe) hath growne wealthy with War, like those Fowles which fatten with harde weather: yet bee too sure, that these spirituall broyles, cannot but impouerish the Church; yea, affamish it. It were pitty that your *Holland* should bee still the Amphitheatre of the world, on whose Scaffoldes, all other Nations should sit, and see variety of bloudie shewes, not without pitty, and horror. If I might challenge ought in that your acute, and learned *Arminius*; I would thus solicit, and coniure him: Alas that so Wise a man should not know the worth of peace; that so noble a Sonne of the Church, shoulde not bee brought to light, without ripping the wombe of his Mother! what meane these subtle Nouelties? If they make thee famous, and the Church miserable; who shall gaine by them? Is singularity so precious, that it should cost no lesse, then the safety and quiet of our common mother? If it bee truth thou affectest; what alone? Coulde neuer any eyes (till thine) bee blessed with this obiect, Where hath that Sacred verity hid her selfe thus long from all her careful Inquisitors, that shee now first shewes her head to thee vnsought? Hath the Gospell shined thus long, and bright, and left some Corners vnseene? Away with all newe truths; faire and plausible they may bee, sound they cannot: some may admire thee for them; none shall blesse thee. But graunt that some of these are no lesse true; then nice poyntes; What doe these vnseasonable Crochets, and quauers trouble the harmonious plain-songs of our peace? Some quiet error may bee better then some vnruly truth. Who bindes vs to speak all we thinke? So the Church may bee still, would God thou wert wise alone? Did not our aduersaries quarrell enough before, at our quarrels?

Were

Were they not rich enough with our ſpoils? By the dear name of our common parents, what meaneſt thou *Arminius*? Whither tend theſe new-rais'd diſſenſions? Who ſhall thriue by them, but they which inſult vpon vs, and riſe by the fall of truth? who ſhall bee vndone, but thy Brethren? By that moſt precious, and bloudy ranſome of our Sauiour, and by that awfull appearance wee ſhall once make before the glorious Tribunall of the Son of God, remember thy ſelfe, and the poore diſtracted limbes of the Church; let not thoſe excellent parts, wherewith God hath furniſhed thee, lye in the narrow way, and cauſe any weake one, eyther to fall, or ſtumble, or erre. For Gods ſake, either ſay nothing, or the ſame. How many great wittes haue ſought no by-paths, and now are happy with their fellowes! Let it bee no diſparagement to goe with many to heauen. What could bee reply to ſo playne a charge? No diſtinction can auoid the power of ſimple truth. I know hee hears not this of me firſt: Neither that learned and woorthy *Fran. Gomarus*, nor your other graue fraternity of reuerend Diuines, haue beene ſilent in ſo mayne a cauſe. I feare rather too much noyſe in any of theſe tumults: There may too many contend, not intreat. Multitude of ſuters, is commonly powerfull; howe much more in iuſt motions? But if either hee, or you, ſhall turne mee home, and bid mee ſpend my little moiſture vpon our owne brandes, I graunt there is both the ſame cauſe, and the ſame neede. This Counſell is no whit further from vs, becauſe it is directed to you: Any Reader can chaunge the perſon: I lament to ſee, that euery where peace hath not many Clients, but fewer louers; yea, euen many of thoſe that praiſe her, follow her not. Of ould, the very *Nouatian* Men, VVomen, Children, brought ſtones and morter (with the Orthodoxe) to the building of the Church of the Reſurrection, and ioyned louingly with them, againſt the *Arrians*: leſſer quarrells diuide vs; and euery diuiſion ends in blowes, and euery blowe is returned; and none of all lightes beſide the Church: Euen the beſt Apoſtles diſſented; neither knowledge, nor holyneſſe can redreſſe all differences: True, but wiſedome and charity could teach vs to auoyde their preiudice. If wee had but theſe two vertues; quarrels ſhould not hurt vs, nor the Church by vs: But (alas) ſelf-loue is too ſtrong for both theſe: This alone opens the floodgates of diſſenſion, and drownes the ſweet, but lowe valley of the Church. Men eſteem of opinions, becauſe their owne; & will haue truth ſerue, not gouerne: What they haue vndertaken, muſt be true: Victory is ſought for, not ſatisfaction; Victory of the Authour, not of the cauſe: Hee is a rare man that knowes to yeeld, as well as to argue: what ſhould wee do then, but beſtow our ſelues vpon that which too many neglect, publicke peace; firſt, in Prayers that wee may preuaile, then in teares that wee preuaile not? Thus haue I beene bold to chat with

you

you of our greatest and common cares. Your old loue, and late Hospitall entertainment in that your Island, called for this remembrance; the rather to keepe your English tongue in breath, which was wont not to bee the least of your desires. Would God you could make vs happy with newes not of Truce, but sincere amity and vnion; not of Prouinces, but spirits. The God of Spirits effect it both heere and there, to the glory of his Name and Church.

To

To W. I. condemned for Murder.

EP. 8. *Effectually preparing him, and (vnder his name) whatsoeuer Malefactor, for his death.*

IT is a bad cause that robbeth vs of all the comfort of friendes; yea, that turnes their remembrance into sorrow. None can do so, but those that proceed from our selues; For outward euils, which come from the infliction of others, make vs cleaue faster to our helpers, and cause vs to seeke and finde ease in the very commiseration of those that loue vs; whereas those griefes which arise from the iust displeasure of Conscience, will not abide so much, as the memory of others affection; or if it do, makes it so much the greater corrasiue, as our case is more vncapeable of their comfort. Such is yours. You haue made the mentiō of our names tedious to your selfe, and yours to vs. This is the beginning of your payne, that you had friends: If you may now smart soundly from vs, for your good, it must be the onely ioy you must expect, & the finall dutie wee owe to you. It is both vaine & comfortless to heare what might haue beene; neither would I send you backe to what is past, but purposely to increase your sorrow; who haue caused all our comfort to stand in your teares. If therefore our former Counsailes had preuailed, neyther had your hands shed innocent bloude, nor Iustice yours. Now, to your great sinne, you haue done the one, and the other must bee done to your paine: and wee your wel-willers, with sorrow and shame liue to bee witnesses of both. Your sin is gone before, the reuenge of Iustice will follow: Seeing you are guilty, let GOD bee iust; Other sinnes speake, this cryeth, and will neuer bee silent, till it bee answered with it selfe. For your life; the case is hopeless; feed not your selfe with vaine presumptious, but settle your

your ſelfe to expiate anothers bloud with your owne. Would God your deſert had been ſuch, that we might with any comfort haue deſired you might liue. But now, alas, your fact is ſo heynous, that your life can neither be craued without iniuſtice, nor be protracted without inwarde torment. And if our priuate affection ſhould make vs deafe to the ſhouts of bloud, and partiality ſhould teach vs to forget all care of publike right; yet reſolue, there is no place for hope. Since then you could not liue guiltleſs, there remaines nothing but that you labour to die penitent; and ſince your body cannot be ſaued aliue, to endeuour that your ſoule may be ſaued in death. Wherein, how happy ſhall it be for you, if you ſhall yet giue eare to this my laſt aduiſe; too late indeede for your recompenſe to the World, not too late for your ſelfe. You haue deſerued death, and expect it; Take heed leaſt you ſo faſten your eyes vpon the firſt death of the body, that you ſhold not look beyond it, to the ſecond, which alone is worthy of trembling, worthy of teares.

For, this, though terrible to Nature, yet is common to vs, with you. You muſt die: What do we elſe? And what differs our end from yours, but in haſte and violence? And who knowes whether in that? It may be a ſickneſs as ſharpe, as ſuddaine, ſhall fetch vs hence: It may be the ſame death, or a worſe, for a better cauſe: Or if not ſo, There is much more miſery in lingering: He dies eaſily, that dies ſoone: But the other, is the vtmoſt vengeance that GOD hath reſerued for his enemies: This is a matter of long feare, and ſhort paine. A few pangs lets the ſoule out of priſon: but the Torment of that other is euerlaſting; after tenne thouſand yeares ſcorching in that flame, the paine is neuer the neerer to his ending. No time giues it hope of abating; yea, time hath nothing to doe with this eternity. You that ſhall feele the paine of one minutes dying, thinke what pain it is to be dying forever and euer. This, although it be attended with a ſharpe paine, yet is ſuch as ſome ſtrong ſpirits haue indured without ſhew of yeeldance. I haue heard of an Iriſh Traitor, that when hee lay pining vpon the wheele with his bones broke, asked his friend if he changed his countenance at all; caring leſſe for the paine, then the ſhew of feare. Few men haue dyed of greater paines, then others haue ſuſtained and liue. But that other ouer-whelms both body & ſoule, and leaues no roome for any comfort in the poſſibility of mitigation. Heere, men are executioners, or diſeaſes; there fiends. Thoſe diuels that were ready to tempt the graceleſs vnto ſinne, are as ready to follow the damned with tortures. Whatſoeuer become of your carcaſs, ſaue your ſoule from theſe flames: and ſo mannage this ſhort time you haue to liue, that you may die but once. This is not your firſt ſinne; yea, God hath now puniſhed your former ſinnes with this: A fearefull puniſhment in it ſelfe, if it deſerued no more: your conſcience (which now begins to tell truth) cannot but aſſure you, that there is no ſinne more worthy of hell, then murder; yea, more proper to it. Turne ouer

those holy leaues (which you haue too much neglected, and now smart for neglecting) you shal finde Murderers among those that are shut out from the presence of God: you shall finde the Prince of that darknes, in the highest stile of his mischief, termed a Man-slayer. Alas! how fearful a case is this, that you haue heerin resembled him, for whom *Topheth* was prepared of old; and imitating him in his action, haue endangered your selfe to partake of his torments! Oh, that you could but see what you haue done, what you haue deserued; That your heart could bleed enough within you, for the bloud your hands haue shed: That as you haue followed Satan our common enemy in sinning, so you could defie him in repenting: That your teares could disappoint his hopes of your damnation. What a happy vnhappinesse shal this be to your sad friends, that your better part yet liueth? That from an ignominious place, your soule is receiued to glory? Nothing can effect this but your Repentance: and that can doe it. Feare not to looke into that horrour, which should attend your sinne: and be now as seuere to your selfe, as you haue beene cruell to another. Think not to extenuate your offence with the vain titles of manhood; what praise is this, that you were a valiant Murderer? Strike your owne breast (as *Moses* did his Rock) and bring down Riuers of tears to wash away your bloud-shed. Doe not so much feare your iudgement, as abhorre your sin; yea, your selfe for it: And with strong cries lift vp your guilty hands to that God whom you offended, & say: *Deliuer me from blood-guiltines, O Lord.* Let me tel you: As without repentance there is no hope; so with it, there is no condemnation. True penitence is strong, and can grapple with the greatest sin, yea with all the powers of hell. What if your hands be red with blood? Behold, the blood of your Sauiour shall wash away yours: If you can bathe your selfe in that; your Scarlet soule shall be as white as Snowe. This course alone shall make your Cross the way to the Paradise of God. This plaister can heale all the sores of the Soule, if neuer so desperate: Onely, take heed that your heart be deep enough pearced, ere you lay it on; else, vnder a seeming skinne of dissimulation, your soule shall fester to death. Yet ioy vs with your true sorrow, whom you haue grieued with your offence; and at once comfort your friends, and saue your soule.

To

To Mr. IOHN MOLE, of a long time now prisoner vnder the Inquisition at *Rome*.

EP. 9. *Exciting him to his wonted Constancie, and incouraging him to Martyrdome.*

WHat passage can these lines hope to finde into that your straight & curious thraldome? Yet who would not aduenture the losse of this paines for him, which is ready to lose himself for Christ? what doe wee not owe to you which haue thus giuen your self for the common faith? Blessed be the name of that God who hath singled you out for his Champion, and made you inuincible: how famous are your bonds? How glorious your constancy? Oh, that out of your close obscurity, you could but see the honour of your suffering, the affections of Gods Saints, and in some, an holy enuy at your distressed happines. Those wals cannot hide you: No man is attended with so many eyes from earth and heauen: The Church your Mother beholds you, not with more compassion, then ioy: Neither can it be saide, how shee at once pitties your misery, and reioyces in your patience: The blessed Angels looke vpon you with gratulation and applause. The aduersaries with an angry sorrowe to see themselues ouercome by their captiue, their obstinate cruelty ouer-matched with humble resolution, and faithful perseuerance. Your Sauiour sees you from aboue, not as a meer spectator, but as a patient with you, in you, for you; yea, as an agent in your indurance and victory, giuing new courage with the one hand, & holding out a Crowne with the other. Whom would not these sights incourage? who now can pitty your solitarines? The hearts of all good men are with you. Neither can that place be but full of Angels, which is the continuall obiect of so many Prayers, yea the God of heauen was neuer so neere you, as now you are remooued from men. Let me speake a bolde, but true word. It is as possible for him to be absent from his Heauen, as from the prisons of his Saints. The glorified spirits

aboue ſing to him; the perſecuted ſoules belowe, ſuffer for him, and cry to him; he is magnified in both, preſent with both; the faith of the one, is as pleaſing to him, as the triumph of the other; Nothing obligeth vs men ſo much, as ſmarting for vs; words of defence are worthy of thanks, but pain is eſteemed aboue recompence. How doe we kiſs the wounds which are taken for our ſakes, and profeſs that wee would hate our ſelues, if wee did not loue thoſe that dare bleed for vs: How much more ſhall the God of mercies be ſenſible of your ſorrowes, and crown your patience? To whom you may truly ſing that ditty of the Propher, *Surely for thy ſake am I ſlaine continually, and am counted as a Sheepe for the ſlaughter.* What neede I to ſtirre vp your conſtancy, which hath already amazed, and wearied your perſecutors? No ſuſpicion ſhall driue mee hereto; but rather the thirſt of your praiſe. He that exhorts to perſiſt in well-doing, whiles he perſwades commendeth. Whether ſhould I rather ſend you, then to the ſight of your owne Chriſtian fortitude? which neither Prayers, nor threats, haue bin able to ſhake: Here ſtands on the one hand, Liberty, Promotion, Pleaſure, life, and (which eaſily exceeds all theſe) the deare reſpect of wife and children (whom your only reſolution ſhall make Widdow and Orphanes) theſe with ſmiles, and vowes, and teares, ſeeme to importune you. On the other hand, bondage, ſolitude, horror, death (and the moſt lingering of all miſeries) ruine of poſterity: theſe with frowns and menaces labour to affright you: Betwixt both, you haue ſtood vnmooued; fixing your eyes either right forward vpon the cauſe of your ſuffering, or vpwards vpon the Crowne of your reward: It is an happy thing when our owne actions may be either examples, or arguments of good. Theſe bleſſed proceedings call you on to your perfection; The reward of good beginnings proſecuted, is doubled; neglected, is loſt. How vaine are thoſe temptations, which would make you a loſer of all this praiſe; this recompenſe? Go on therfore happily; keep your eyes where they are, and your heart cannot be but where it is, and where it ought: Looke ſtill, for what you ſuffer, and for whom: For the truth, for Chriſt: what can be ſo precious as truth? Not life it ſelf. Al earthly things are not ſo vile to life, as life to truth; Life is momentary, Truth eternall; Life is ours, the Truth, Gods: Oh happy purchaſe, to giue our life for the truth. What can we ſuffer too much for Chriſt? He hath giuen our life to vs; he hath giuen his owne life for vs. What great thing is it, if he require what he hath giuen vs, if ours for his? Yea, rather if he call for what he hath lent vs; yet not to bereaue but to change it; giuing vs gold for our clay, glory for our corruption. Behold that Sauiour of yours weeping, and bleeding, and dying for you: alas! our ſoules are too ſtrait for his ſorrowes; we can be made but pain for him; He was made ſin for vs: we ſuſtain for him, but the impotent anger of men; hee ſtruggled with the infinite wrath of his Father for vs. Oh, who can endure enough for him, that hath paſſed thorow death and

and hell for his Soule? Thinke this, and you shall resolue with *Dauid*; *I will be yet more vile for the Lord.* The worst of the despight of men, is but Death; and that, if they inflict not, a disease will; or if not that, Age. Here is no imposition of that, which would not be: but an hastening of that which will be: An hastening, to your gaine. For beholde, their violence shall turn your necessity, into Vertue & profit. Nature hath made you mortall: none but an enemy can make you a Martyr: you must die, though they will not; you cannot die for Christ, but by them: How could they else deuise to make you happy? since the giuer of both liues hath said, *He that shall lose his life for my sake shall saue it.* Loe, this alone is lost with keeping, and gained by losse. Say you were freed, vpon the safest conditions, and returning: (As how welcome should that newes be, more to yours, then to your selfe:) Perhaps, Death may meet you in the way, perhaps ouer-take you at home: neither place, nor time, can promise immunitie from the common destiny of men: Those that may abbridge your houres cannot lengthen them; and while they last, cannot secure them from vexation; yea, themselues shall follow you into their dust; and cannot auoide what they can inflict; death shall equall the tyrannize by them, and ouer them: for their fauours are but fruitlesse, their malice gainfull. For it shall change your Prison into Heauen, your Fetters into a Crown, your Iaylours to Angels, your misery into glory. Look vp to your future estate, and reioyce in the present: Beholde, the Tree of Life, the hidden *Manna*, the Sceptre of Power, the Morning-Starre, the white garment, the new name, the Crowne, and Throne of Heauen are addressed for you. Ouercome and enioy them: oh glorious condition of Martyrs! whom conformity in death, hath made like their Sauiour in blessednesse; whose honour is to attend him for euer, whom they haue ioyed to imitate. *What are these which are arayd in long white robes, and whence came they? These are* (saies that heauenly Elder;) *they which came out of great Tribulation, and washed their long Robes, and haue made their long Robes white, in the bloud of the Lambe.*

Therefore they are in the presence of the Throne of GOD, *and serue him day and night in his Temple: and hee that sitteth on the Throne, will dwell among them, and gouerne them, and lead them vnto the liuely Fountaines of waters, and God shall wipe all teares from their eyes.*

All the elect haue Seales in their fore-heads: But Martyrs haue Palmes in their hands: All the elect haue White Robes; Martyrs, both white and long. White, for their Glorie: long for the largenesse of their Glorie. Once redde with their own bloud; now white with the bloud of the Lambe: There is nothing in our bloud, but weake obedience; nothing but merite in the Lambes-bloud. Behold; his merite makes our obedience Glorious. You doe but sprinkle his feet with your bloud; Loe, he washes your long white Robes, with his. Euery drop of your bloud is answered with a stream of his; and euery drop of his, is worth

Riuers of ours: *Pretious in the sight of the Lord, is the death of his Saints:* Pretious in preuention; Pretious in acceptation, pretious in remuneration. Oh, giue willingly that which you cannot keep, that you may receiue what you cannot leese. The way is steep, but now you breath towards the top: Let not the want of some few steps, lose you an eternall rest. Put to the strength of your owne Faith; The Prayers of Gods Saints shall further your pase; & that gratious hand that sustaines heauen and earth, shall vpholde, and sweetly drawe you vp to your glory. Go on to credit the Gospel with your perseuerance: & shew the faint-hearted Clients of that *Roman* Court, that the Truth yeelds reall and hearty professours; such as dare no lesse smart, then speak for her.

Without the wals of your restraint, where can you looke beside encouragements of suffering? Beholde in this, how much you are happier then your many predecessors. Those haue found friends, or wiues, or children, the most dangerous of all tempters: Suggestions of weakenes, when they come masked with loue, are more powerfull to hurt. But you, all your many friends, in the valour of their Christian loue, wish rather a blessed Martyr, then a liuing and prosperous reuolter: yea, your deare wife (worthy of this honour, to be the wife of a Martyr) preferres your faith, to her affection; and in a courage beyond her Sex, contemnes the worst miserie of your losse; professing she would redeeme your life with hers, but that shee would not redeeme it with your yeeldance: and while she looks vpon those many pawns of your chast loue, your hopefull Children, wishes rather to see them fatherlesse, then their Father vnfaithfull: The greatest part of your sufferings are hers. She beares them with a cheerfull resolution. She diuides with you in your sorrowes, in your patience; she shal not be diuided in your glorie: For vs we shall accompany you, with our Praiers, and followe you with our thankfull commemorations; vowing to Write your name in redde Letters, in the Calendars of our hearts; and to Register it in the monuments of perpetuall Records, as an example to all posterity, *The memoriall of the iust shal be blessed.*

To

To all Readers.

EP. 10. *Containing Rules of good aduiſe for our Chriſtian and ciuill carriage.*

Grant, Breuitie where it is neither obſcure nor defectiue, is very pleaſing, euen to the daintieſt iudgements. No maruaile therefore, if moſt men deſire much good counſell in a narrow roome; as ſome affect to haue great perſonages, drawne in little Tablets; or, as we ſee worlds of Countryes deſcribed in the compaſſe of ſmall Mappes: Neither doe I vnwillingly yeeld to follow them; for both the powers of good aduiſe are the ſtronger, when they are thus vnited; and breuity makes counſell more portable for memorie, & readier for vſe. Take theſe therefore for mote; which as I would faine practiſe, ſo am I willing to commend. Let vs begin with him who is the firſt and laſt: Informe your ſelfe aright concerning God; without whom, in vaine doe wee knowe all things: Be acquainted with that Sauiour of yours, which paide ſo much for you on earth, and now ſues for you in heauen; without whom, wee haue nothing to doe with God, nor he with vs. Adore him in your thoughts, truſt him with your ſelfe: Renew your ſight of him euery day; and his of you: Ouer-look theſe earthly things; and when you doe at any time caſt your eies vpon heauen, thinke, their dwels my Sauiour, there I ſhall be. Call your ſelfe to often reckonings; caſt vp your debts, paiments, graces, wants, expences, imployments; yeeld not to thinke your ſet Deuotions troubleſome: Take not eaſie denialls from your ſelfe; yea giue peremptory denialls to your ſelfe; Hee can neuer be good that flatters himſelfe: holde Nature to her allowance; and let your vvill ſtand at curteſie: happie is that man vvhich hath obtained to be the Maſter of his owne heart: Thinke all Gods outward fauours and prouiſions the beſt for you; your owne abilities, and actions, the meaneſt.

Suffer

Suffer not your mind to be either a Drudge or a Wanton; exercise it euer, but ouerlay it not: In all your businesses look through the world, at GOD; whatsoeuer is your leuell, let him be your scope: Euery day take a view of your last; and thinke either it is this, or may be: Offer not your selfe either to honour, or labour; let them both seeke you: Care you onely to be worthy, and you cannot hide you from GOD. So frame your selfe to the time and companie, that you may neither serue it, nor sullenly neglect it; and yeeld so farre, as you may neither betray goodnes, nor countenance euill. Let your words be few, and digested; It is a shame for the tongue to cry the heart mercy, much more to cast it selfe vpon the vncertaine pardon of others eares. There are but two things which a Christian is charged to buy, and not to sell, *Time* and *Truth*; both, so precious, that we must purchase them at any rate. So vse your friends, as those which should be perpetuall; may be changeable. While you are within your self, there is no danger: but thoughts once vttered must stand to hazard. Doe not heare from your selfe, what you would be loth to heare from others. In all good things giue your eye and eare the full scope, for they let into the minde; restraine the tongue, for it is a spender: few men haue repented them of silence; In all serious matters take counsell of daies, and nights, and friends; and let leasure ripen your purposes: neither hope to gaine ought by suddennes: The first thoughts may be confident, the second are wiser. Serue honesty euer, though without apparant wages: shee will pay sure, if slow. As in apparell, so in actions, knowe not what is good, but what becomes you: how many warrantable acts haue misshapen the Authors. Excuse not your owne ill, aggrauate not others: and if you loue peace, auoide Censures, comparisons, contradictions: out of good men chuse acquaintance; of acquaintance, friends; of friends, familiars: after probation admit them, and after admittance change them not: Age commendeth friendship. Doe not alwaies your best; it is neither wise, nor safe for a man euer to stand vpon the top of his strength. If you would beaboue the expectation of others, be euer belowe your selfe. Expend after your purse, not after your minde; take not where you may deny, except vpon Conscience of desert, or hope to requite. Either frequent suites, or complaints, are wearisome to any friend: Rather smother your griefes and wants as you may; then be either querulous, or importunate. Let not your face belye your heart, nor alwaies tell tales out of it; hee is fit to liue amongst friends or enemies, that can be ingenuously close: Giue freely, sell thriftily: Change seldome your place, neuer your state: either amend inconueniences, or swallow them, rather then you should run from your selfe to auoide them.

In all your reckonings for the world, cast vp some crosses that appear not; either those will come, or may: Let your suspicions be charitable;

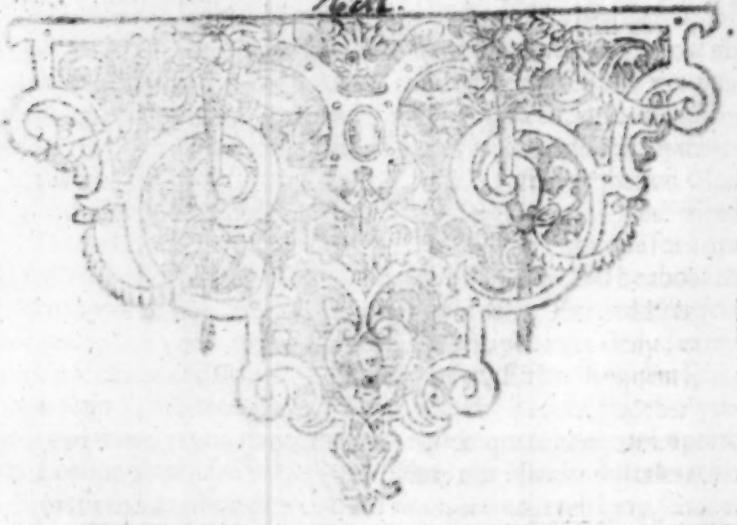
your

your truſt fearefull; your cenſures ſure. Giue way to the anger of the great: The Thunder and Cannon will abide no fence. As in throngs we are affraide of loſſe; ſo while the world comes vpon you, looke well to your ſoule; There is more danger in good, then in euill: I feare the number of theſe my rules; for Precepts are wont (as nayles) to driue out one another: but theſe, I intended to ſcatter amongeſt many: and I was loth that any gueſt ſhould complaine of a niggardly hand; Dainty Diſhes are wont to be ſparingly ſerued out; homely ones, ſupply in their bigneſſe, what they want in their worth.

FINIS.

"Pharisaisme and Christianity" was entered in the Stationers Reg.r. May 13. 1608; within a fortnight after it was preached. & Licensed by the Bishop of London.

Nell.



PHARISAISME AND CHRISTIANITIE:

COMPARED AND SET foorth in a Sermon at Paules-Croſs, May 1. 1608.

By Ios. Hall.

Vpon Matth. 5. 20.

Except your righteouſneſſe exceede the righteouſneſſe of the Scribes and Phariſes, yee ſhall not enter into the kingdome of heauen.

AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel Macham*. 1614.

TO THE RIGHT REVE-
REND FATHER IN GOD, AND
my very good Lord, THOMAS, Lord Bishop
of LONDON, I. H. wisheth all grace
and happinesse.

Right reuerend *and* Honourable:

I Know there is store of Sermons extant; The pulpit scarce affordeth more then the Presse. I adde to the number, and complaine not: In all good things abundance is an easie burden. If the soule may feed it selfe with varietie, both by the eare, and by the eye, it hath no reason to finde fault with choyce. But if any vveaker stomack (as in our bodily Tables) shall feare to surfet at the sight of too much, it is easie for that man to looke off, and to confine his eyes to some few: Who cannot much sooner abate to himselfe, than multiply to another? Let not his nice sullennes preiudice that delight and profit which may arise to others from this number. For me, I dare not bee so envious as not to blesse God for this plentie, and seriously to reioyce that Gods people may thus liberally feast themselues by both their senses: neither know I for whether more; The sound of the word spoken pearceth more: the letter written indureth longer; the eare is taught more suddenly, more stirringly: the eye with leasure and continuance. According to my poor abilitie, I haue desired to doe good both wayes; not so much fearing censures, as caring to edifie. This little labour submissely offers it selfe to your Lordship, as iustly yours: being both Preached at your call, and (as it were) in your charge, and by one vnder the charge of your fatherly iurisdiction, who vnfainedly desires by all meanes to shew his true heart to Gods Church, together with his humble thankfulnes to your Lordship; and professeth still to continue

Your Lordships in all humble
duty and obseruance,

IOS. HALL.

MATTH. Chap. 5. verſ. 20.

Except your righteouſneſſe exceede the righteouſneſſe of the Scribes and Phariſes, ye ſhall not enter into the kingdome of heauen.

HE curious Doctors of the Iewes had reduced all Gods ſtature-law to ſix hundred and thirteene precepts; ſo many as there are dayes in the yeare, and members in the body. It was an honeſt and (which were ſtrange) a Chriſtian conceit of one of their Rabbins, that *Dauid* abridges all theſe to eleuen, in his Pſal. 15. *Eſay* to ſix, in his 33. 15. *Michai* yet lower to three, in his 6. 8. *Eſai* yet againe to two, in his 56. 1. *Habacuc* to one, *The iuſt man ſhall liue by faith.* So yeſee, the Law ends in the Goſpel: and that Father ſaid not amiſſe, *The Law is the Goſpel foretold, and the Goſpel is the Law fulfilled.* Theſe two are the free-hold of a Chriſtian; and what but they?

Petr. Galatine. de arcan. fidei Cath. ad finem. Ex gloſ. Rab. Shelomoh.

Lex eſt Euangelium prædictum: Euangelium lex completa.

The Iewes of theſe times peruerted the Lawe, reiected the Goſpell. Our Sauiour therefore, that great Prophet of the World (as it was fit he time) cleares the Lawe, deliuers and ſettles the Goſpell: well approuing in both theſe, that hee came not to conſume, but to conſummate the Lawe. Wherein (as *Paul* to his Corinths) hee had a great doore, but many aduerſaries: amongſt theſe were the great maſters of Iſraell (ſo our Sauiour tearmes the Phariſes) and their fellowes (and yet their riuals) the Scribes; both ſo much harder to oppoſe, by how much their authoritie was greater.

1. Cor. 16. 9. Iohn 3. 10. *Art thou a Maſter in Iſrael?*

Truth hath no roome till falſhood bee remoued; Our Sauiour therefore (as he houed) firſt ſhewes the falſhood of their Gloſſes, and the hollowneſſe of their profeſſion: and ſo both their life and Doctrine

ctrine bee naught; what free part is there in them? And loe both of theſe ſo faultie, that *Except your righteouſneſſe exceede the righteouſneſſe of the Scribes and Phariſes, yee ſhall not enter into the kingdome of Heauen.*

VVhat were the men? VVhat was their righteouſneſſe? VVhat wanted it? Follow mee, I beſeech you, in theſe three: and if my diſcourſe ſhall ſeeme, for a while, more thornie and perplexed, remedie it with your attention.

Thoſe things which are out of the kenne of ſenſe or memory, muſt bee fetcht from Story. The Sect (or order whether) of the Phariſes ceaſed with the Temple; ſince that, no man reades of a Phariſe; and now is growne ſo farre out of knowledge, that the moderne Iewes are more ready to learne of vs who they were: There is no poynt, wherin it is more difficult to auoyde varietie, yea oſtentation of reading; without any curious trauerſing of opinions, I ſtudie for ſimple trueth, as one that will not leade you out of the rode-way to ſhew you the turnings. *Scribes* were auncient; *Ezra* is called (*Sopher mahir*) *a prompt Scribe.* As long before him, ſo euer ſince they continued till Chriſts time; but in two rankes; ſome were γραμματεῖς λαοῦ: others νόμου: Some *popular*, others *legall*: Some the peoples; others, Gods; the one *Secretaries, Recorders, Notaries*, as 2. *Chronicles* 24. 11. (*Sopher hamelec*) *the Kings Scribe:* The other Doctours of the Lawe of God: *The Lawe of the Lord is with vs, in vaine made hee it, the penne of the Scribe is in vaine.*

Eſr. 6.9.

Ier. 8.8

As the Phariſes were (νομοδιδάσκαλοι;) *Lawye-maiſters:* ſo theſe are the ſame which *Luc.* 11. 45. are called (νομικοὶ) *interpreters of the Lawe.* Tho to ſome not meane Critickes, it ſeemes theſe ſhould bee a third ſort; which conſider not that our Sauiour on purpoſe addreſsing his ſpeech to the *Phariſes*, fell by the way vpon the *Scribes*; and being admoniſhed by one of them, as of an ouer-ſight, now auerres right downe of the *Scribes*, what before hee had but indifferently glanced at. VVhat they were, is plaine by *Ezraes* pulpit; and *Moſes* his chaire. Theſe & *Phariſes* differed not ſo much; they agreed in ſome good, but in more euill. But the profeſsion of Phariſes, becauſe it is more obſcure, you ſhall giue mee leaue to fetch ſome-what further.

Neh. 8. 4
Mat. 23. 2
Clerici Iudæorum: ſaith Ierome.

There were, ſaith olde *Egeſippus* (as *Euſebius* cites him) diuers opinions in the Circumciſion; which all croſſed the tribe of *Iudà: Eſſens, Galileans, Emerobaptiſts, Masbutheans, Samaritans, Phariſes, Sadduces.* It were eaſie to helpe him with more, *Sebuæans, Cannæans, Sampſæans*; and if neede were, yet more. VVhere are thoſe wauerers, that ſtagger in their truſt to the Church, becauſe of different opinions, receiuing that rotten argument of profane *Celſus* againſt the Chriſtians? Saie the Papiſts, one ſaith I am *Caluins*, another, I am *Luthers.* We diſclaime

Euſeb. eccl. hiſt. l. 4. c. 22. Erant in circumciſione diuerſæ ſententiæ quæ maximè tribui Iudæ aduerſabãtur, &c. vid. Ioſ. Scalig. reſp. ad Serarium. Orig. lib. 5. aduerſ. Celſ. Chriſtos non habere

diſclaime, vve defie theſe titles, theſe diuiſions: vvee are one in truth: would God wee were yet more one: It is the lace and fringe of Chriſts garment that is queſtioned amongſt vs, the cloth is ſound. But what? Was the Iewiſh Church before Chriſt, Gods true Church, or not? If it were not, which was it? If it were: loe that heere rent in more than eight parts, and one of them differing from it ſelfe in eighteene opinions: and yet as *Irenæus* well obſerues, before Chriſt, there were neither ſo many hereſies, nor ſo blaſphemous.

Shew mee a Church on earth without theſe wrinkles of diuiſion, and I will neuer ſeeke for it in heauen: although to ſome, *Phariſaiſme* ſeemes rather a ſeuerall order, then a ſect: but S. *Luke* that knewe it better, hath (αἱρεσιν Φαρισαίων) *the Sect of the Phariſes*. VVhen the profeſsion began, no hiſtorie recordeth. Some would faine fetch them from Eſay 65. 5. *Touch mee not, for I am holier then thou*. But theſe ſtraine too farre; for in the verſe before, the ſame men eate Swines-fleſh; which to the *Phariſes* is more then piacular. Heare briefly their name, their originall, their office. Their name (tho it might admit of other probable derriuations, yet) by conſent of all Hebrew Doctors (I haue a great Author for it) is fetcht from *ſeparation*; tho vpon what grounds, all agree not; doubtleſſe for the perfection of their doctrine, and auſteritie of life. Their originall is more intricate; which after ſome ſcanning, I haue thus learned of ſome great Maſters of Iewiſh Antiquities. Before there was any open breach in the olde Iewiſh Church; there were two generall, and diuers conceites about Gods ſeruice: One, that tooke vp onely with the Lawe of God; and if they could keepe that, though they needed no more; neither would they *ſapere ſupra ſcriptum; bee vviſer then their maker*; Theſe were called (*Karraim*) of which ſort there are diuers at this day in Conſtantinople, and other where, at deadly feode with the other Iewes, which they now call *Rabbiniſts*.

The other, that thought it ſmall thankes to doe onely what they were bidden; Gods Law was too ſtrait for their holineſſe: It was nothing, vn'eſſe they did more then content God, carne him (for theſe were Popiſh Iewes) and ſupererogate of him. Theſe were therefore called (*Chaſidim*) *Holy: aboue the the Law*: they plied God with vnbidden oblations, gaue more then needed, did more then was commanded: Yet ſo, as both parts pleaſed themſelues, reſiſted not the other: The more franke ſort vpbraided not the other, with too much niggardlineſſe; neither did the ſtraiter-handed enuie the other for too much lauiſhneſſe. VVould God wee could doe thus. They agreed tho they differed: But now, when theſe voluntarie ſeruices began to be drawne into Canons (as *Scaliger* ſpeaketh) and that which was before but arbitrarie, was impoſed as neceſſarie, (neceſſarie for beleefe, neceſſarie for action) queſtions aroſe, and the rent began in the Iewes. Thoſe

veram Religionem, quòd in varias ſectas diviſa eſſet.

Domni Sammai & Hillel. Ar. Mont in Euᵒ. Ante aduentum Chriſti, non tot & tam blaſphema hæreſis. Iren. lib. 5.

Act. 15 5

In eam conſentiunt omnes Hebræi, teſte Baba Haruch, Pagnin. in רזם *Ar. Montanus. Ioſ. Scal. I. Druſius, &c.*

dogmaticall Doctours which ſtood for ſupererogation, and traditions aboue Lawe, were called (*Peruſchim*) *Phariſes*; ſeparate from the other in ſtrict iudgement, in ſuperfluous holineſſe: Theſe as they were the brood of thoſe (*Chaſidim*) whome we finde firſt mentioned in the Machabees by the corrupt name of *Aſideans*; ſo from them againe in a ſecond ſucceſsion proceeded (as their more refined iſſue) the Eſſens, both Collegiate and Eremiticall: Theſe *Phariſes* then, were a fraternity or Colledge of extraordinarie deuotion; whoſe rule was Tradition, whoſe practiſe voluntarie auſtereneſſe: To them the *Scribes* ioyned themſelues, as the purer Iewes; for *Paul* calls them [ακριβεστάτην αἵρεσιν] *the moſt exquiſite ſect*; yea, and as (*Ioſephus*) the beſt expoſitors; willingly expounding the Law according to their Traditions: and countenancing their Traditions by the forced ſenſes of the Lawe. Both which profeſsions were greatly inlarged and graced, by two famous Doctors, *Sammai* & *Hillel* (whom ſome, though falſely, would haue the founders of them) not long before Chriſts time; for old *Hillel* of a 120. yeares, protracted his dayes by likely computation, to ten yeares after Chriſts birth. How *Hierome* fetcheth their names with more wittineſſe, than probabilitie, from *Diſſipating* and *Profaning* the Lawe; and what bickerings and deadly quarrells were euen amongſt themſelues in thoſe two famous houſes; and what were the foure expoſitions of the Lawe which they followed, I liſt not now to diſcourſe. Their imployment was, expounding the Lawe and vrging Traditions; therefore their auditors had wont to ſay, when they called one another to Church (as S. *Hier.* tells vs) [οἱ σοφοὶ δευτερῶσι] *The wiſe*, that is, the Phariſes, *expound to day*. Whence perhaps, that may bee interpreted of S. *Paul* to the Corinths, *Where is the wiſe? where is the Scribe?* So did the Scribes too; but the difference was, that the *Scribes* were more Textual; the *Phariſes* more Traditionall: therefore obſerue, that the *Scribe* findes fault with the ſuſpicion of blaſphemie; the *Phariſe*, with vnwaſhen hands: the *Scribes* (their Doctours) exceld for learning, the *Phariſes* for pietie. their attire was the ſame, and their faſhions: but the *Phariſes* had [πολιτείας μειζόνες] *more ſway*; and were more ſtrict and Cappucine-like; profeſſed more yeares continency; and in a worde, tooke more paines to goe to hell. Theſe did ſo carrie away the hearts of the Iewes, that there was no holy man, which was not tearmed a *Phariſe*; and therefore among the ſeauen kindes of *Phariſes* in their *Talmud*, they make *Abraham* a *Phariſe* of *Loue*; Iob a Phariſe of *Feare*. And if from the men you caſt your eyes vpon their righteouſnes, you cannot but wonder at the curioſitie of their zeale. VVherein look (I beſeech you) firſt at their deuotion, then their holy cariage, laſtly their ſtrict obſeruation of the Lawe.

Such was their deuotion, that they praied [συνεχῶς] as a Father ſaith, oft and long: thriſe a day was ordinarie; at nine, twelue, and three a clocke:

1. Mac. 2. 47.

Act. 26. 5 *Eruditius cæteris legem exponunt Phar. Ioſ. l. 1. de bello Iud. c. 4.*

An old ſaying. ὄλεις τὸ στιζόμενον ὑβρίζει. *Diſcipuli Sammai occidebant diſcipulos Hillel. Epiphan.*

δευτερώσεις 4. *In nomen* { *Moſis, Aciba, Annæ, Filiorum Aſſamonæi.* *Hier. Algaſie de 11. queſtionib.*

1 Cor. 1. 20. ποῦ σοφός, ποῦ γραμματεύς? *Scribæ lectionarij quaſi Scripturarij vel Textuarij; Phariſæi* δευτερωταί. *Druſ.*

Mat. 9 *Eodem habitu cum Scribis; muliebri pallio, latis crepidis, & calceamentorum ligulis precedentes. Epiphan. Meahauah. Epiph.*

clocke: yea their progenitors (whom they would ſcorne not to match) diuided the day into three parts: whereof one was beſtowed on prayer, the next on the Lawe, the third on their worke: See heere; God had 2. parts of 3. themſelues but one: beſides at their meales what ſtrictnes? Their very diſciples were taught (to ſhame vs Chriſtians) if they had forgotten to giue thankes, to returne from the field to the boord to ſay grace. For diuine ſeruice; the Decalogue muſt bee read once a day of euery man; the *Scribes* ſay the firſt watch; the *Phariſes*, any houre of the night: Others, twice; without mooning eye, hand, foor, in a clean place, free from any excrement, and four cubits diſtant from any ſepulcher. For faſting, they did it twice a weeke; not Popiſhly (which *Wickliffe* iuſtly calles Foole-faſting) but in earneſt; on Monday and Thurſday. Beſides (to omit their almes, which were euery way proportionable to the reſt) what miſerable penance did they wilfully? they beat their heads againſt the walls, as they went, till blood came: whence one of their ſeauen *Phariſes* is called (*Kizai*) a *Phariſe-draw-blood*: they put thornes in their skirts, to ſting themſelues; they lay, on planks, on ſtones, on thornes: and *Banus* that Heremiticall *Phariſe* drencht himſelfe oft, night and day in colde water [πρὸς ἁγνειαν] *for chaſtitie*; or (if you rende it without an aſpiration) it ſignifies *for follie* rather: what could that apiſh and ſtigmaticall Friar haue done either more or worſe? This was their deuotion. The holineſſe of their cariage was ſuch, that they auoided euery thing that might carrie any doubt of pollution; they would not therefore conuerſe with any different religion; and this law went currant amongſt them: *He that eats a Samaritans bread, be as he that eates ſwines-fleſh:* An Hebrew midwife might not help a Gentile; not bookes, not waxe, not incenſe might bee ſold to them. Yea, no familiaritie might be ſuffred with their owne vulgar. For whereas there were three rankes among the Iewes; the wiſe, (thoſe were the Phariſes) their Diſciples, and the *populus terræ* (as they called them) this was one of the ſixe reproches to a nouice of the *Phariſes*, *To eate with the vulgar ſort*: and leſt (when they had beene abroad) they ſhould haue beene toucht by any, contrarie to the warning of their phylacteries, they ſcoure themſelues at their returne; and eate not vnleſſe they haue waſht [πυγμῃ] that is, accurately, as the Syriac; oft, as *Eraſmus*; or with the grip't fiſt, as *Beza* following *Hierome*. And not with euery water (marke the niceneſſe) but with that onely which they had drawne vp with their owne labour: and to make vppe the meaſure of their pretended ſanctimonie, they vowed continencie, not perpetuall (as our Romaniſts vrge) but for eight or ten yeares. Thus they did vnbidden. How ſtrictly did they perform what was enioyned? no men ſo exact in their tithes. *I pay tithes of all*, ſaith the boaſting *Phariſe*: *Of all* (as a great Doctour noteth) it was more than he needed: God would haue a Sabbath kept; they ouer-keepe it. They would not ou that

Chaſidim.

Prec. Moſaica cum expoſ. Rabbinorum à Munſter. ed.

Ibid.

δευτέραν καὶ τρεμῖν. *Epiphan.*

Hier in Mat. 23. Acutiſſimas in eis ſpinas ligabant, vt ambulantes & ſedentes pungerentur & admonerentur officij. Ioſephus. ψυχρῷ ὑδατι &c.

Qui comedit panem ſamariticum ac ſi comederet ſuillam. Precept. Moſ. cum expoſ. Rab. ὁ ὀχλος: *in the new Teſtament, the common people. Vnum ex ſex opprobrijs vitandis à diſcipulis ſapientum, Comeſſatio cum populo terræ. Ar. Mont. in Eſai. Epiphan.* ἐαν μὴ πυγμῃ νίψωνται. *Mar. 7. 3. Prec. Moſ. cum expoſ. Rab. Epiphan. l. 1.* τας ἀπαρχας ἐδιδων. *Montan. in locũ. Prec. Moſ. cum expoſ.*

that day ſtop a running veſſell, not lay an apple to the fire, not quench a burning, not knock on a Table to ſtill a childe; what ſhould I note more? not rub or ſcratch in publike. God commands them to weare (*Totaphoth*) *phylacteries*: they doe (which our Sauiour reproues) [πλατύνουσι] *enlarge them*: & theſe muſt be written with right lines in a whole parchment of the hide of a cleane beaſt. God commands to celebrate and roſte the Paſſeouer; they wil haue it done (in an exceſſe of care) not with an iron but a woodden ſpit, & curiouſly chuſe the wood of Pomegranate: God commanded to auoid Idolatrie; they taught their Diſciples, if an image were in the way, to fetch about ſome other; if they muſt needes goe that way, to run: and if a thorne ſhould light in their foot (neere the place) not to kneele, but ſit down to pull it out, leſt they ſhould ſeem to giue it reuerence. I wearie you with theſe Iewiſh niceties. Conſider then how deuout, how liberall, how continent, how true dealing, how zealous, how ſcrupulous, how auſtere theſe men were, and ſee if it be not a wonder, that our Sauiour thus brandeth them; *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, yee ſhall not enter into the kingdome of Heauen:* That is, If your doctrine bee not more righteous, you ſhall not be entred of the Church: if your holineſſe bee not more perfect, you ſhall not enter into heauen: beholde, Gods kingdome below and aboue is ſhut vpon them.

Vox Egyptiaca. Verſus quidam ex lege Moſis in pergamens ſcripti. ſect. 14. priores 13. Exo. 4.5.6.7.8.9. 6. Deut. Pagn. Quòd ſerrum vim aſſandi habet. Prac. Moſ. cum Expoſ. Ibid.

The poore Iewes were ſo beſotted with the admiration of theſe two, that they would haue thought if but two men muſt goe to heauen, the one ſhould be a Scribe, the other a Phariſe. What ſtrange news was this from him that kept the keyes of *Dauid*, that neither of them ſhould come there? It was not the perſon of theſe men, not their learning, not wit, not eloquence, not honour they admired ſo much, but their righteouſneſſe: and lo nothing but their righteouſneſſe is cenſured: Herein they ſeemed to exceed all men: herein all that would be ſaued muſt exceede them. Doe but think how the amazed multitude ſtared vpon our Sauiour, when they heard this Paradox. Exceed the Phariſes in righteouſnes? It were much for an Angel from Heauen. What ſhall the poor ſons of the earth doe, if theſe worthies be turned away with a repulſe? yea perhaps, your ſelues, all that heare mee this day, receiue this not without aſtoniſhment and feare, whiles your conſciences ſecretly comparing your holines with theirs, find it to come as much ſhort of theirs, as theirs of perfection. And would to God you could feare more, and be more amazed with this compariſon; for (to ſet you forward) muſt we exceed them, or elſe not be ſaued? If we let them exceed vs, what hope, what poſsibilitie is there of our ſaluation? Ere wee therefore ſhew how farre we muſt goe before them, looke backe with me (I beſeech you) a little, and ſee how farre we are behind them.

Mat. 23.3

They taught diligently, and kept *Moſes* his chaire warme: How many are there of vs, whom the great Maſter of the Vineyard may finde loytering

loytering in this publike market-place, and shake vs by the shoulder with a *Quid statis otiosi? Why stand you here idle?*

They compast sea and land (Satans walke) to make a proselyte: wee sit still and freeze in our zeale, and lose proselytes with our dull and wilful neglect. They spent one quarter of the day in prayer: How many are there of vs that would not thinke this an vnreasonable seruice of God? we are so farre from this extreame deuotion of the olde *Euchitæ*, that we are rather worthie of a censure with those Spanish Priests for our negligence. How many of you citizens can get leaue of Mammon to bestow one houre of the day in a set course, vpon God? How many of you Lawyers, are first clyents to God, ere you admit others, clients to you? how many of you haue your thoughts fixed in Heauen, ere they bee in VVestminster? Alas, what dulnesse is this? what iniustice; all thy houres are his, and thou wilt not lend him one of his owne for thine owne good. They read, they recited the Law, (some) twice a day; neuer went without some parts of it about them; But to what effect? There is not one of our people (saith *Iosephus*) but answeres to any question of the Lawe as readily as his owne name; how shall their diligence vpbraid yea condemne vs? Alas! how do our Bibles gather dust for want of vse, while our Chronicle, or our Statute-booke, yea perhappes our idle and scurrilous play-bookes are worne with turning? Oh how happie were our fore-fathers, (whose memorie is blessed for euer) if they could with much cost and more danger get but one of *Paules* Epistles in their bosoms; how did they hugge it in their armes, hide it in their chest, yea in their hearts! How did they eat, walke, sleepe, with that sweete companion, and in spight of persecution neuer thought themselues well, but when they conuersed with it in secret! Lo now these shops are all open, we buy them not; these books are open, we reade them not, and we vvill be ignorant because we will. The Sunne shines, and we shut our windovves. It is enough for the miserable Popish laitie to be thus darke, that liue in the perpetuall night of Inquisition; shall this be the onely difference betwixt them and vs; that they would read these holy leaues, and may not, we may and will not? There is no ignorance, to the vvilfull. I stand not vpon a formall and verball knowledge: that vvas neuer more frequent, more flourishing. But if the maine grounds of Christianitie were throughly settled in the hearts of the multitude, we shold not haue so much cause of shame and sorrow, nor our aduersaries of triumph and insultation: shew lesse therefore for Gods sake, and learne more; and ballace your wauering hearts with the sound truth of Godlines, that you may flye steadily thorow all the tempests of errors: Make Gods Law of your learned councel with *Dauid*, and be happy. Else if you will needs loue darkenes, you shall haue enough of it: you haue here inward darknes, there outward (σκότος ἐξώτερον.) This is your owne darkenesse, that his of whom the Psalmist;

Correcti à Concilio Toletan. Bellar.

Quilibet nostrûm de lege interrogatus faciliùs quàm nomen suum respondet. Ios. contr. App. lib. 2.

Mat. 8. 12

He

Cheſhec Aphelah: Tenebræ caliginis.

He ſent darkneſſe and it was darke: Darke indeede: A thick and terrible darkneſſe, ioyned with weeping and gnaſhing. I vrge not their aweſull reuerence in their deuotion, our ſleepie or wilde careleſneſſe; their auſtere and rough diſcipline of the body, our wanton pampering of the fleſh; tho who can abide to thinke of a chaſte *Phariſe*, and a filthy *Chriſtian*? a temperate *Phariſe*, and a drunken *Chriſtian*? How ſhamefully is this latter vice (eſpecially) growne vpon vs with time? wee kneweit once in our ordinarie ſpeech appropriated to beggers: now gallants fight for it. This beaſtlineſſe had wont bee baſhfull, now it is impudent; once children were wont to ſhout at a drunkard (as ſome foule wonder) now not to bee drunke is quarrell enough among men, among friends: Thoſe knees that we were wont to bow to the God of Heauen, are now bent to *Bacchus*, in a paganiſh, beſtiall, diuelliſh deuotion. To leaue the title of *Chriſtians*, for ſhame let vs bee either men or beaſts. My ſpeech haſtens to their holy and wiſe ſtrictneſſe of carriage; wherein I can neuer complaine enough of our inequalitie: They hated the preſence, the fire, the faſhion, the bookes of a Gentile, of a Samaritane; neither was there any hatred loſt on the Samaritans part; for if he had but touchta Iew, he would haue throwne himſelfe into the water, clothes and all: both of them equally ſicke of a *Noli me tangere*; *Touch me not, for I am holier*. Eſay 65.

In aquam ſe cum veſtibus immerſerunt vbi contigerint aliquem ex alla gente: μιασμὸν γὰρ ἡγοῦνται, &c. Epiph.

Our Romiſh Samaritanes haunt our tables, our cloſets, our eares; we frowne not, wee diſlike not: Wee match, conuerſe, conferre, conſult with them careleſly, as if it were come to the old ſtay of that indifferent *Appelles* in *Euſebius*; *Sat eſt credere in crucifixum*: but that which I moſt lament, and yee, Fathers and Brethren, if my voyce may reach to any whom it concerneth, in the bowels of Chriſt let me boldly (tho moſt vnworthy) mooue your wiſdomes, your care, to redreſſe it. Our young ſtudents (the hope of poſterity) newly crept out of the ſhell of Philoſophie, ſpend their firſt houres in the great Doctours of Popiſh controuerſies; *Bellarmine* is next to *Ariſtotle*: yea, our very vngrounded Artizans, young Gentlemen, fraile Women, buy, reade, trauerſe promiſcuouſly the dangerous Writings of our ſubtileſt Ieſuites. VVhat is the iſſue? Many of them haue taken poiſon, ere they know what milk is; and when they haue once taſted this bane, they muſt drink and die. Oh what pitie, what vexation is it to a true heart, to ſee vs thus robd of our hopes; them of their ſoules! I haue heard, yea I haue ſeene and enuied the cautelous ſeueritie of our Aduerſaries, which vpon the deepeſt paines forbid the ſale, yea the ſight of thoſe Authours, which they tearme infectious; where was euer *Caluin* publikely bought in one of their Church-yards? where euer read without licence, without ſecuritie? I cenſure not this as the peculiar fault of this place: would God this open remiſneſſe were not a common euill, and had not ſpred it ſelfe wide thorow all thoſe Churches that are gone out of *Babylon*.

Let

Let no man tell me of the diſtinction of that old Canoniſt: *Some things* (ſaith he) *wee reade leſt they ſhould be neglected, as the Bible; ſome leſt they ſhould be vnknowne, as Arts and Philoſophie; ſome that they may be reiected, as Hereticall books. True:* But let them read that can reiect, that can confute; we diſtruſt not our cauſe, but their weak iudgements. A good Apothecarie can make a good medicine of a ſtrong poiſon; muſt children therefore be allowed that box? I know how vnworthy I am to aduiſe; only I throw down my ſelfe at your feet and beſeech you, that our loſſes and their examples may make vs no leſſe wiſe in our generation. 8.1 rthl. Brixienſis.

I follow the compariſon; They payd tithes of all they had: not a pot-herbe, but they tithed it. Heare this yee ſacrilegious patrons, the merchants of ſoules, the Pirats of the Church, the enemies of religion; they tithed all, you nothing; they payd to their Leuites, your Leuites muſt pay to you: Your cures muſt bee purchaſed, your tithes abated or compounded for: O the ſhame of religion! How too iuſtly may I vſurpe of you that of *Seneca*? *Pettie ſacriledges are puniſhed, vvhile great ones ride in triumph*. Neuer excuſe it with pretence of Ceremonie; *Moſes* neuer gaue ſo ſtrict a charge for this, as *Paul* [ἐν πᾶσιν ἀγαθοῖς] Communicate *all thy goods* with thy teacher; *All*, with an emphaſis. VVelfare yet the honeſt *Phariſes*, whoſe rule was: *(Decima vt dines ſi as)* *Tithe and bee rich*: If euer thou be the fatter for this grauell, or the richer with that thou ſtealeſt from God, let me come to beggeat thy doore. Mat.23.23. Gal.6.6.

VVoe to you ſpirituall robbers. Our blinde foreſathers clothed the Church; you deſpoile it: their ignorant deuotion ſhall riſe in iudgement againſt your rauening couetouſneſſe. If robberie, ſimonie, periurie will not carrie you to hell; hope ſtill that you may be ſaued. They gaue plentifull almes to the poore: wee in ſtead of filling their bellies, grinde their faces. VVhat excellent Lawes had wee lately enacted that there ſhould bee no begger in Iſraell? Let our ſtreetes, wayes, hedges, witneſſe the execution. Thy liberalitie releeues ſome poore. It is well. But hath not thy oppreſsion made more? Thy vſurie, extorting, racking, incloſing, hath wounded whole Villages, and now thou befriendeſt two or three with the plaiſters of thy bountie. The mercies of the wicked are cruell. They were preciſe in their Sabbath; we ſo looſe in ours, as if God had no day: See whether our Tauernes, ſtreetes, hywayes deſcry any great difference. Theſe things I vowed in my ſelfe to reproue; if too bitterly, (as you thinke) pardon (I beſeech you) this holy impatience: and blame the foulenes of theſe vices, not my iuſt vehemency. And you (Chriſtian hearers) than which no name can bee dearer: be perſwaded to ranſacke your ſecure hearts; and if there be any of you whoſe awaked conſcience ſtrikes him for theſe ſins, & places him below theſe Iewes in this vnrighteouſnes, if you wiſh or care to be ſaued, think it hie time, as you wold euer hope for entrãce into Gods kingdom,

to

to ſtrike your ſelues on the thigh, and with amazement and indignation to ſay, What haue I done? to abandon your wicked courſes; to reſolue, to vow, to ſtriue vnto a Chriſtian and conſcionable reformation. *Paul*, a *Phariſe*, was according to the righteouſneſſe of the Lawe vnreproueable: yet if *Paul* had not gone from *Gamaliels* feet, to Chriſts, he had neuer beene ſaued. Vnreproueable, and yet reiected? Alas, my brethren, what ſhall become of our gluttonie, drunkenneſſe, pride, oppreſsion, bribing, coſenages, adulteries, blaſphemies, and our ſelues for them? God and men reproue vs for theſe; what ſhall become of vs? If the ciuilly righteous ſhall not be ſaued, where ſhall the notorious ſinner appeare? A Chriſtian belowe a Iewe? For ſhame, where are wee? where is our emulation? Heauen is our gole, we all run; loe the *Scribes* and *Phariſes* are before thee; what ſafety can it be to come ſhort of thoſe that come ſhort of heauen? *Except your righteouſneſſe*, &c.

Phil. 3. 6.

You haue ſeene theſe *Scribes* and *Phariſes*; their righteouſneſſe and our vnrighteouſneſſe. See now with like patience, their vnrighteouſnes that was, and our righteouſneſſe that muſt bee, wherein they failed, and wee muſt exceed. They failed then in their Traditions and Practiſe. May I ſay they failed, when they exceeded? Their Traditions exceeded in number and proſecution, faultie in matter.

To runne well, but out of the way (according to the Greeke prouerb) is not better then to ſtand ſtill. Fire is an excellent thing: but if it bee in the top of the chimney, it doth miſcheefe rather. It is good to be zealous in ſpight of all ſcoffes, but (ἐν καλῷ) *In a good thing*. If they had beene as hot for God, as they were for themſelues, it had beene happy: but now *in vaine they vvorſhip me* (ſaith our Sauiour) *teaching for doctrines the Traditions of men*. Hence was that axiome receiued currantly amongſt their Iewiſh followers: *There is more in the vvords of the wiſe, than in the words of the law: More*; that is, more matter, more authoritie: and from this principally ariſes and continues that mortall quarrell betwixt them and their (*Karraim*) and (*Minim*) vnto this day. A great Ieſuite (at leaſt that thinkes himſelfe ſo) writes thus in great earneſt: *The Phariſes* (ſaith he) *may not vnfitly be compared to our Catholicks*. Some men ſpeak truth ignorantly, ſome vnwillingly; *Caiphas* neuer ſpake truer, when he meant it not: one egge is not liker to another, than the Tridentine Fathers to theſe Phariſes in this point, beſides that of free-wil, merit, full performance of the Law, which they abſolutely receiued from them: For marke, *With the ſame reuerence and deuotion doe we receiue and reſpect Traditions, that we do the bookes of the Old and New Teſtament*, ſay thoſe Fathers in their fourth ſeſſion: Heare both of theſe ſpeake, and ſee neither, if thou canſt diſcerne whether is the Phariſe, refuſe mee in a greater trueth. Not that wee did euer ſay with that *Arrian* in *Hilary*: *Wee debarre all vvordes that are not vvritten*: or would thinke fitte with thoſe phanaticall Anabapuiſts of Munſter that all

Gal. 4. 18.

Plus eſt in verbis ſapientum quam in verbis legis. Galatin.

Seraſius. Non malè comparari Phariſæos Catholicis.

Pari pietatis affectu & reuerentia, Traditiones vnà cum libris veteris & noui Teſtamenti ſuſcipimus & veneramur. Decr. 1 Seſſ. 4

Nolo verba quæ ſcripta non ſunt legi.

all bookes should be burnt besides the Bible: some Traditions must haue place in euerie Church; but, Their place: they may not take wall of Scripture: Substance may not in our valuation giue way to circumstance. God forbid. If any man expect that my speech on this opportunitie should descend to the discourse of our contradicted ceremonies, let him knowe that I had rather mourne for this breach than meddle with it. God knowes how willingly I would spend my selfe into persuasions if those would auaile any thing: but I well see that teares are fitter for this theme than wordes. The name of our Mother is sacred, and her peace pretious. As it was a true speech cited from that father by *Bellarmine*: *The war of Heretikes is the peace of the Church*: so would God our experience did not inuert it vpon vs: *The warre of the Church is the peace of Heretikes.* Our discord is their musicke; our ruine their glorie: Oh what a sight is this, Brethren striue, while the enemie stands still, and laughs & triumphs. If we desired the griefe of our common mother, the languishing of the Gospell, the extirpation of religion, the losse of posteritie, the aduantage of our aduersaries, which way could these be better effected than by our dissensions? That Spanish Prophet in our Age (for so I finde him stiled) when King *Philip* asked him how hee might become master of the Lowe-Countries, answered: *If hee could diuide them from themselues*; According to that old Machiauellian principle of our Iesuites, *Diuide and Rule.* And indeed it is concord only (as the Poesie or Mot of the vnited States runnes) which hath vpheld them in a rich and flourishing estate against so great and potent enemies. Our Aduersaries already bragge of their victories: and what good heart can but bleed to see what they haue gained since wee dissented; to foresee what they will gaine? They are our mutuall spoyles that haue made them proud and rich. If you euer therfore look to see the good dayes of the Gospell, the vnhorsing and confusion of that strumpet of *Rome*, for Gods sake, for the Churches sake, for our owne soules sake, let vs all compose our selues to peace and loue: *Oh pray for the peace of Ierusalem: that peace may bee within her wals and prosperitie within her palaces.*

For the matter of their Traditions, our Sauiour hath taxed them in many particulars; about washings, oaths, offerings, retribution: wherof he hath sayd enough when he hath tearmed their doctrine, the *Leauen of the Pharises*, that is, sowre and swelling. S. *Hierome* reduces them to two heads: They were *Turpia, anilia*; some so *shamefull* that they might not bee spoken; others idle and *dotish*; both so numerous that they cannot bee reckned. Take a taste for all; and to omit their reall traditions, heare some of their interpretatiue. The Law was, that no Leper might come into the Temple; their Tradition was, if he were let downe thorow the roofe, this were no irregularitie. The Law was, a man might not carry a burden on the Sabbath: their Traditional glose: if he caried ought on one shoulder it was a burden; if on both, none. If shooes alone, no bur-

Bellum Haereticorum pax est Ecclesiæ: ex Hilario Bellar.

Estcourds.

Concordiâ res parvæ crescunt, &c.

Nostrâ miseriâ tu es magnus. de Pomp. Mimus.

In Mat. 23

Prae. Mos. cum expos. Rab.

Ibid.

burden; if with nailes, not tolerable. Their ſtint of a Sabbaths iourney was a thouſand cubites; their gloſſe was, That this is to bee vnderſtood without the wals: but if a man ſhould walke all day thorow a citie as big as *Niniuie*, he offends not. The Church of *Rome* ſhall vie ſtrange gloſſems and ceremonious obſeruations with them, whether for number or for ridiculouſneſſe. The day would faile mee if I ſhould either epitomize the volume of their holy rites, or gather vp thoſe which it hath omitted. The newe elected Pope in his ſolemne Lateran proceſſion muſt take copper money out of his Chamberlaines lap, and ſcatter it among the people, and ſay; *Gold and ſiluer haue I none.* Seuen yeares penance is inioyned to a deadly ſin; becauſe *Miriam* was ſeparated ſeuen dayes for her Leproſie; and Gods ſaies to *Ezekiel*, *I haue giuen thee a day for a yeer.* Chriſt ſaid to *Peter*, *Lanch-forth into the deepe*: therfore hee meant that *Peters* ſucceſſour ſhould catch the great fiſh of *Conſtantines* donation. But I fauour your eares. That one I may not omit, how S. *Hierome*, whom they fondly tearme their Cardinal, compares ſom Popiſh faſhions of his time with the *Phariſeall*; who when he had ſpokē of their purple fringes in the foure corners of their (*Tallin*) and the thornes which theſe Rabbins tie in their skirts, for penance, and admonition of their duty: *Hec apud nos* (ſayth he *ſuperſtitioſæ mulierculæ in paruulis Euangelijs, in crucis ligno & iſtiuſmodi rebus factitant*: that is, *Thus ſuperſtitious old wiues do among vs with little goſpels of* Ioh. *with the wood of the Croſſe, and the like.* Thus that Father directly taxeth this Romiſh vſe: who if hee were now aliue, and ſhould heare their Church groning vnder the number of Ceremonies more then the Iewiſh, would (beſides holy *Auſtins* complaint) redouble that cenſure of our Sauiours, *Wo to you Scribes, Phariſes, hypocrits: for ye bind heauy burthens & greuous to be borne, and lay them on mens ſhoulders.* I forbeare to ſpeake of the erroneous opinions of theſe Iewiſh maſters concerning that *Pythagorean* tranſanimation or paſſage of the ſoale from one body to another (a point which the Iewes had learned from them; *Mat.* 16.14.) concerning the not-riſing vp of the wicked, Aſtronomical deſtinie, free-wil, merit of works, perfection of obedience; in euerie of which it were eaſie to loſe my ſelfe and my ſpeech. I haſte to their maine vnrighteouſneſſe; which was not ſo much the planting of theſe ſtocks, which God neuer ſet, as the graffing of all holineſſe & Gods ſeruice, vpon them; a faſhionable obſeruation of the outwarde letter, with neglect of the true ſubſtance of the Law; a vaineglorious oſtentation of pietie and perfection; and more care to be thought, than to bee good; a greater deſire to bee great, than good; crueltie and oppreſsion coloured with deuotion. My ſpeech now towardes the cloſure ſhal draw it ſelfe vp within theſe two liſts; of their *Hypocriſie*, their *Worldlines*: Hypocriſie in *Faſhionableneſſe* and *Oſtentation*; Worldlineſſe in *Couetouſnes*, *Ambition*. Onely ſtirre vp your ſelues a while, and ſuffer not your Chriſtian attention to faile in this laſt act.

Some

Ibid.

Sacratum Ceremoniarum lib. 1 accipit de gremio Camerarij pecuniam, vbi nihil tamen eſt argenti; ſpargenſq; in populo dicit: Aurum & argentum non eſt mihi: quod autem habeo, hoc tibi do. Canon. Pœnitential. pag. 1

{ Num. 12
{ Ezec. 4
Luc. 5

Otho. Friſingenſis in præfat.

In Mat. 23

Mat. 23.4

Vide Druſium de tribus ſectis Iud.

Alia doctrina Phariſeorum, quæ eſt niſi legis ſecundum carnem obſeruatio. Hier. in Gal. 1

Some of their Rabbins ſay well, that God requires two things concerning his Law; *Cuſtody* and *Worke*. Cuſtody in the heart; worke in the execution; Theſe vnſound and ouerly Phariſes did neither. It was enough if they kept the Law in their hands; ſo they had a formall ſhew of godlineſſe, it was enough: if the outſide of the platter were cleane, they cared for no more. God had charged them to bind the Law to their hand, and before their eyes, *Deut.6*. wherein, as *Ierome* and *Theophylact* well interpret it, he meant the meditation & practiſe of his Law: they, like vnto the fooliſh Patient, which when the Phyſician bids him take that preſcript, eats vp the paper; if they could get but a liſt of parchment vpon their left arme next their hart, and another ſcroll to tie vpon their fore-head, and foure corners of fringe, or (if theſe be denied) a red threed in their hand, thought they might ſay with *Saul*, *Bleſſed bee thou of the Lord, I haue done the commandement of the Lord.* That *Opus operatum* of the Papiſts (for I ſtill parallele them) is not more falſe Latine than falſe Diuinitie: it is not the out-ſide of thy obedience that God cares for, if neuer ſo holie, neuer ſo glorious; it is enough that men are coſened with theſe flouriſhes: the heart and the reines are thoſe that God lookes after: what cares a good market-man how good the fleece be, when the liuer is rotten? God doth not regard faſhion ſo much as ſtuffe. Thou deceiueſt thy ſelfe, if thou think thoſe ſhewes that bleared the eyes of the world, can deceiue him. God ſhall ſmite thee thou whited wall, God ſhal ſmite thee. Doſt thou thinke he ſees not how ſmoothly thou haſt daubed on thine whoriſh complexion? Hee ſees thee a farre off, and hates thee while thy paraſites applaude thy beawtie. I ſpeake not of this carrion-fleſh which thou wantonly infecteſt with the falſe colours of thy pride, which God ſhall once waſh off with riuers of brimſtone: I ſpeake of thy painted ſoule, and thy counterfet obedience. Giue me leaue, (yea let me take it) to complaine that we are fallen into a cold and hollow age, wherein the religion of manie is but faſhion, and their pietie gilded ſuperſtition; Men care onely to ſeem Chriſtians; If they can get Gods liuerie on their backes, and his name in their mouthes, they out-face all reproofes. How many are there which if they can keepe their Church, giue an almes, bow their knee, ſay their prayers, pay their tithes, and once a yeere receiue the Sacrament (it matters not how) vncorrupt hearts, how filthy tongues, how falſe hands they beare) can ſay in their hearts with *Eſau, I haue enough my Brother*? As if God cared for this thy vaine formalitie; as if hee hated thee not ſo much more than a Pagan, by how much thou wouldeſt ſeeme more good. Bee not deceiued; If long deuotions, ſad lookes, hard penances, bountifull almes would haue carried it (without the ſolid ſubſtance of godlineſſe) theſe Scribes and Phariſes had neuer beene ſhut out of Heauen. Conſider this therfore (deare Brethren) none but your owne eies can looke into your hearts: we ſee your faces, the world ſees your liues,

2. Tim. 3. 5 μόρφωσιν εὐσεβείας.

Si hæc prohibeantur, filum rubrum parerit in manu. Prud. Mol. cum expoſ.

your liues bee not holy, your hearts ſound, tho your faces were like Angells, you ſhall haue your portion with Diuels. Tell not mee thou heareſt, prayeſt, talkeſt, beleeueſt: How liueſt thou? what doeſt thou? *Shew me thy faith by thy works*, ſaith *Iames*. It was an excellent anſwere that good *Moſes* gaue to *Lucius* in the Church-ſtory: *The faith that is ſeen, is better than the faith that is heard*; and that of *Luther* not inferiour, that faith doth *pingueſcere operibus: grow fat* and well liking *with good workes*: it is a leane ſtarued carcaſſe of faith thou pretendeſt without theſe. If profeſſion bee all, the Scribes and Phariſes are before thee; ranſacke thy heart, and finde ſound affection to God, firme reſolutions to goodneſſe, true hatred of ſin; ranſacke thy life, and finde the truth of workes, the life of obedience; Then alone thy righteouſneſſe exceeds the righteouſneſſe of the Scribes and Phariſes, and thou ſhalt enter into Heauen. Their oſtentation followes; wherein it is ſtrange to conſider, how thoſe that cared not to be good ſhould deſire yet to ſeeme good: ſo did theſe Phariſes: They would not faſt without a ſmeared face; not giue an almes without a trumpet; not pray without witneſſes. Scribes, Phariſes, hypocrites. They did act a religious part, they did but play deuotion. They were nothing beſide the ſtage: all for ſight, nothing for ſubſtance. Would God this vice of hypocriſie had either died with them, or had onely hereditarily deſcended to their ſucceſſours: Satan will not let vs be thus happie. I ſee no mans heart: but I dare boldly ſay, the world is full of hypocriſie. By their fruits ye ſhall know them (ſaith our Sauiour:) By their fruites; not by the bloſſomes of good purpoſes, nor the leaues of good profeſſion, but by the fruits of their actions. Not to ſpeake, how our mint and cummin hath incroched vpon iudgement and iuſtice; Search your ſelues (ye Citizens:) now, you draw neere to God with your lips, with your eares, where is your heart? Heere your deuout attention ſeemes to crie, The Lord is God: how many are there of you, that haue any God at home? how many that haue a falſe God? God at Church; Mammon in your ſhops? I ſpeake not of all; God forbid. This famous Cittie hath in the darkeſt, in the wantoneſt times, affoorded (and ſo doth) many, that haue done God honour, honeſtie to the Goſpell: but how many are there of you that vnder ſmooth faces haue foule conſciences? Fair words, falſe meaſures, forſworne valuatiõs, adulterate wares, griping vſuries haue fild many of your coffers, and feſtered your ſoules: you knowe this, and yet like Salomons curtizan you wipe your mouths, and it was not you: Your almes are written in Chuch-windowes, your defraudings in the ſand; all is good ſauce that which appeares not: how many are there euere where, that ſhame religion by profeſſing it? whoſe beaſtly life makes Gods truth ſuſpected; for as, howſoeuer the Samaritan, not the Iewe, releeued the diſtreſſed traueller, yet the Iewes religion was true, not the Samaritans; ſo in others, trueth of cauſes muſt not be iudged by acts of perſons; yet, as hee ſaid, *It muſt needes bee good that* Nero

Socrates eccl. hiſt.

perſe-

persecutes; so who is not readie to say: *It cannot bee good that such a miscreant professes?* Woe to thee Hypocrite, thou canst not touch, not name goodnesse, but thou defilest it; God will plague thee for acting so hie a part: See what thou art, & hate thy self; or (if not that) yet see how God hates thee: he that made the heart, sayes thou art no better than an handsome tombe; the house of death. Behold herre a green turfe, or smooth marble, or ingrauen brasse, and a commending Epitaph; all sightly: but what is within? an vnsauourie, rotten carcasse. Tho thou wert wrapt in gold, & perfum'd wth neuer so loud praiers, holy semblances, honest protestations; yet thou art but noysom carrion to God: Of all earthly things God cannot abide thee: and if thou wouldest see how much lower yet his detestation reacheth, know that when hee would describe the torments of hell, hee cals them (as their worst title) but the portion of Hypocrites. Wherfore *cleanse your hands ye sinners, and purge your harts yee double-minded*: For *vnlesse your righteousnes exceed the* hypocriticall *righteousnesse of the Scribes and Pharises, ye shall not enter into the kingdom of Heauen.*

Iam. 4. 8. Δίψυχοι.

My speech must ende in their *Couetousnesse* and *Ambition*: A paire of hainous vices. I ioyne them together: for they are not onely brethren, but twins; yet so as the elder heere also serues the younger. It is ambition that blowes the fire of Couetousnes. Oppressiō gets wealth, that wealth may procure honor. Why do men labour to be rich, but that they may be great? Their Couetousnesse was such, that their throte (an open sepulchre) swallowed vp whole houses of Widowes. Whence their goods are called by our Sauiour (τὰ ἐνόντα) not τὰ ὄντα; as if they were already in their bowels: and which was worst of all, while their lips seemed to pray, they were but chewing of that morsell. Their Ambition such, that they womanishly brauled and shouldred for the best seat; the highest pew: A title, a wall, a chaire, a cap, a knee, these were goodly cares for them that professed grauitie, humilitie, mortification. Let me boldly say, *Ierusalem* neuer yeelded so verie *Pharises* as *Rome*. These old disciples of *Sammai* and *Hillel* where not *Pharises* in comparison of our Iesuits. From iudgement (you see) I am descended to practise: wherein it is no lesse easilie made good that these are more kindely *Pharises*, than the auncient. A poore Widowes Cottage fild the panch of an olde Pharise; How many faire Patrimonies of deuout young Gentlemen *Druryed by them (pardon the word, it is their owne; the thing I know and can witnesse) haue gone down the throte of these Loyolists, let their owne *Quodlibet* and *Catechisme* report. What speake I of secular inheritances? these eyes haue seene no meane houses of deuotion and charity swallowed vp by them. As for their ambitious insinuations, not only all their owne religious enuiously crie downe, but the whole world sees and rings of. What oare of State can stir without their rowing? What kingdome either stands or fals without their intermedling? What noble familie

Luc. 13. 41. τὰ ἐνόντα ὑμῶν τὰ ἐντὸς ὑμῶν. Mat. 23. 6.

* *A word which the Seminaries report (in their Quodlibet) vsual amongst them, to signifie Beguiled and wip't of their inheritance, from the example of M. Henry Drury of Lawshul in Suffolke so defea-*

familie complaines not of their proling and ſtealth? And all this with a face of ſad pietie and ſtern mortification. Yea what other is their great Maſter, but the king of *Phariſes*? who, vnder a pretence of ſimple pietie, challenges without ſhame to haue deuour'd the whole Chriſtian world, the natural inheritances of ſecular Princes, by the foiſted name of *Peters* Patrimony, & now in moſt infamous & ſhameleſs ambition calles great Emperours to his ſtirrup, yea to his footeſtoole. But what wander we ſo farre from home? *Væ nobis miſeris* (ſaith S. Ierome) *ad quos Phariſæorum vitia tranſierunt*; *(Wo to vs wretched men, to whom the Phariſes vices are deriued.)* The great Doctor of the Gentiles long ago ſaid, *Al ſeeke their own, and not the things of God*; & is the world mended wth age? would God we did not find it a ſure rule; that (as it is in this little world) the older it growes, the more diſeaſed, the more couetous: we are all too much the true ſons of our great Grandmother; & haue each of vs an *Eues* ſweet tooth in our heads, we would be more than we are: and euery man would be either (τὶς) or (ὁ τὶς) either the man, or ſome-body. If a number of your conſciences were ript, O ye that would be Chriſtian Gentlemen, Lawyers, Citizens, what doe we thinke would be found in your maws? Heere the deuoured patrimony of poor Orphans; there the Commons of whole Townſhips: heere the impropriate goods of the Church; there piles of vſurie: heere bribes, and vnlawfull fees; there the raw and indigeſted gobbets of Simonie: yea, would God I might not ſay, but I muſt ſay it, with feare, with ſorrow, euen of our ſacred and diuine profeſsion, that which our Sauiour of his twelue, *Yee are cleane, but not all.* The multitude of our vnregarded charges, and ſoules dying and ſtarued, for want of ſpirituall prouiſion, (while they giue vs bodily) would condemne my ſilence for too partial. In al conditions of men (for particulars are ſubiect to enuie and exception) the daughters of the horſe-leach had neuer ſuch a fruitfull generation: They crie ſtill, *Giue, Giue*: not giue alone, that is, the bread of *ſufficiencie*; but *giue, giue*; that is, more than enough. But what is more than enough? What is but enough? What is not too little for the inſatiable gulfe of humane deſires? Euerie man would ingroſſe the whole world to himſelfe, and with that ambitious conqueror feares it will be too little: and how fewe *Agurs* are there, that pray againſt too much? From hence it is, that yee Courtiers grate vpon poore trades with hard Monopolies. Hence, ye Merchants lode them with deepe and vnreaſonable prices, and make them pay deare for daies. Hence, ye great men wring the poore ſponges of the Commonaltie into your priuate purſes; for the maintenance of pride and exceſſe. Hence, ye cormorant corne-mongers hatch vp a dearth in the time of plentie. God ſends graine, but manie times the Diuell ſends garners. The earth hath beene no niggard in yeelding: but you haue beene lauiſh in tranſporting, and cloſe in concealing. Neuer talke of our extreame froſts: we ſee Gods hand, and kiſſe the rod; but if your hearts, your charitie, were not more

frozen

ted by the Ieſuits As at Winnoxberg in Flanders neer Dunkerk, where a rich legacie giuen by a charitable Lady for the building of an Hoſpitall, was cunningly turned to the maintenance of Ieſuites.

Sacr cerem. l. 1. de Conſe. Benedict. & coron. Pontif. Poſtea imperator ſi præſens eſt ſtapham æqui Papalis tenet, & drin ducit equum per frænum aliquantulum. And afterward: Dum Imperator hæc officia præſtat, debet Papa modeſtè recuſare: tandem cum aliquibus bonis verbis recipiendo permittit aliquantulum progredi &c. That is, while the Emperour doth theſe ſeruices to the Pope, of holding his ſtirrup and leading his horſe by the bridle, the Pope ought modeſtly to refuſe: but at laſt with ſome good words, he ſuffers him to goe on a while; and then at laſt ſtaies himſelfe, &c.

τὶς μέγας. Αθ. 8. 9

αὐτὸς ὁ. Giue me not pouertie nor riches. Prou. 30. 8

frozen than euer the earth was, meane house-keepers should not need to beg, nor the meanest to starue for want of bread. Hence lastly, our loud oppressions of all sorts crie to heauen, and are answered with threats, yea with varietie of vengeances. Take this with thee yet, O thou worldling, which hast the greedy-worme vnder thy tong with *Esaies* dogs, and neuer hast enough; Thou shalt meet with two things as vnsatiable as thy selfe: the *Graue* and *Hell*; and thou, whom all the world could not satisfie, there bee two things whereof thou shalt haue enough: *Enough mold in the graue, enough fire in hell.*

I loue not to ende with a iudgement; & as it were to let my Sun set in a cloud. Wee are all Christians, wee should know the World what it is, how vaine, how transitorie, how worthlesse. Wee know where there are better things, which wee professe our selues made for, and aspiring to: Let vs vse the world like it selfe, and leaue this importunate wooing of it, to Heathens and Infidels, that knowe no other heauen, no other God. Or if you like that counsell better; *Bee Couetous*: *Bee Ambitious*; *Couet spirituall gifts*, 1. Cor. 14. 1. Neuer thinke you haue grace enough; desire more, seek for more: this alone is worthy your affections, worthy your cares: Be still poore in this, that you may bee rich; be rich that you may be full; be full that you may be glorious. Be Ambitious of fauour, of honour, of a kingdome; of Gods fauour, of the honour of Saints, of the Kingdome of glorie: whither, hee that bought it for vs, and redeemed vs to it, in his good time, safely and happily bring vs. To that blessed Sauiour of ours, together with the Father and his good Spirit: the God of all the world, our Father, Redeemer, and Comforter, bee giuen all prayse, honour and glorie now and for euer.

Amen.

To

To

THE PASSION SERMON.

PREACHED AT PAVLES CROSSE ON GOOD-FRIDAY.

Apr. 14. 1609.

By Ios. Hall.

AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel Macham*. 1614.

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AT LONDON,
Printed by Humfrey Lownes, for Samuel

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TO THE READER.

I Desire not to make any Apologie for the Edition of this my Sermon: It is motiue enough, that heerein I affect a more publike and more enduring good. Spirituall niceneſſe, is the next degree to vnfaithfulneſſe: This point cannot be too much vrged, eyther by the tongue, or preſſe. Religion and our ſoules depend vpon it, yet are our thoughts too much beſide it. The Church of Rome, ſo fixes her ſelfe (in her adoration) vpon the Croſſe of Chriſt, as if ſhee forgat his glory: Many of vs ſo conceiue of him glorious, that vvee neglect the meditation of his Croſſe, the way to his glory and ours. If vvee vvould proceede aright, wee muſt paſſe from his Golgotha, *to the mount of* Oliues, *and from thence to heauen, and there ſeeke and ſettle our reſt. According to my vveake ability, I haue led this way in my ſpeech, beſeeching my Readers to follow mee vvith their hearts, that vvee may ouertake him which is entred into the true ſanctuary, euen the hieſt heauens, to appeare now in the ſight of GOD for vs.*

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THE PASSION SERMON.

IOHN 19. VER. 30.

When Iesus therefore had receiued the Vineger, he said; It is finished: and bowing the head, he gaue vp the ghost.

THE bitter and yet victorious Passion of the Sonne of GOD (right Honourable and beloued Christians) as it was the strangest thing that euer befell the earth: So, is both of most soueraigne vse, and lookes for the most frequent and carefull meditation. It is one of those things, which was once done, that it might bee thought of for euer. Euery day therefore must be the Good-friday of a Christian: who, with that great Doctor of the Gentiles, must desire to knowe nothing but Iesus Christ, and him crucified.

There is no branch or circumstance in this woonderfull businesse, which yeelds not infinite matter of discourse. According to the solemnity of this time and place, I haue chosen to commend vnto your Christian attention, our Sauiours Farewell to Nature (for his reuiuing was aboue it) in his last word, in his last act. His last word, *It is finished*; his last act, *Hee gaue vp the ghost*: That which hee saide, hee did. If there be any theam that may challenge and command our eares and hearts, this is it; for, behold; the sweetest word that euer Christ spake, and the most meritorious act that euer hee did, are met

together, in this his last breath. In the one yee shall see him triumphing; yeelding in the other, yet so as he ouercomes. Imagine therefore, that you saw Christ Iesus, in this day of his passion (who is euery day here crucified before your eyes) aduanced vpon the chariot of his Crosse; and now, after a weary conflict, cheerefully ouerlooking the despight and shame of men, the wrath of his Father, the law, sinne, death, hell, which all lie gasping at his foot: and then you shall conceiue, with what spirit he saith, *Consummatum est*, *It is finished*. What is finished? Shortly; All the prophesies, that were of him; All legall obseruations, that prefigured him; his owne sufferings; Our saluation. The prophesies are accomplisht, the ceremonies abolisht, his sufferings ended, our saluation wrought: these foure heads shal limit this first part of my speech; only let them finde and leaue you attentiue.

Euen this very word is prophesied of; *All things that are written of me haue an end*, saith Christ. What end? this, *It is finished*: this very end hath his end here. What therefore is finished? not this prediction only of his last draught; as *Augustine*: that were too particular. Let our Sauiour himselfe say, *All things that are written of me by the Prophets*. It is a sure and conuertible rule; Nothing was done by Christ, which was not foretolde: nothing was euer foretolde by the Prophets of Christ, which was not done. It would take vp a life to compare the Prophets and Euangelists, the predictions and the history, and largely to discourse how the one foretels, and the other answers; let it suffice to looke at them running. Of all the Euangelists, S. *Matthew* hath beene most studious, in making these references and correspondences; with whom, the burden or vndersong of euery euent, is still (*vt impleretur*) *That it might be fulfilled*. Thus hath hee noted (if I haue reckoned them aright) two and thirty seuerall prophesies concerning Christ, fulfilled in his birth, life, death.

Esay	7. 14.	Matth.	1. 23.
Mich.	5. 2.	Matth.	2. 6.
Esay	11. 1.	Matth.	2. 23.
Ierem.	31. 15.	Matth.	2. 18.
Iudge	13. 5.	Matth.	2. 23.
Esay	40. 3.	Matth.	3. 3.
Esay	9. 1.	Matth.	4. 15.
Leuit.	14. 4.	Matth.	8. 4.
Esay	53. 4.	Matth.	8. 17.
Esay	61. 1.	Matth.	11. 4.
Esay	42. 1.	Matth.	12. 17.
Ionas	1. 17.	Matth.	12. 40.
Esay	6. 9.	Matth.	13. 14.
Psalme.	78. 2.	Matth.	13. 35.
Esay	35. 5. 6.	Matth.	15. 30.
Esay	62. 11.	Matth.	21. 5.
Zach.	9. 9.	Matth.	*Ibidem.*
Ierem.	7. 11.	Matth.	21. 13.
Psalm.	8. 2.	Matth.	21. 16.
Esay	5. 8.	Matth.	21. 33.
Psalm.	118. 22.	Matth.	21. 44.
Psalm.	110. 1.	Matth.	22. 44.
Esay	8. 14.	Matth.	21. 44.
Psalm.	41. 9.	Matth.	26. 21.
Esay	53. 10.	Matth.	26. 54.
Zach.	13. 7.	Matth.	26. 31.
Lam.	4. 20.	Matth.	26. 56.
Esay	50. 6.	Matth.	26. 67.
Zach.	11. 13.	Matth.	27. 9.
Psalm.	22. 18.	Matth.	27. 35.
Psalm.	22. 1.	Matth.	27. 46.
Psalm.	69. 22.	Matth.	27. 48.

He must be apprehended: it was fore-prophesied; *The Anointed of the Lord was taken in their nets*, saith *Ieremy*: but how? hee must be sold: for what? thirty siluer peeces, and what must those doe? buy a fielde: all foretolde; *And they tooke thirty siluer peeces, the price of him that was valued, and gaue them for the Potters field*, saith *Zacharie* (miswritten Ieremy, by one letter mistaken in the abbreuiation) by whom? *That childe of perdition, that the Scripture might be fulfilled*. Which was he? It is foretolde; *He that eateth bread with mee*, saith the Psalmist. And what shall his Disciples

ſciples doe? Runne away, ſo ſaith the propheſie: *I will ſmite the ſhepheard, and the ſheepe ſhall be ſcattered*, ſaith *Zacharie*. What ſhall be done to him? hee muſt be ſcourged and ſpet vpon: beholde, not thoſe filthy excrements could haue light vpon his ſacred face, without a propheſie; *I hid not my face from ſpoame and ſpetting*, ſaith *Eſay*. What ſhall bee the iſſue? In ſhort, hee ſhall be led to death: it is the propheſie, *The Meſſias ſhall be ſlaine*, ſaith *Daniel*: what death? hee muſt be lift vp, *Like as Moſes lift vp the Serpent in the wilderneſſe, ſo ſhall the ſonne of man be lift vp*. *Chryſoſtome* ſaith well, that ſome actions are parables; ſo may I ſay, ſome actions are propheſies, ſuch are all types of Chriſt, and this vvith the formoſt. Lift vp, whither? to the Croſſe, it is the propheſie, *hanging vpon a tree*, ſaith *Moſes*: how lift vp? nayled to it, ſo is the propheſie, *foderũt manus, they haue pearced my hands & my feet*, ſaith the Pſalmiſt: with what company? two theeues, *with the wicked was he numbred*, ſaith *Eſay*: where? *without the gates* ſaith the propheſie: what becomes of his garments? they cannot ſo much as caſt the dice for his coate, but it is propheſied, *They diuided my garments, and on my veſtures caſt lots*, ſaith the Pſalmiſt: hee muſt die then on the Croſſe, but how? voluntarily. *Not a bone of him ſhall be broken*: what hinders it? loe, there he hangs, as it were neglected, and at mercy, yet all the raging Iewes, no, all the Diuels in hell cannot ſtirre one bone in his bleſſed body: It was propheſied in the Eaſter-Lambe, and it muſt bee fulfilled in him, that is the true Paſſeouer, in ſpight of fiendes and men: how then? he muſt be thruſt in the ſide: beholde not the very ſpeare could touch his pretious ſide being dead, but it muſt be guided by a propheſie; *They ſhall ſee him whom they haue thruſt thorough*, ſaith *Zacharie*: what ſhall he ſay the while? not his very words but are foreſpoken: his complaint, *Eli Eli lamma ſabactani*, as the Chalde, or אלי as the Hebrew, *Pſalme* 22. 2. his reſignation: *In manus tuas, Into thy hands I commend my ſpirit*, *Pſal.* 31. 5. His requeſt, *Father forgiue them: He prayed for the tranſgreſſors*, ſaith *Eſay*. And now when hee ſaw all theſe propheſies were fulfilled, knowing that one remained, he ſaid, *I thirſt*. *Domine, quid ſitis?* ſaith one, O Lord, what thirſteſt thou for? A ſtrange hearing, that a man, yea that GOD and MAN dying, ſhould complaine of thirſt.

κρεμάμενος ἐπι ξύλου.

Could he endure the ſcorching flames of the wrath of his Father, the curſe of our ſinnes, thoſe tortures of body, thoſe horrours of ſoule, and doth he ſhrinke at his thirſt? No, no: he could haue borne his drought, he could not beare the Scripture not fulfilled. It was not neceſsity of nature, but the neceſsity of his Fathers decree, that drew forth this word, *I thirſt*. They offered it before, he refuſed it: whether it were an ordinary potiõ for the condemned to haſten death (as in the ſtory of *M. Anthony*) which is the moſt receiued conſtruction, or whether it were that Iewiſh potion, whereof the Rabbines ſpeak; whoſe tradition was, that the malefactour to be executed, ſhould after ſome good counſell from two of their Teachers, be taught to ſay; *Let my death be to the remiſſion*

Sit mors mea in remiſſionem omnium iniquitatũ mearum.

Vt vſus rationis tollatur.

of all my ſinnes; and then that he ſhould haue giuen him a boule of mixt wine, with a graine of Frankincenſe, to bereaue him both of reaſon and paine.

I durſt be confident in this latter; the rather for that Saint *Marke* cals this draught, ὄινον ἐσμυρνισμένον, Myrrhe-wine, mingled (as is like) with other ingredients. And *Montanus* agrees with mee in the ende, *Ad ſtuporem & mentis alienationem*; A faſhion which *Galatine* obſerues out of the Sannedrim, to be grounded vpon Prouerbs, 31. 6. *Giue ſtrong drinke to him that is ready to periſh.* I leaue it modeſtly in the middeſt; let the learneder iudge. Whatſoeuer it were, he would not die till he had complained of thirſt, and in his thirſt taſted it: Neither would hee haue thirſted for, or taſted any but this bitter draught; that the Scripture might be fulfilled; *They gaue me vineger to drinke*: And loe, now *Conſummatum eſt*; *all is finiſhed.*

If there be any Iew amongſt you, that like one of *Iohns* vnſeaſonable Diſciples, ſhall aske, *Art thou hee, or ſhall vvee looke for another?* Hee hath his anſwere; yee men of Iſraell, why ſtand you gazing and gaping for another Meſsias? In this alone, all the Propheſies are finiſhed; and of him alone, all was propheſied, that was finiſhed. *Paules* olde rule holdes ſtill, *To the Iewes a ſtumbling blocke*; and that more auncient Curſe of *Dauid*, *Let their table be made a ſnare*; And *Steuens* two brands ſticke ſtill in the fleſh of theſe vvretched men: One in their necke, *ſtiffenecked*, the other in their heart; *vncircumciſed*; the one, *Obſtinacie*, the other *Vnbeliefe*: ſtiffe neckes indeede, that will not ſtoope and relent with the yoke of ſixteen hundred yeeres iudgement and ſeruility; vncircumciſed hearts, the filme of whole vnbeliefe, would not be cut off with ſo infinit conuictions. Oh mad and miſerable nation: let them ſhew vs one propheſie that is not fulfilled, let them ſhew vs one other in whom all the propheſies can be fulfilled, and wee will mixe pitty with our hate: If they cannot, and yet reſiſt; their doome is paſt; *Thoſe mine enemies, that would not haue me to raigne ouer them, bring them hither, and ſlay them before me.* So let thine enemies periſh, O Lord.

σκληροτράχηλοι. ἀπερίτμητοι.

Aug. ad Hie. Dum volunt & Iudei eſſe & Chriſtiani, nec Iudai ſunt, nec Chriſtiani.

But what goe I ſo farre? euen amongſt vs (to our ſhame) this riotous Age hath bred a monſtrous generation (I pray God I be not now in ſome of your boſoms, that heare me this day) compounded, much like to the Turkiſh Religion, of one part Chriſtian; another, Iew; a third, worldling; a fourth, Atheiſt: a Chriſtians face; a Iewes heart, a worldlings life; and therefore *Atheous* in the whole; that acknowledge a God, and knowe him not; that profeſſe a Chriſt, but doubt of him; yea, believe him not: The foole hath ſaide in his heart, There is no Chriſt. What ſhall I ſay of theſe men? they are worſe then Diuells: that yeelding euill ſpirit, could ſay, *Ieſus I knowe*: and theſe miſcreants are ſtill in the olde tune of that tempting Diuel; *Si tu es filius Dei*, *If*

thou

thou be the Chriſt: Oh God that after ſo cleare a Goſpell, ſo many miraculous confirmations, ſo many thouſand martyrdomes, ſo many glorious victories of truth, ſo many open confeſſions of Angels, men, diuels, friends, enemyes; ſuch conſpirations of heauen and earth, ſuch vniuerſall conteſtations of all Ages and people; there ſhould be left any ſparke of this damnable infidelity in the falſe hearts of men. Beholde then, yee deſpiſers, and wonder, and vaniſh away: Whom haue all the Prophets foretolde? or what haue the propheſies of ſo many hundreds, yea thouſands of yeeres foreſaide, that is not with this word finiſhed? who could foretell theſe things, but the ſpirit of GOD? who could accompliſh them, but the Sonne of God? *Hee ſpake by the mouth of his holy Prophets*, ſaith *Zacharie*: he hath ſpoken, and hee hath done; one true GOD in both: none other ſpirit could foreſay theſe things ſhould be done; none other power could doe theſe things, thus fore-ſhewed: this word therefore, can fit none but the mouth of God our Sauiour, *It is finiſhed.* We knowe whom we haue beleeued; *Thou art the Chriſt the Son of the liuing God.* Let him that loues not the Lord Ieſus be accurſed to the death.

Thus the propheſies are finiſhed: Of the legall obſeruations, vvith more breuity. *Chriſt is the ende of the Law*: vvhat law? Ceremoniall, Morall. Of the Morall; it was kept perfectly by himſelfe, ſatisfied fully for vs: Of the Ceremoniall, it was referred to him, obſerued of him, fulfilled in him, aboliſht by him. There vvere nothing more eaſie, then to ſhew you how all thoſe Ieviſh Ceremonies lookt at Chriſt: how Circumciſion, Paſſeouer, the Tabernacle, both outer and inner, the Temple, the Lauer, both the Altars, the tables of Shew-bread, the Candleſtickes, the Vaile, the Holy of holies, the Arke, the Propitiatory, the potte of Manna, *Aarons* rod, the high Prieſt, his order and line, his habites, his inaugurations, his waſhings, anointings, ſprinklings, offerings, the ſacrifices, ἱλαστικα, εὐχαριστικα, and what-euer Ieviſh rite; had their vertue from Chriſt, relation to him, and their end in him. This was then their laſt gaſpe; for, now ſtraight they dyed with Chriſt, now the vayle of the Temple rent: As *Auſten* well notes out of *Mathewes* order; It tore then, vvhen Chriſts laſt breath paſſed. That conceit of *Theophylact* is witty; that as the Iewes were wont to rend their garments, when the heard blaſphemy: ſo the Temple nor enduring theſe execrable blaſphemies againſt the Sonne of God, tore his vaile in peeces. But that is not all: the vaile rent, is the obligation of the rituall law cancelled; the way into the heauenly Sanctuary opened; the ſhadow giuing roome to the ſubſtance: in a word, it dooth that which Chriſt ſaith; *Conſummatum eſt.* Euen now then the law of Ceremonies died: It had a long and ſolemne buriall, as *Auguſtine* ſaith well; perhaps figured in *Moſes*, who died not lingringly, but was thirty daies mourned for: what meanes the Church of *Rome* to digge them vp,

θυμιαστήριον. θυσιαστήριον.

Ex quo apparet, tunc ſciſſum eſſe, cum Chriſtus emiſit ſpiritum.

Ceremonia ſicut defuncta corpora neceſſariorũ officijs deducenda erant ad ſepulturam, non ſimulatè ſed religioſè, nec deſerenda continuò. Auguſtin.

vp, now rotten in their graues? and that, not as they had beene buried, but ſown; with a plentious increaſe; yea, with the inuerted vſury of too many of you Citizens; ten for one. It is a graue & deep cenſure of that reſolute *Hierome*; *Ego è contrario loquar. &c. I ſay*, ſaith hee, *and in ſpite of all the vvorld dare maintaine, that now the Iewiſh ceremonies are pernitious and deadly; and vvhoſoeuer ſhall obſerue them, whether he be Iew or Gentile, in barathrum Diaboli deuolutum; ſhall frie in hell for it.* Still Altars? Still Prieſts? ſacrifices ſtill? ſtill waſhings? ſtill vnctions? ſprinkling, ſhaving, purifying? ſtill all, and more then all? Let them heare but *Auguſtines* cenſure, *Quiſquis nunc &c. Whoſoeuer ſhall now vſe them, as it were raking them vp out of their duſt; he ſhall not be* Pius deductor corporis, ſed impius ſepulturæ violator; *an impious and ſacrilegious wretch, that ranſackes the quiet tombes of the dead.*

Ego è contrario loquar, & reclamante mundo liberâ voce pronunciem, ceremonias Iudaorũ perniciosas eſſe, et mortiferas, & quicunq; eas obſeruauerit, ſiue ex Iudæis ſiue ex Gentibus, in barathrum diaboli deuolutum. Hier. Quiſquis nunc ea celebrare voluerit, tanquam ſopitos cineres eruens, non erit pius, &c.

I ſay not that all Ceremonies are dead; but the Law of Ceremonies, and of Iewiſh. It is a ſound diſtinction of them, that profound *Peter Martyr* hath in his Epiſtle, to that worthy Martyr, Father, Biſhop *Hooper*: Some are typicall, foreſignifying Chriſt to come: ſome, of order and decency. Thoſe are abrogated, not theſe: the Iewes had a faſhion of propheſying in the Churches; ſo the Chriſtians from them, as *Ambroſe*: the Iewes had an eminent pulpit of wood; ſo wee: they gaue names at their Circumciſion; ſo wee at Baptiſme: they ſung Pſalmes, melodiouſly in Churches, ſo doe wee: they paide and receiued tithes, ſo doe we: they wrapt their dead in linnen, vvith odors; ſo we: the Iewes had ſureties at their admiſſion into the Church; ſo we: theſe Inſtances might be infinite: the Spouſe of Chriſt cannot be without hir laces, and chaines, and borders. Chriſt came not to diſſolue order. But thou O Lord, how long? how long ſhall thy poore Church finde her ornaments, her ſorrows? and ſee the deare ſonnes of her wombe, bleeding about theſe apples of ſtrife: let me ſo name them not for their value (euen ſmall things, when they are commanded, looke for no ſmall reſpect) but for their euent: the enemy is at the gates of our Syracuſe; how long will wee ſuffer our ſelues, taken vp with angles and circles in the duſt: yee men brethren, and fathers, helpe; for Gods ſake put to your hands, to the quenching of this common flame: the one ſide by humility and obedience; the other, by compaſſion; both, by prayers and teares: who am I, that I ſhould reuiue to you the ſweete ſpirit of that diuine *Auguſtine*, who when hee heard and ſaw the bitter contentions betwixt two graue and famous Diuines, *Ierome* and *Ruffine*; *Heu mihi*, ſaith he, *qui vos alicubi ſimul inuenire non poſſum, Alas that I ſhould neuer find you two together, how I would fal at your feete, how I vvould embrace them, and vveepe vpon them, and beſeech you, either of you for other, and each for himſelf, both of you for the Church of God, but eſpecially, for the weak, for vvhom Chriſt died, who not without their owne great danger, ſee you two fighting in this Theater of the world.* Yet let me do what

hee

he ſaid he would doe; begge for peace, as for life: by your filiall piety to the Church of God, whoſe ruines follow vpon our diuiſions; by your loue of Gods truth; by the graces of that one bleſſed Spirit, whereby we are all enformed and quickened; by the pretious bloud of that Sonne of GOD, which this day, and this howre, was ſhed for our redemption, be enclined to peace and loue: and though our braines be different, yet let our hearts be one. It was, as I heard, the dying ſpeech of our late reuerend, worthy and gratious *Dioceſan*; *Modo me moriente viuat, ac floreat Eccleſia*; *Oh, yet if, when I am dead, the Church may liue and flouriſh.*

VVhat a ſpirit was heere? what a ſpeech? how woorthy neuer to die? how worthy of a ſoule ſo neere to his heauen? how worthy of ſo happy a ſucceſsion? Yee whom GOD hath made inheritours of this bleſſed care, who doe no leſſe long for the proſperity of Sion, liue you to effect vvhat hee did but liue to wiſh; all peace with our ſelues, and warre with none but *Rome* and Hell. And if there be any wayward Separatiſt, whoſe ſoule profeſſeth to hate peace; I feare to tell him *Pauls* meſſage, yet I muſt: Would to GOD thoſe were cut off that trouble you. How cut off? As good *Theodoſius* ſaide to *Demophilus*, a contentious Prelate; *Si tu pacem fugis, &c. If thou flie peace, I vvill make thee flie the Church.* Alas, they doe flie it: that which ſhould be their puniſhment, they make their contentment; how are they woorthy of pitty? As *Optatus* of his Donatiſts; they are Brethren, might be companions, and will not. Oh wilfull men; whither doe they run? from one Chriſt to another? Is Chriſt diuided? wee haue him, thankes be to our good God, and we heare him daily; and whither ſhall we go from thee? thou haſt the words of eternall life.

Si tu pacem fugis, ego te ab Eccleſia fugere mando.

Thus the Ceremonies are *finiſhed*: now heare the ende of his ſufferings, with like patience and deuotion: his death is heere included; it was ſo neere, that hee ſpake of it as done; and when it was done, all was done. How eaſie is it to loſe our ſelues in this diſcourſe! how hard not to be ouerwhelmed with matter of woonder; and to finde eyther beginning or ende! his ſufferings found an ende, our thoughts cannot. Lo, vvith this vvord, hee is happily waded out of thoſe deepes of ſorrowes, vvhereof our conceites can finde no bottome: yet let vs, with *Peter*, gird our coat, and caſt our ſelues a little into this ſea.

All his life was but a perpetuall Paſſion: In that hee became man, hee ſuffered more then we can doe, eyther while wee are men, or when we ceaſe to be men; he humbled, yea, he emptied himſelfe. We, when wee ceaſe to be here, are cloathed vpon. 2. *Cor.* 5. Wee both winne by our being, and gaine by our loſſe; hee loſt, by taking our more or leſſe to himſelfe, that is, manhood. For, though euer as God, *I and my Father are one*: yet as man, *My Father is greater then I.* That man ſhould

ἐταπείνωσε. ἐκένωσε.

bee

be turned into a beaſt, into a worme, into duſt, into nothing; is not ſo great a diſparagement, as that GOD ſhould become man: and yet it is not finiſhed; it is but begunne. But what man? If, as the abſolute Monarch of the worlde, hee had commaunded the vaſſalage of all Emperours and Princes, and had trodde on nothing but Crownes and Scepters, and the necks of Kings, and bidden all the Potentates of the earth to attend his traine; this had carried ſome port with it; ſutable to the heroicall Maieſty of GODs Sonne. No ſuch matter: heere is neither Forme nor Beauty; vnleſſe perhappes (μορφὴ δούλου) the forme of a ſeruant: you haue made me to ſerue, with your ſinnes. Behold, hee is a man to God; a ſeruant to man; and, bee it ſpoken with holy reuerence, a drudge to his ſeruants. He is deſpiſed and reiected of men; yea (as himſelfe, of himſelfe) a worme, and no man, the ſhame of men, and contempt of the people. *Who is the King of glory? the Lord of hoaſts, he is the King of glory.* Set theſe two together; the King of glory; the ſhame of men: the more honour, the more abaſement. Looke backe to his Cradle: there you finde him reiected of the Bethlemites; borne and laid, alas, how homely, how vnworthily; ſought for by *Herod*, exiled to Ægypt, obſcurely brought vppe in the Cottage of a poore Foſter-Father, tranſported and tempted by Sathan, derided of his kindred, blaſphemouſly traduced by the Iewes, pinched with hunger, reſtleſſe, harbourleſſe, ſorrowfull, perſecuted by the Elders, and Phariſes, ſolde by his owne ſeruaunt, apprehended, arraigned, ſcourged, condemned, and yet it is not finiſhed. Let vs, with that Diſciple, follow him a farre off; and paſſing ouer all his contemptuous vſage in the way, ſee him brought to his Croſſe. Still the further wee looke, the more wonder: euery thing addes to this ignominie of ſuffering, & triumph of ouercomming. Where was it? not in a corner, as *Paul* ſayth to *Feſtus*, but in Ieruſalem, the eye, the heart of the vvorlde. Obſcurity abateth ſhame: publique notice heightens it: *Before all Iſrael and before this Sunne*, ſaith God to *Dauid*, when he would throughly ſhame him: In Ieruſalem, which he had honoured with his preſence; taught with his preachings, aſtoniſht with his miracles, bewayled with his teares; *O Ieruſalem, Ieruſalem, how oft would I, and thou wouldeſt not: O yet, if in this thy day.* Cruelty and vnkindneſſe, after good deſert, afflict ſo much more, as our merite hath beene greater. Whereabouts? without the gates: in Caluary, among the ſtinking bones of execrable Malefactours. Before, the glory of the place bred ſhame; now the vileneſſe of it. When? but in the Paſſeouer; a time of greateſt frequence, and concourſe of all Iewes and Proſelytes: An holy time, when they ſhould receiue the figure, they reiect the ſubſtance: when they ſhould kill and eate the Sacramentall Lambe, in faith, in thankefulneſſe, they kill the Lambe of God, our true Paſſeouer, in cruelty and contempt. With whom? The quality of our company, either

Pſal. 24. 10

ἐν γωνίᾳ. Act. 26. 27

increaſes

increases or lessens shame. In the midst of thieues (saith one) as the Prince of thieues: there was no guile in his mouth, much lesse in his hands: yet beholde hee that thought it no robbery to be equall with God, is made equall to robbers and murderers; yea superiour in euill. What suffered hee? As all liues are not alike pleasant, so all deaths are not equally fearefull. There is not more difference betwixt some life and death, then betwixt one death and another. See the Apostles gradation: *Hee vvas made obedient to the death, euen the death of the Crosse.* The Crosse, a lingring, tormenting, ignominious death. The Iewes had foure kindes of death for malefactors; the towell, the sword, fire, stones; each of these aboue other in extreamitie. Strangling with the towel, they accounted easiest: the sword worse then the towell; the fire worse then the sword: stoning worse then the fire: but this Romane death vvas worst of all. *Cursed is euery one that hangeth on Tree.* Yet (as *Ierome* well) hee is not therefore accursed, because hee hangeth; but therefore hee hangeth, because hee is accursed. *Hee was made* (κατάρα) *a Curse for vs.* The curse was more then the shame: yet the shame is vnspeakeable; and yet not more then the paine. Yet all that die the same death, are not equally miserable: the very thieues fared better in their death then he. I heare of no irrision, no inscription, no taunts, no insultation on them: they had nothing but paine to incounter, hee paine and scorne. An ingenuous and Noble nature, can worse brooke this then the other; any thing rather then disdainfulnesse and derision: especially, from a base enemy. I remember, that learned Father beginnes *Israels* affliction, vvith *Ismaels* persecuting laughter. The Iewes, the Souldiers, yea, the very Thieues flouted him, and triumpht ouer his misery; his bloud cannot satisfie them, without his reproach. Which of his senses now was not a window to let-in sorrow? his eyes saw the teares of his Mother and friends, the vnthankfull demeanure of Mankinde, the cruell despight of his enemies: his eares heard the reuilings and blasphemies of the multitude; and (whether the place were noysome to his sent) his touch felt the nayles, his taste the gall. Look vp O all ye beholders, looke vpon this pretious body, and see what part ye can finde free. That head which is adored and trembled at by the Angelicall spirits, is all raked and harrowed with thornes: that face, of whom it is saide; *Thou art fairer then the children of men*, is all besmeared with the filthy spettle of the Iewes, and furrowed with his teares; those eyes, clearer then the Sunne, are darkened with the shadow of death; those eares that heare the heauenly consorts of Angels, now are filled vvith the cursed speakings and scoffes of wretched men: those lips that spake as neuer man spake, that commaund the spirits both of light and darkenesse, are scornfully wet with vinegar and gall: those feet that trample on all the powers of hell (*his enemies are made his foot-stoole*) are now

& *In med.o latronum tanquam latronũ immanissimus. Luther.*

Caput Angelicis spiritibus tremebundum spinis coronatur, &c.

now nayled to the footſtoole of the Croſſe: thoſe hands that freely ſway the ſcepter of the heauens, now carry the reede of reproach, and are nayled to the tree of reproach: that whole body, which was conceiued by the Holy-ghoſt, was all ſcourged, wounded, mangled: This is the outſide of his ſufferings. Was his heart free? Oh no: the inner part or ſoule of this paine, which was vnſeen, is as farre beyond theſe outward and ſenſible, as the ſoule is beyond the body; Gods vvrath beyond the malice of men: theſe were but loue-ticks to vvhat his ſoule endured. *O all yee that paſſe by the way, beholde and ſee, if there be anie ſorrow like to my ſorrow:* Alas, Lord, what can we ſee of thy ſorrowes? wee cannot conceiue ſo much as the hainouſnes and deſert of one of thoſe ſinnes which thou bareſt: we can no more ſee thy paine, then wee could vndergoe it; onely this wee ſee, that what the infinite ſinnes, of almoſt infinite men, committed againſt an infinite Maieſty, deſerued in infinite continuance; all this thou in the ſhort time of thy paſſion haſt ſuſtained. Wee may beholde and ſee; but all the glorious ſpirits in Heauen, cannot looke into the depth of this ſuffering. Doe but looke yet a little into the paſſions of this his Paſſion: for, by the manner of his ſufferings, wee ſhall beſt ſee, what hee ſuffered. Wiſe and reſolute men doe not complaine of a little; holy Martyrs haue bin racked, and would not be looſed; what ſhall wee ſay, if the author of their ſtrength, GOD and man, bewray paſſions? what would haue ouerwhelmed men, would not haue made him ſhrinke; and what made him complaine, could neuer haue beene ſuſtained by men. What ſhall wee then thinke, if hee were affrighted with terrors, perplexed with ſorrowes, and diſtracted with both theſe? And lo, he was all theſe: for, firſt, heere was an amazed feare; for millions of men to deſpaire, vvas not ſo much as for him to feare: and yet it was no ſlight feare: hee beganne (ἤρξατο ἐκθαμβεῖσθαι) to be aſtoniſhed with terrour. *Which in the dayes of his fleſh, offered vp prayers and ſupplications, with ſtrong cryes and teares, to him that was able to helpe him, and was heard in that hee feared.* Neuer was man ſo afraide of the torments of hell, as Chriſt (ſtanding in our roome) of his fathers wrath. Feare is ſtill ſutable to apprehenſion. Neuer man could ſo perfectly apprehend this cauſe of feare; hee felt the chaſtiſements of our peace, yea, the curſe of our ſins; and therefore might well ſay with *Dauid*; *I ſuffer thy terrours with a troubled minde*; yea, with *Iob*, *The arrowes of God are in me, & the terrors of God fight againſt me.* With fear, there was a deiecting ſorrow (ἀδημονία) περίλυπος. My ſoule is on all ſides heauy to the death: his ſtrong cries, his many teares, are witneſſes of this Paſſion: hee had formerly ſhed teares of pitty, and teares of loue, but now of anguiſh: hee had before ſent foorth cries of mercy; neuer of complaint till now: when the Sonne of God weeps and cries, what ſhall we ſay or thinke? yet further, betwixt both theſe and his loue what a conflict was there? It is not amiſſe diſtinguiſhed,

ſhed, that he was alwaies *in Agone*; but now in ἀγωνια. in a ſtrugling paſsion of mixed greefe. Behold, this field was not without ſweate and blood; yea a ſweat of blood. Oh what man or Angell can conceiue the taking of that heart, that without all outward violence, meerely, out of the extreamitie of his owne Paſsion, bled (through the fleſh and skinne) not ſome faint deaw, but ſolid droppes of blood? No thornes, no nailes, fetcht blood from him, with ſo much paine as his owne thoughts: hee ſaw the fierce wrath of his Father, and therefore feared: hee ſaw the heauy burden of our ſinnes to bee vndertaken; and thereupon, beſides feare, iuſtly grieued; hee ſaw the neceſsitie of our eternall damnation, if hee ſuffered not: if hee did ſuffer, of our redemption; and therefore his loue incountred both griefe and feare. In it ſelfe, hee would not drinke of that cuppe. In reſpect of our good, and his decree, hee would and did; and while he thus ſtriueth, he ſweates and bleeds. There was neuer ſuch a combat, neuer ſuch a bloodſhed, and yet it is not finiſhed; I dare not ſay with ſome Schoole-men, that the ſorrow of his Paſsion, was not ſo great as the ſorrow of his compaſsion: yet that was ſurely exceeding great. To ſee the vngratious careleſneſſe of mankinde, the ſlender fruite of his ſufferings, the ſorrowes of his mother, Diſciples, friends; to foreſee, from the watch-tower of his Croſſe, the future temptations of his children, deſolations of his Church; all theſe muſt needes ſtrike deepe into a tender heart. Theſe hee ſtill ſees and pitties, but without paſsion; then hee ſuffered in ſeeing them.

Can we yet ſay any more? Lo, all theſe ſufferings are aggrauated by his fulneſſe of knowledge, and want of comfort: for, hee did not ſhut his eyes, as one ſaith, when hee drunke this cuppe: hee ſaw how dreggiſh, and knew how bitter it was. Sodaine euils afflict, if not leſſe, ſhorter. He foreſaw, and foreſaid, euery particular hee ſhould ſuffer: ſo long as he foreſaw, he ſuffered: the expectation of euill, is not leſſe then the ſenſe: to looke long for good, is a puniſhment; but for euill, is a torment. No paſsion workes vpon an vnknowne obiect: as no loue, ſo no feare is of what we knowe not. Hence men feare not hell, becauſe they foreſee it not: if wee could ſee that pit open before wee come at it, it would make vs tremble at our ſinnes, and our knees to knock together, as *Baltazars*; and perhaps, without faith, to run madde at the horror of iudgement. He ſaw the burden of all particular ſinnes to be laid vpon him; euery dramme of his fathers wrath, was meaſured out to him, ere hee toucht this potion; this cup was full, and he knew that it muſt be wringd, not a drop left: it muſt be finiſhed. Oh yet, if as he foreſaw all his ſorrows, ſo hee could haue ſeene ſome mixture of refreſhing. *But I found none to comfort me; no, none to pittie me.* And yet it is a poor comfort that ariſes from pittie. Euen ſo, O Lord, thou treadeſt this wine-preſſe alone; none to accompanie; none to aſsiſt thee. I remember *Ruffinus*

Vt nulla vnquã ætas ſimilem meminerit.

in his Eccleſiaſticall ſtory reports, that one *Theodorus* a martyr, tolde him, that when he was hanging ten houres vpon the racke for religion, vnder *Iulians* perſecution, his ioynts diſtended and diſtorted, his body exquiſitely tortured with change of Executioners; ſo as neuer age (ſaith he) could remember the like: hee felt no paine at all, but continued indeede, all the while in the ſight of all men, ſinging and ſmiling: for there ſtoode a comely young man by him on his libbet (an Angel rather, in forme of a man) which with a cleane towell, ſtill wip't off his ſweate, and powred coole water vpon his racked limbs; wherewith he was ſo refreſhed, that it grieued him to be let downe. Euen the greateſt torments are eaſie, when they haue anſwerable comforts: but a wounded and comfortleſſe ſpirit, who can beare? If yet but the ſame Meſſenger of God, might haue attended his Croſſe, that appeared in his agonie; and might haue giuen eaſe to their Lord, as hee did to his ſeruant. And yet, what can the Angels helpe, where God will ſmite? Againſt the violence of men, againſt the fury of Satan, they haue preuailed in the Cauſe of God, for men: they dare not, they cannot comfort, where God will afflict. VVhen our Sauiour had beene wreſtling with Satan in the end of his Lent, then they appeared to him, and ſerued; but now, while about the ſame time, hee is wreſtling with the wrath of his Father for vs, not an Angell dare bee ſeene to looke out of the windowes of heauen to releeue him. For men, much leſſe could they, if they would; but what did they? Miſerable comforters are yee all: the Souldiers, they ſtript him, ſcorned him with his purple, crowne, reede, ſpat on him, ſmote him; the paſſengers, they reuiled him; and inſulting, wagging their heades and handes at him, *Hey thou that deſtroyeſt the Temple, come downe, &c.* The Elders and Scribes; alas, they haue bought his blood, ſuborned witneſſes, incenſed *Pilate*, preferred *Barabbas*, vndertooke the guilt of his death, cried out, *Crucifie, crucifie. He thou that ſauedſt others.* His Diſciples, alas: they forſooke him, one of them forſweares him; another runs away naked, rather then he will ſtay and confeſſe him. His mother and other friendes, they looke on indeede, and ſorrow with him; but to his diſcomfort. VVhere the griefe is extreame, and reſpectes neere, partnerſhip doth but increaſe ſorrow. *Paul* chides this loue: *vvhat doe you weeping and breaking my heart?* The teares of thoſe we loue, do either ſlacken our hearts, or wound them. VVho then ſhall comfort him? himſelfe? Sometimes our owne thoughts finde a way to ſuccour vs, vnknowne to others: no, not himſelfe. Doubtleſſe (as *Aquinas*) the influence of the higher part of the ſoule, was reſtrained from the aide of the inferiour: *My ſoule is filled with euills.* Pſalm. 87. 4. VVho then? his Father? heere, heere was his hope: *If the Lord had not holpen mee, my ſoule had almoſt dwelt in ſilence: I and my Father are one.* But now (alas) he, euen he, deliuers him into the hands of his enemies; when he hath done, turnes his back vpon

him as a ſtranger; yea, he woundeth him as an enemy. *The Lord would breake him.* Eſay, 53. 10. Yet any thing is light to the Soule, whiles the comforts of God ſuſtaine it: who can diſmay, where God will releeue? But here, *My God, my God, vvhy haſt thou forſaken me?* What a worde was heere, to come from the mouth of the Sonne of God? My Diſciples are men, weake and fearefull; no maruell, if they forſake mee. The Iewes are themſelues, cruell and obſtinate. Men are men, graceleſſe and vnthankefull. Diuells are, according to their nature, ſpightfull and malitious. All theſe doe but their kinde; and let them do it: but thou, O Father, thou that haſt ſaid; *This is my welbeloued ſonne, in whom I am well pleaſed*: thou of whom I haue ſaid, *It is my father that glorifies me*; what? *forſaken me?* Not onely brought me to this ſhame, ſmitten me, vnregarded me; but, as it were, forgotten, yea, forſaken me? What, euen me, my Father? How many of thy conſtant ſeruants haue ſuffered heauie things: yet in the multitudes of the ſorrowes of their hearts, thy preſence and comforts haue refreſhed their ſoules. Haſt thou releeued them, and doeſt thou forſake me? me, thine onely, deare, naturall, eternall, ſonne? O yee heauens and earth, how could you ſtand, whiles the maker of you thus complained? Ye ſtood: but partaking after a ſort of his Paſsion: the earth trembled and ſhooke, her rocks tore, her graues opened, the heauens withdrew their light, as not daring to behold this ſad and fearfull ſpectacle.

Oh deare Chriſtians, how ſhould theſe earthen and rockie hearts of ours ſhake, and rend in peeces at this Meditation? how ſhould our faces bee couered with darkneſſe, and our ioy bee turned into heauineſſe? All theſe voyces and teares, and ſweates, and pangs are for vs; yea from vs. Shall the Sonne of God thus ſmart for our ſins, yea with our ſinnes, and ſhall not we grieue for our owne? ſhall hee weepe to vs in this Market-place, and ſhall not we mourne? Nay, ſhall he ſweat and bleed for vs, and ſhall not we weep for our ſelues? Shall he thus lamentably ſhrieke out, vnder his Fathers wrath, and ſhall not we tremble? Shall the heauens and earth ſuffer with him, and we ſuffer nothing? I call you not to a weak and idle pittie of our glorious Sauiour: to what purpoſe? His iniury was our glory. No, no; *Ye daughters of Ieruſalem, weepe not for me; but weepe for your ſelues*: for our ſinnes, that haue done this; not for his ſorrow that ſuffered it: not for his pangs, that were; but for our owne, that ſhould haue beene, and (if we repent not) ſhall be. Oh how grieuous, how deadly are our ſinnes, that coſt the ſonne of God (beſides blood) ſo much torment? how farre are our ſoules gone, that could not be ranſomed with any eaſier price? that, that took ſo much of this infinite Redeemer of men, God and man, how can it chuſe but ſwallow vp and confound thy ſoule, which is but finit and ſinfull? If thy ſoule had been in his ſoules ſtead, what had become of it? it ſhall be, if his were not in ſtead of thine. This weight that lyes thus heauie on the

Sonne of God, and wrung from him theſe teares, ſweate, blood, and theſe vnconceiueable grones of his afflicted ſpirit, how ſhould it chuſe but preſſe downe thy ſoule to the botome of hell? and ſo it will doe: if hee haue not ſuffered it for thee, thou muſt and ſhalt ſuffer it for thy ſelfe. Goe now thou lewd man, and make thy ſelfe merry with thy ſins; laugh at the vncleaneneſſes, or bloodineſſe of thy youth: thou little knoweſt the price of a ſinne; thy ſoule ſhall doe, thy Sauiour did, when hee cryed out, to the amazement of angells, and horrour of men; *My God, my God, vvhy haſt thou forſaken mee?* But now no more of this; *It is finiſhed:* the greater conflict, the more happy victory. Well doth hee finde and feele of his Father, what his type ſaid before, *He will not chide alwaies, nor keep his anger for euer.* It is fearfull; but in him, ſhort: eternall to ſinners; ſhort to his Sonne, in whome the Godhead dwelt bodily. Behold; this ſtorme, wherewith all the powers of the world were ſhaken, is now ouer. The Elders, Phariſes, *Iudas*, the ſouldiers, Prieſts, witneſſes, Iudges, theeues, Executioners, diuels, haue all tyred themſelues in vaine, with their owne malice; and hee triumphs ouer them all, vpon the throne of his Croſſe: his enemies are vanquiſht, his Father ſatisfied, his ſoule with this word at reſt and glory; *It is finiſhed.* Now there is no more betraying, agonies, arraignements, ſcourgings, ſcoffing, crucifying, conflicts, terrors; all is finiſhed. Alas, beloued, and will we not yet let the ſon of God be at reſt? do we now again goe about to fetch him out of his glory, to ſcorn and crucifie him? I fear to ſay it: Gods ſpirit dare and doth; *They crucifie again to themſelues the Son of God, and make a meck of him.* To themſelues, not in himſelfe: that they cannot, it is no thanke to them; they would do it. See & conſider: the notoriouſly-ſinful conuerſations of thoſe, that ſhould be Chriſtians, offer violence vnto our glorified Sauiour, they ſtretch their hands to heauen, and pull him downe from his throne, to his Croſſe: they teare him with thornes, pearce him with nailes, load him with reproches. Thou hateſt the Iewes, ſpitteſt at the name of *Iudas*, raileſt on *Pilate*, condemneſt the cruell butchers of Chriſt; yet, thou canſt blaſpheme, and ſweare him quite ouer, curſe, ſwagger, lye, oppreſſe, boyle with luſt, ſcoffe, riot, and liueſt like a debauched man; yea like an humane Beaſt; yea like an vncleane Diuell. Cry *Hoſanna* as long as thou wilt; thou art a *Pilate*, a Iew, a *Iudas*, an Executioner of the Lord of life; and ſo much greater ſhall thy iudgement be, by how much thy light and his glory, is more. Oh, beloued, is it not enough that hee died once for vs? VVere thoſe paines ſo light, that wee ſhould euery day redouble them? Is this the entertainement that ſo gratious a Sauiour hath deſerued of vs by dying? It this the recompence of that infinite loue of his, that thou ſhouldeſt thus cruelly vexe and wound him with thy ſinnes? Euery of our ſinnes is a thorne, and nayle, and ſpeare to him: while thou poureſt downe thy drunken carowſes, thou giueſt thy Sauiour a potion of

of gall; while thou deſpiſeſt his poore ſeruants, thou ſpetteſt on his face: while thou putteſt on thy proud dreſſes, and liſteſt vp thy vaine heart with high conceites, thou ſetteſt a Crown of thornes on his head: while thou wringeſt and oppreſſeſt his poore children, thou whippeſt him, and draweſt blood of his hands and feet. Thou hypocrite; how dareſt thou offer to receiue the Sacrament of God, with that hand, which is thus imbrued with the blood of him whome thou receiueſt? In euery Ordinarie, thy profane tongue walkes, in the diſgrace of the religious and conſcionable. Thou makeſt no ſcruple of thine owne ſinnes, and ſcorneſt thoſe that doe: Not to be wicked, is crime enough: heare him that ſaith, *Saul, Saul, vvhy perſecuteſt thou me? Saul* ſtrikes at Damaſcus; Chriſt ſuffers in heauen. Thou ſtrikeſt; Chriſt Ieſus ſmarteth, and will reuenge. Theſe are the (ὑστερήματα) afterings of Chriſt ſufferings: in himſelfe it is *finiſhed*; in his members it is not, till the worlde be *finiſhed*. We muſt toyle, and grone, and bleed, that we may raigne; if hee had not done ſo, *It had not beene finiſhed*. This is our warfare; this is the region of our ſorrow and death. Now are we ſet vpon the ſandie pauement of our Theatre, and are matched with all ſorts of euills; euill men, euill ſpirits, euill accidents; and (which are worſt) our owne euill hearts; temptations, croſſes, perſecutions, ſickneſſes, wants, infamies, death; all theſe muſt in our courſes, bee incountered by the lawe of our profeſsion. VVhat ſhould wee doe but ſtriue and ſuffer, as our Generall hath done; that wee may raigne as he doth, and once triumph in our *Conſummatum eſt*? God and his Angels ſit vpon the Scaffolds of heauen, and behold vs: our Crowne is ready: our day of deliuerance ſhall come; yea our redemption is neere, when all teares ſhall be wip't from our eyes; and wee that haue ſowne in teares ſhall reape in ioy. In the mean time, let vs poſſeſſe our ſoules not in patience only, but in comfort: let vs adore and magnifie our Sauiour in his ſufferings, and imitate him in our owne: our ſorrowes ſhall haue an end, our ioyes ſhall not: our paines ſhall ſoone be finiſhed; our glory ſhall be finiſhed, but neuer ended.

Thus his ſufferings are finiſhed; now together with them, *Mans ſaluation*. VVho knowes not, that man had made himſelfe a deepe debter, a bankerupt, an out-lawe to God? Our ſinnes are our debts; and by ſinnes, death. Now, in this worde and act, our ſinnes are diſcharged, death endured, and therefore wee cleared: the debt is paid, the ſcore is croſſed, the Creditor ſatisfied, the Debters acquited, and ſince there was no other quarrell, ſaued: we are all ſicke and that mortally: Sinne is the diſeaſe of the ſoule: *Quot vitia, tot febres*, ſaith *Chryſoſtome*; ſo many ſinnes, ſo many Feuers, and thoſe peſtilent. What wonder is it, that we haue ſo much plague, while we haue ſo much ſinne? Our Sauiour is the Phyſitian? *The vvhole neede not the Phyſitian, but the ſick*: wherein? *He healeth all our infirmities*: he healeth them after a miraculous

manner; not by giuing vs receites, but by taking our receites for vs. A wonderfull Phyſitian; a wonderfull courſe of cure: One while hee would cure vs by abſtinence; our ſuperfluitie, by his forty dayes emptineſſe: according to that olde Rule; Hunger cures the diſeaſes of Gluttony. Another while, by Exerciſe: *Hee went vp and downe from Citie to Citie, and in the day vvas preaching in the Temple; in the night, praying in the Mount.* Then, by diet; *Take, eate, this is my body:* and *Let this cuppe paſſe.* After that yet, by ſweate; ſuch a ſweate as neuer was; a bloodie one: yet more, by inciſion; they pearced his hands, feet, ſide: and yet againe by potion; a bitter potion; of vineger and gall. And laſtly, which is both the ſtrangeſt, and ſtrongeſt receit of all, by dying: *Which died for vs; that whether we wake or ſleep, we ſhould liue together with him.* Wee need no more, wee can goe no further; there can be no more phyſicke of this kinde: there are cordials after theſe, of his Reſurrection and Aſcenſion; no more penall receites. By this blood we haue redemption, *Eph.* 1.7. Iuſtification, *Ro.* 3.24. Reconciliation, *Col.* 1.20. Sanctification, 1. *Pet.* 1.2. Entrance into glory, He. 10.19. Is it not now finiſhed? Woe were vs, if he had left but one mite of ſatisfaction vpon our ſcore, to bee diſcharged by our ſoules: and woe be to them that derogate from Chriſt, that they may charge themſelues; that borch vppe theſe al-ſufficiently meritorious ſufferings of Chriſt, as imperfect, with the ſuperfluities of fleſh and blood. *Maledictus homo, qui ſpem ponit in homine.* Wee may not with patience ſee Chriſt wrongd by his falſe friends: As that heroicall *Luther* ſaid in the like; *Curſed be the ſilence that here forbeareth.* To be ſhort, here be two iniuries intollerable; both giue Chriſt the lye vpon his Croſſe: *It is finiſhed.* No; ſomewhat remaines: the fault is diſcharged, not the puniſhment. Of puniſhments, the eternall is quit, not the temporal. *It is finiſhed by Chriſt:* No, there wants yet much; the ſatisfactions of Saints applyed by this Vicar; adde mens ſufferings to Chriſts, then the treaſure is full; till then, *It is not finiſhed.*

1. Theſ. 5.10.

Maledictum ſilentium, quod hic connivet.

Two qualities ſtriue for the firſt place in theſe two opinions; Impietie and abſurditie; I knowe not whether to preferre. For impietie; heere is God taxed of *iniuſtice, vnmercifulneſſe, inſufficiency, falſhood.* Of *iniuſtice*, that hee forgiues a ſinne, and yet puniſhes for that which hee hath forgiuen: *vnmercifulneſſe*, that hee forgiues not while hee forgiues, but doth it by halues; *inſufficiency*, that his ranſome muſt bee ſupplied by men: *Falſhood*, in that hee ſaith, *It is finiſhed*, when it is not. For Abſurditie, how groſſe and monſtrous are theſe Poſitions? that at once the ſame ſin ſhould be remitted and retained; that there ſhould bee a puniſhment, where there is no fault: that what could ſtrike off our eternall puniſhment, did not wipe off the temporall; that he which paid our pounds, ſticks at our farthings; that God will retaine what man may diſcharge; that it is, and it is not finiſhed.

If there bee any opinions, whoſe mention confutes them, theſe are they.

they. None can be more vaine, none had more neede of ſoliditie: for, this proppe beares vp, alone, the weight of all thoſe millions of Indulgences, which Rome creates and ſelles to the worlde. That Strumpet would well-neere goe naked, if this were not. Theſe ſpirituall Treaſures, fetcht in the temporall: which yet our reuerend and learned *Fulke*, iuſtly calls a moſt blaſphemous and beggerly principle: it brings in whole cheſts, yea mines of gold, like the Popes Indies; and hath not ſo much as a ragge of proofe to couer it, whether of Antiquity, of Reaſon, of Scripture. Not of Antiquitie: for, theſe Iubilie Proclamations beganne but about three hundred yeares agoe. Not of Reaſon: how ſhould one meere man pay for another; diſpenſe with another, to another, by another? Not of Scripture, which hath flatly ſaide, *The blood of Ieſus Chriſt his ſonne, purgeth vs from all ſinne*: and yet I remember, that acute *Sadeel* hath taught me, that this practiſe is according to Scripture: what Scripture? *Hee caſt the money-changers out of the Temple, and ſaid; Yee haue made my houſe a denne of theeues.* VVhich alſo *Ioachim*, their Propheticall Abbot, well applies to this purpoſe. Some modeſt Doctors of Louan, would faine haue minced this Antichriſtian blaſphemie; who beganne to teach, that the paſsions of the Saints are not ſo by Indulgences applyed, that they become true ſatisfactions; but that they onely ſerue to mooue God, by the ſight of them, to apply vnto vs Chriſts ſatisfaction. But theſe meal-mouthed Diuines, were ſoon charmed; foure ſeuerall Popes (as their Cardinall confeſſeth) fell vpon the necke of them, and their opinion; *Leo* the tenth, *Pius* the fift, *Gregory* the thirteenth, and *Clemens* the ſixt: and with their furious Bulles, bellow out threats againſt them, and toſſe them in the ayre for Heretikes, and teach them, vpon paine of a Curſe, to ſpeake home with *Bellarmine*, *Paſsionibus ſanctorum expiari delicta*: and ſtraight, *Applicari nobis ſanctorum paſsiones ad redimendas pœnas, quas pro peccatis Deo debemus*: that by the ſufferings of Saints, our ſinnes are expiated; and that, by them applyed, wee are redeemed from thoſe puniſhments, which wee yet owe to God. Blaſphemy, woorthy the tearing of garments: How is it finiſhed by Chriſt, if men muſt ſupply? Oh bleſſed Sauiour, was euery drop of thy bloud enough to redeeme a world, and doe wee yet neede the helpe of men? How art thou a perfect Sauiour, if our Brethren alſo muſt be our Redeemers? Oh ye bleſſed Saints, how would you abhorre this ſacrilegious glory? and with thoſe holy Apoſtles, yea, that glorious Angell, ſay, *Vide ne feceris*; and vvith thoſe wiſe Virgins: *leſt there vvill not be enough for vs, and you, goe to them that ſell, and buy for your ſelues.* For vs, wee enuy not their multitude; Let them haue as many Sauiours as Saints, and as many Saints, as men: wee knowe with *Ambroſe*, *Chriſti paſſio adiutore non eguit*; *Chriſts paſſion needes no helper*: and therefore, with that woorthy Martyr, dare ſay, *None but Chriſt, none but Chriſt.* Let our ſoules die, if he cannot

Negotiatores terræ ſunt ipſi Sacerdotes, qui vendunt orationes & miſſas pro denarijs facientes domum orationis, Apothecam negotiationis. In Reue. l. 10. p. 5.

Bellar. lib. 1. de Indulgent.

not ſaue them; let them not feare their death or torment, if hee haue finiſhed. Heare this, thou languiſhing and afflicted ſoule: There is not one of thy ſinnes but it is paide for; not one of thy debtes in the ſcroll of God, but it is croſſed; not one farthing of all thine infinite ranſome is vnpaide. Alaſſe, thy ſinnes (thou ſayeſt) are euer before thee, and Gods indignation goes ſtill ouer thee; and thou goeſt mourning all the day long, and with that paterne of diſtreſſe, cryeſt out in the bitterneſſe of thy ſoule, *I haue ſinned, vvhat ſhall I doe to thee, O thou preſeruer of men?* VVhat ſhouldeſt thou do? Turne and beleeue. Now thou art ſtung in thy conſcience with this fiery ſerpent, looke vp with the eyes of faith to this brazen Serpent, Chriſt Ieſus, and bee healed. Behold, his head is humbly bowed downe in a gratious reſpect to thee; his armes are ſtretched out louingly to embrace thee; yea, his pretious ſide is open to receiue thee, and his tongue interprets all theſe to thee for thine endleſſe comfort; *It is finiſhed*: there is no more accuſation, iudgement, death, hell for thee: all theſe are no more to thee, then if they were not. *Who ſhall condemne? it is Chriſt vvhich is dead.* I know how ready euery man is to reach forth his hand to this dole of grace, & how angry to be beaten from this doore of mercy. VVee are all eaſily perſwaded to hope well, becauſe we loue our ſelues well: which of all vs in this great congregation, takes exceptions to himſelfe, and thinks, I know there is no want in my Sauiour; there is want in me: Hee hath finiſhed, but I beleeue not, I repent not. Euery preſumptuous, and hard heart, ſo catches at Chriſt, as if hee had finiſht for all, as if hee had broken downe the gates of Hell, and looſed the bands of death, and had made forgiuenes as common as life; *Proſperitas ſtultorũ perdit eos*, ſaith wiſe *Salomon*; *Eaſe ſlayeth the fooliſh, and the proſperity of fooles deſtroyeth them*; yea, the confidence of proſperity: Thou ſayeſt, God is mercifull, thy Sauiour bountious, his paſſion abſolute: All theſe, and yet thou mayeſt bee condemned. Mercifull, not vniuſt; bountifull, not lauiſh; abſolutely ſufficient for all, not effectuall to all. VVhat-ſoeuer God is, what art thou? Heare is the doubt: thou ſayeſt well; *Chriſt is the good Shepheard.* Wherein? *He giues his life*, but for whome? *for his ſheepe.* VVhat is this to thee? While thou art ſecure, profane, impenitent, thou art a VVolfe or a Goat: *My ſheepe heare my voyce*: what is his voyce, but his precepts? where is thine obedience to his commandments? If thou wilt not heare his lawe, neuer hearken to his Goſpell. Here is no more mercy for thee, then if there were no Sauiour. He hath *finiſhed*, for thoſe in whom hee hath begunne: if thou haue no beginnings of grace as yet, hope not for euer finiſhing of ſaluation; *Come to mee all yee that are heauie laden*, ſaith Chriſt: thou ſhalt get nothing, if thou come when hee calls thee not. Thou art not called, and canſt not be refreſhed, vnleſs thou be laden, not with ſin (this alone keeps thee away from God) but with conſcience of ſinne: *A broken and a contrite*

heart

heart, O God, thou vvilt not deſpiſe. Is thy heart wounded with thy ſin? doth griefe and hatred ſtriue within thee, whether ſhall be more? are the deſires of thy ſoule with God? doeſt thou long for holineſſe, complain of thy imperfections, ſtruggle againſt thy corruptions? Thou art the man, feare not, *It is finiſhed*: that lawe which thou wouldeſt haue kept and couldeſt not, thy Sauiour could, and did keepe for thee; that ſaluation which thou couldeſt neuer work-out alone (alas, poore impotent creatures, what can we doe towards heauen without him, which cannot mooue on earth but in him?) he alone for thee hath finiſhed. Look vp therefore boldly to the throne of God, and vpon the truth of thy repentance and faith, knowe that there is no quarrell againſt thee in heauen, nothing but peace and ioy: All is finiſhed: hee would be ſpitted on, that hee might waſh thee, hee would bee couered with ſcorneſull robes, that thy ſinnes might be couered: he would be whipped, that thy ſoule might not be ſcourged eternally: hee would thirſt, that thy ſoule might be ſatisfied: hee would beare all his Fathers wrath, that thou mighteſt beare none; hee would yeeld to death, that thou mighteſt neuer taſte of it: he would be in ſenſe for a time as forſaken of his Father, that thou mighteſt be receiued for euer.

Now bidde thy Soule returne to her reſt, and enioyne it *Dauids* taske: *Praiſe the Lord O my ſoule*; and *What ſhall I render to the Lord for all his benefits? I vvill take the cuppe of ſaluation, and call vpon the name of the Lord.* And, as rauiſht from thy ſelfe with the ſweet apprehenſion of this mercy, call all the other creatures to the fellowſhippe of this ioy, with that diuine *Eſay: Reioyce O yee heauens, for the Lord hath done it: ſhowte ye lower partes of the earth, burſt forth into praiſes ye mountaines: for, the Lord hath redeemed Iacob, and vvill be glorified in Iſraell.* And euen now begin that heauenly Song, which ſhall neuer end with thoſe glorified Saints; *Praiſe and honour, and glory, and power, be to him that ſitteth vpon the throne, and to the Lamb for euermore.* Reue. 5.

Thus our ſpeech of Chriſts *laſt words is finiſhed.* His laſt act accompanied his words; our ſpeech muſt follow it: let it not want your deuout and carefull attention; *He bowed and gaue vp the ghoſt.*

The croſſe was a ſlow death, and had more pain then ſpeed; whence a ſecond violence muſt diſpatch the crucified; their bones muſt be broken, that their hearts might breake. Our Sauiour ſtayes not Deaths leaſure, but willingly and courageouſly meetes him in the way; and like a Champion that ſcornes to bee ouercome, yea, knowes hee cannot be, yeeldeth in the middeſt of his ſtrength, that hee might by dying, vanquiſh death. *He bowed and gaue vp*: Not bowing, becauſe he had giuen vp, but becauſe hee would. *Hee cryed vvith a loud voyce*, ſaith *Matthew*. Nature was ſtrong, he might haue liued; but *he gaue vp the ghoſt*, and would die, to ſhew himſelfe Lord of life and death. Oh wondrous example! hee that gaue life to his enemies; gaue vp his owne: hee giues

them

them to liue, that perſecute and hate him; and himſelfe will dye the whiles, for thoſe that hate him. *Hee bowed and gaue vp*: not they; they might crowne his head, they could not bow it: they might vex his ſpirit; not take it away: they could not doe that without leaue; this they could not doe, becauſe they had no leaue. Hee alone would bow his head, and giue vp his Ghoſt: *I haue power to lay downe my life*: Man gaue him not his life; man could not bereaue it. *No man takes it from me.* Alas, who could? The high-Prieſts forces, when they came againſt him armed; he ſaid but, *I am he, they flee and fall backward.* How eaſie a breath diſperſt his enemies? whom he might as eaſily haue bidden the earth, yea, hell to ſwallow, or fire from heauen to deuour. Who commanded the Diuels and they obeyed, could not haue been attached by men: he muſt giue not only leaue, but power to apprehend himſelfe, elſe they had not liued to take him: he is layd hold of; *Peter* fightes: *Put vp* ſaith Chriſt; *Thinkeſt thou that I cannot pray to my Father, and he will giue mee more then 12 Legions of Angels?* What an Army were here? more then threſcore and twelue thouſand Angels, and euery Angell able to ſubdue a world of men: he could, but would not be reſcued; hee is led by his owne power, not by his enemies; and ſtands now before *Pilate*, like the ſcorne of men; crowned, robbed, ſcourged, with an *Ecce homo*; *Yet thou couldeſt haue no power againſt me, vnleſſe it were giuen thee from aboue.*

Behold, hee himſelfe muſt giue *Pilate* power againſt himſelfe, elſe hee could not be condemned: hee will be condemned, lifted vp, nailed; yet no death without himſelfe. *He ſhall giue his ſoule an offering for ſinne. Eſay* 53. 10. No action, that ſauours of conſtraint, can be meritorious: hee would deſerue therefore, hee would ſuffer and die. *Hee bowed his head, and gaue vp the ghoſt.* O gratious and bountifull Sauiour, hee might haue kept his ſoule within his teeth, in ſpight of all the world; the weakeneſſe of God is ſtronger then men: and if hee had but ſpoken the worde, the heauens and earth ſhould haue vaniſht away before him: but hee would not. Beholde, when hee ſaw, that impotent man could not take away his ſoule, he gaue it vp, and would die, that wee might liue. See here a Sauiour, that can contemne his owne life for ours: and cares not to be diſſolued in himſelfe; that we might be vnited to his Father. *Skinne for skinne*, ſaith the Diuell, *and all that he hath, a man will giue for his life.* Lo here, to proue Sathan a lyer, skin and life and all hath Chriſt Ieſus giuen for vs. We are beſotted with the earth, and make baſe ſhifts to liue; one with a maimed bodie, another with a periured ſoule, a third with a rotten name: and how many had rather neglect their ſoule then their life, and will rather renounce and curſe God, then die? It is a ſhame to tell; Many of vs Chriſtians dote vpon life, and tremble at death; and ſhewe our ſelues fooles in our exceſſe of loue, Cowards in our feare. *Peter* denies Chriſt thrice, and forſweares him; *Marcellinus* twice caſts graines of incenſe into the Idolles fire; *Ecebolius* turnes

Quod emittitur voluntarium eſt: quod amittitur neceſſarium. Ambr.

turnes thrice; *Spira* reuolts and deſpaires: Oh let mee liue, ſaith the fearefull ſoule. VVhither doſt thou reſerue thy ſelfe, thou weake and timorous Creature? or what wouldeſt thou doe with thy ſelfe? Thou haſt not thus learned Chriſt: hee dyed voluntarily for thee, thou wilt not bee forced to die for him: hee gaue vp the Ghoſt for thee: thou wilt not let others take it from thee for him, thou wilt not let him take it for himſelfe.

VVhen I looke backe to the firſt Chriſtians, and compare their zealous contempt of death with our backewardneſſe; I am at once amaſed and aſhamed: I ſee there euen women (the feebler ſexe) running with their little ones in their armes, for the preferment of Martyrdom, and ambitiouſly ſtriuing for the next blowe. I ſee holy and tender virgins, chuſing rather a ſore and ſhamefull death, then honourable eſpouſalls. I heare the bleſſed Martyrs, intreating their Tyrants and tormentors for the honour of dying. *Ignatius*, amongſt the reſt, fearing leaſt the beaſts will not deuoure him: and vowing the firſt violence to them, that hee might be diſpatched. And, what leſſe courage was there, in our memorable and glorious forefathers of the laſt of this age? and do wee, their colde and feeble oſtpring, looke pale at the face of a ſure and naturall death; abhorre the violent, though for Chriſt? Alas, how haue wee gathered ruſt with our long peace? Our vnwillingneſſe is from inconſideration, from diſtruſt. Looke but vp to Chriſt Ieſus vpon his Croſſe, and ſee him bowing his head, and breathing out his ſoule, and thoſe feares ſhall vaniſh: he dyed, and wouldeſt thou liue? hee gaue vppe the Ghoſt, and wouldeſt thou keepe it? whome wouldeſt thou follow, if not thy Redeemer? If thou dye not, if not willingly, thou goeſt contrarie to him, and ſhalt neuer meete him. Though thou ſhouldeſt euery day die a death, for him, thou couldeſt neuer requite his one death, and doeſt thou ſticke at one? Euery word hath his force, both to him and thee: hee died, which is Lord of life, and commander of death; thou art but a tenant of life, a ſubiect of death; And yet it was not a dying, but a giuing vp: not of a vaniſhing and aerie breath, but of a ſpirituall ſoule, which after ſeparation, hath an entire life in it ſelfe. *Hee gaue vppe the Ghoſt*: he died, that hath both ouercome and ſanctified, and ſweetned death. What feareſt thou? hee hath pald out the ſting and malignitie of death. If thou bee a Chriſtian, carry it in thy boſome, it hurts thee not. Dareſt thou not truſt thy Redeemer? If hee had not dyed, Death had beene a Tyrant: now hee is a ſlaue: *O Death where is thy ſting? O Graue where is thy victory?* Yet the ſpirit of God ſaith not, hee dyed, but *gaue vppe the Ghoſt*. The very heathen Poet Enn: *He dares not ſay, that a good man dies.* It is worth the noting (me thinkes) that when Saint *Luke* would deſcribe to vs the death of *Ananias* and *Sapphira*, he ſaith (ἐξέψυξε) *he expired*: but when S. *Iohn* would deſcribe Chriſts death, he ſaith, παρέδωκε τὸ πνεῦμα, *he gaue vp the*

Quod ſi venire noluerint, ego vim faciam vt deuorer.

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them to liue, that perſecute and hate him; and himſelfe will dye the whiles, for thoſe that hate him. *Hee bowed and gaue vp*: not they; they might crowne his head, they could not bow it: they might vex his ſpirit; not take it away: they could not doe that without leaue; this they could not doe, becauſe they had no leaue. Hee alone would bow his head, and giue vp his Ghoſt: *I haue power to lay downe my life*: Man gaue him not his life; man could not bereaue it. *No man takes it from me.* Alas, who could? The high-Prieſts forces, when they came againſt him armed; he ſaid but, *I am he, they flee and fall backward.* How eaſie a breath diſperſt his enemies? whom he might as eaſily haue bidden the earth, yea, hell to ſwallow, or fire from heauen to deuour. Who commanded the Diuels and they obeyed, could not haue been attached by men: he muſt giue not only leaue, but power to apprehend himſelfe, elſe they had not liued to take him: he is layd hold of; *Peter* fightes: *Put vp* ſaith Chriſt; *Thinkeſt thou that I cannot pray to my Father, and he will giue mee more then* 12 *Legions of Angels?* What an Army were here? more then threſcore and twelue thouſand Angels, and euery Angell able to ſubdue a world of men: he could, but would not be reſcued; hee is led by his owne power, not by his enemies; and ſtands now before *Pilate*, like the ſcorne of men; crowned, robbed, ſcourged, with an *Ecce homo*; *Yet thou couldeſt haue no power againſt me, vnleſſe it were giuen thee from aboue.*

Behold, hee himſelfe muſt giue *Pilate* power againſt himſelfe, elſe hee could not be condemned: hee will be condemned, lifted vp, nailed; yet no death without himſelfe. *He ſhall giue his ſoule an offering for ſinne. Eſay* 53. 10. No action, that ſauours of conſtraint, can be meritorious: hee would deſerue therefore, hee would ſuffer and die. *Hee bowed his head, and gaue vp the ghoſt.* O gratious and bountifull Sauiour, hee might haue kept his ſoule within his teeth, in ſpight of all the world; the weakeneſſe of God is ſtronger then men: and if hee had but ſpoken the worde, the heauens and earth ſhould haue vaniſht away before him: but hee would not. Beholde, when hee ſaw, that impotent man could not take away his ſoule, he gaue it vp, and would die, that wee might liue. See here a Sauiour, that can contemne his owne life for ours: and cares not to be diſſolued in himſelfe; that we might be vnited to his Father. *Skinne for skinne*, ſaith the Diuell, *and all that he hath, a man will giue for his life.* Lo here, to proue Sathan a lyer, skin and life and all hath Chriſt Ieſus giuen for vs. We are beſotted with the earth, and make baſe ſhifts to liue; one with a maimed bodie, another with a periured ſoule, a third with a rotten name: and how many had rather neglect their ſoule then their life, and will rather renounce and curſe God, then die? It is a ſhame to tell; Many of vs Chriſtians dote vpon life, and tremble at death; and ſhewe our ſelues fooles in our exceſſe of loue, Cowards in our feare. *Peter* denies Chriſt thrice, and forſweares him; *Marcellinus* twice caſts graines of incenſe into the Idolles fire; *Ecebolius*

Quod emittitur voluntarium eſt: quod amittitur neceſſarium. Ambr.

turnes

turnes thrice; *Spira* reuolts and deſpaires: Oh let mee liue, ſaith the fearefull ſoule. VVhither doſt thou reſerue thy ſelfe, thou weake and timorous Creature? or what wouldeſt thou doe with thy ſelfe? Thou haſt not thus learned Chriſt: hee dyed voluntarily for thee, thou wilt not bee forced to die for him: hee gaue vp the Ghoſt for thee: thou wilt not let others take it from thee for him, thou wilt not let him take it for himſelfe.

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the Ghoſt: how? how gaue hee it vp, and whither? So, as after a ſort hee retained it: his ſoule parted from his body; his Godhead was neuer diſtracted eyther from ſoule or bodie: this vnion is not in nature, but in perſon. If the natures of Chriſt could be diuided, each would haue his ſubſiſtence; ſo there ſhould be more perſons. God forbid, one of the natures thereof may haue a ſeparation in it ſelfe: the ſoule from the body: one nature cannot be ſeparate from other, or eyther nature from the perſon. If you cannot conceiue, wonder: the Sonne of God hath wedded vnto himſelfe our humanitie, without all poſsibility of diuorce; the body hangs on the Croſſe, the ſoule is yeelded, the Godhead is euiternally vnited to them both; acknowledges, ſuſtaines them both. The ſoule in his agonie feeles not the preſence of the Godhead; the body vpon the Croſſe feeles not the preſence of the ſoule. Yet as the Fathers of Chalcedon ſay truly, (ἀδιαιρέτως, ἀχωρίστως,) indiuiſibly, inſeparably is the Godhead, with both of theſe, ſtill and euer, one and the ſame perſon. The Paſsion of Chriſt (as *Auguſtine*) was the ſleepe of his Diuinitie: ſo I may ſay, The death of Chriſt, was the ſleep of his humanity. *If hee ſleepe hee ſhall doe well*, ſaid that Diſciple, of *Lazarus*. Death was too weak to diſſolue the eternall bonds of this heauenly coniunction. Let not vs Chriſtians go too much by ſenſe; wee may be firmly knit to God, and not feele it: thou canſt not hope to be ſo neer to thy God, as Chriſt was, vnited perſonally: thou canſt not feare, that God ſhould ſeeme more abſent from thee, then hee did from his owne Sonne; yet was hee ſtill one with both body and ſoule, when they were diuided from themſelues; when hee was abſent to ſenſe, hee was preſent to faith; when abſent in viſion, yet in vnion one, and the ſame: ſo will hee bee to thy ſoule, when it is at worſt. Hee is thine, and thou art his: if thy hould ſeem looſened, his is not. When temptations will not let thee ſee him, hee ſees thee, and poſſeſſes thee; onely beleeue thou againſt ſenſe, aboue hope; and though hee kill thee, yet truſt in him. VVhither gaue hee it vp? Himſelfe expreſſes; *Father into thy hands*: and, *This day thou ſhalt bee with mee in paradiſe*. It is iuſtice to reſtore whence we receiue; *Into thy hands*. Hee knew where it ſhould be both ſafe and happy: true; he might be bold (thou ſaiſt) as the Sonne with the Father. The ſeruants haue done ſo; *Danid* before him, *Steuen* after him. And leaſt wee ſhould not thinke it our common right; *Father* ſaith he, *I will that thoſe thou haſt giuen me, may be with mee, euen where I am*: he wills it, therefore it muſt be. It is not preſumption, but faith, to charge God with thy ſpirit; neither can there euer be any beleeuing ſoule ſo meane, that he ſhould refuſe it; all the feare is in thy ſelfe: how canſt thou truſt thy iewell with a ſtranger? What ſudden familiaritie is this? God hath beene with thee, and gone by thee; thou haſt not ſaluted him: and now in all the haſte, thou bequeatheſt thy ſoule to him. On what acquaintance? howe deſperate is this careleſneſſe. If thou haue

Quantumcunque te deieceris, humilior non eris Chriſto. Hieron.

haue but a little money, whether thou keepe it, thou layest it vp in the Temple of trust: or whether thou let it; thou art sure of good assurance, sound bonds. If but a little land; how carefully dost thou make firme conueyances to thy desired heires? If goods, thy Wil hath taken secure order, who shall enioy them; wee neede not teach you Citizens to make sure worke for your estates: if Children, thou disposest of them in trades, with portions; onely of thy soule (which is thy selfe) thou knowest not what shall become. The world must haue it no more; thy selfe wouldst keep it, but thou knowest thou canst not: Sathan would haue it; and thou knowest not whether hee shall: thou wouldest haue GOD haue it; and thou knowest not whether hee will: yea, thy heart is now ready with *Pharaoh* to say; *Who is the Lord?* O the fearefull and miserable estate of that man, that must part with his soule, hee knowes not whither: which, if thou wouldest auoide, (as this very warning shall iudge thee if thou doe not) be acquainted with GOD in thy life, that thou maiest make him the Gardian of thy soule in thy death. Giuen vp it must needs be; but to him that hath gouerned it: if thou haue giuen it to Sathan in thy life; how canst thou hope God wil in thy death entertaine it? *Did you not hate mee, and expell mee out of my fathers house; how then come ye to me now in this time of your tribulation?* said *Iepthe*, to the men of Gilead. No, no, eyther giue vp thy soule to God while hee calls for it in his word, in the prouocations of his loue, in his afflictions, in the holy motions of his spirit to thine: or else when thou wouldest giue it, he will none of it, but as a Iudge to deliuer it to the Tormentor.

What should God doe with an vncleane, drunken, profane, proud, couetous soule? without holinesse, it is no seeing of God? *Depart from me, yee wicked, I knowe yee not*; goe to the gods you haue serued. See how God is euen with men: they had, in the time of the Gospell, saide to the holy one of Israel, *Depart from vs*; now in the time of iudgement, he saith to them; *Depart from me*: They would not know God when they might; now God will not knowe them, when they vvould.

Now therefore (beloued) if thou wouldest not haue God scorne the offer of thy death-bed, fit thy soule for him in thy health; furnish it with grace; inure it to a sweete conuersation with the God of heauen: then mayest thou boldly giue it vp, and hee shall as graciously receiue it, yea fetch it by his Angels to his glory.

He gaue vp the ghost. We must do as he did: not all with the same successe. *Giuing vp*, supposes a receiuing, a returning. This inmate that we haue in our bosome, is sent to lodge here for a time; may not dwel here alwaies. The right of this tenure, is the Lords, not ours; As he said of the hatchet: *It is but lent*, it must be restored: It is ours to keep, his to dispose & require. See & consider both our priuiledge & charge. It is not with vs as with brute Creatures: we haue a liuing ghost to inform vs, which

yet is not ours, (and, alas, what is ours, if our ſoules be not?) but muſt be giuen vp, to him that gaue it.

VVhy doe wee liue, as thoſe that tooke no keepe of ſo glorious a gueſt? as thoſe that ſhould neuer part with it, as thoſe that thinke it giuen them to ſpend, not to returne with a reckoning?

If thou hadſt no ſoule, if a mortall one, if thine owne, if neuer to bee required, how couldeſt thou liue but ſenſually? Oh remember but who thou art, what thou haſt, and whither thou muſt; and thou ſhalt liue like thy ſelfe, while thou art, and giue vppe thy ghoſt confidently, when thou ſhalt ceaſe to bee. Neither is there heere more certainety of our departure, then comfort. Carry this with thee to thy death-bed, and ſee if it can refreſh thee, when all the world cannot giue thee one dramme of comfort. Our ſpirit is our deareſt riches: if wee ſhould loſe it, heere were iuſt cauſe of griefe. Howle and lament, if thou thinkeſt thy ſoule periſheth: it is not forfeited, but ſurrendred. How ſafely doth our ſoule paſſe through the gates of death, without any impeachment, while it is in the handes of the Almighty? VVoe were vs, if hee did not keepe it while wee haue it; much more when wee reſtore it. VVe giue it vp to the ſame hands that created, infuſed, redeemed, renewed; that doe protect, preſerue, eſtabliſh, and will crown it: *I knowe whom I haue beleeued, and am perſwaded that he is able to keepe that which I haue committed to him againſt that day.* O ſecure and happy eſtate of the godly: O bleſſed exchange of our condition: while our ſoule dwels in our breaſt, how is it ſubiect to infinite miſeries, diſtempred with paſſions, charged with ſinnes, vexed with tentations? aboue, none of theſe: how ſhould it be otherwiſe? This is our pilgrimage; that our home: this is our wilderneſſe, that our land of promiſe; this our bondage, that our kingdom: our impotency cauſeth this our ſorrow.

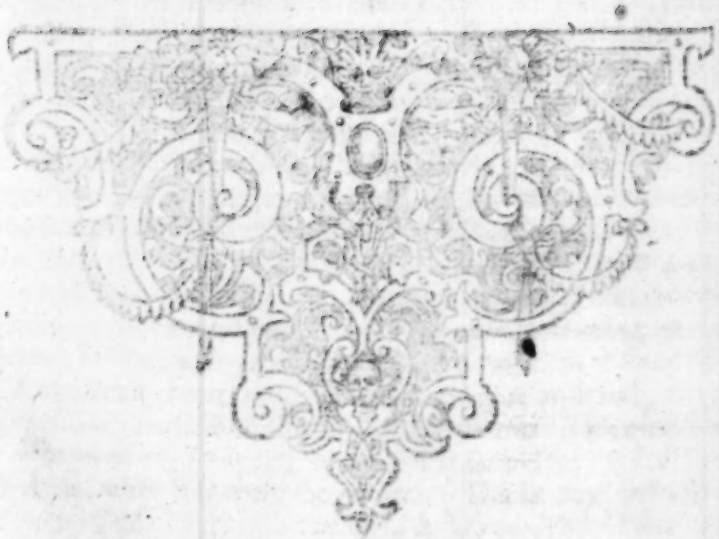
When our ſoule is once giuen vppe, what euill ſhall reach vnto heauen; and wreſtle with the Almighty? Our loathnes to giue vppe, comes from our ignorance and infidelity. No man goes vnwillingly to a certaine preferment. *I deſire to bee diſſolued*, ſaith *Paul*; *I haue ſerued thee, I haue beleeued thee, and now I come to thee*, ſayth *Luther*: The voyce of Saints, not of men. If thine heart can ſay thus, thou ſhalt not neede to intreat with olde *Hilarion*, *Egredere mea anima, egredere, quid times? Goe thy wayes forth my ſoule, go forth, what feareſt thou?* but it ſhal flie vp alone cheerefully from thee; and giue vp it ſelfe, into the armes of God, as a faithfull Creator, and Redeemer. This earth is not the element of thy ſoule, it is not where it ſhould be: It ſhall be no leſſe thine, when it is more the owners. Thinke now ſeriouſly of this point; Gods Angel is abroade, and ſtrikes on all ſides? wee know not which of our turnes ſhall be the next: weare ſure, we carry deaths enow within vs. If we be ready, our day cannot come too ſoone. Stir vp thy ſoule to an heauenly cheerefulneſſe, like thy Sauiour: Knowe

but whither thou art going; & thou canſt not but, with diuine *Paul*, ſay from our Sauiours mouth, euen in this ſenſe: *It is a more bleſſed thing to giue, then to receiue.* GOD cannot abide an vnwilling gueſt: giue vp that ſpirit to him, which he hath giuen thee; and he will both receiue what thou giueſt, and giue it thee againe, with that glory and happineſſe, which can neuer be conceiued, and ſhall neuer bee ended. Euen ſo Lord Ieſus, Come quickly.

(***)

Vt contra: *Nullam animã recipio quæ me nolente ſeparatur à corpore. Hieron.*

Gloria in excelſis Deo.



THE IMPRESE OF GOD.

IN

TWO SERMONS PREACHT

AT THE COVRT.

In the Yeares 1611 1612.

By Ios. HALL.

AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel Macham*. 1614.

THE
IMPROVEMENT
OF GOD.

THE IMPRESE OF GOD.

The First Part.

ZACHAR. 14. 20.

In that day shall be written vpon the bridles (or, bells) of the horses, Holinesse vnto the Lord: and the pots of the Lords house shall be like the bowles before the Altar.

IF any man wonder whither this discourse can tend, of horses, and bells, and pots, and bowles for the Altar; Let him consider that of *Tertullian*, *Ratio diuina in medulla est, non in superficie*: These Horses, if they be well menaged, will proue like those fiery horses of *Elias*, to carry vs vp to our heauen. 2. *Kin.* 2. 11. These Bels, like those golden bells of *Aarons* robe, *Exo.* 39. 25. These Pots, like that *Olla pulmenti* of the Prophets, after *Elisaes* meale, 2. *Kin.* 4. and these Bowles, like that blessed, and fruitfull nauell of the Church, *Cant.* 7. 2.

S. *Paul* asks, Doth God take care for oxen? so may I heer, Doth God take care for horses? Surely, to prouide for them, not to propheſie of them; much lesse of their bells, the vnnecessary ornaments of a necessary creature; But, he that forbids vs to learne of the horse that lesson of stubbornnesse, by the Psalmist, and checks vs oft by the oxe and asse, for their good nature, would haue vs learne here, vnder this parable of the horse, and the bels of the horse, and the writing on those bels, the estate of our owne peace, and sanctification. GOD dooth both speake,

ſpeake, and worke in Parables, as that Father ſaith well: Of this then I may truly lay as *Hierom* laide of the booke of *Iob*, *Singula verba plena ſunt ſenſibus*: Suffer your ſelues with *Abrahams* Ram to be perplexed awhile in theſe bryers, that you may be prepared for a fit ſacrifice to GOD.

In that day:] What day is that? All dayes are his, who is the Ancient of dayes; and yet he ſaies, *Abraham* ſaw my day, and reioyced. He that made all dayes, ſayes yet againe, This is the day which the Lord hath made: There is one day of the week, Gods; κυριακὴ. *Reuel.* 1. and yet I would it were his; Gods day by creation, by ordination; I would it were his by obſeruation too: There is one day in an Age his; While it is called to day, *Heb.* 3. The day of viſitation; and yet This thy day *Luk.* 19. 42.: One day in a world his, *Mat.* 7. 22. In that day: A day beyond the world, his. To day haue I begotten thee, *Hodie, i. ab Eterno*, which is a *nunc ſtans*, as *Aquinas* defines it. The heathens had fiue famous periods of computations, *Ninus* Monarchy, *Ogyges* Flood, *Traian* War, *Olympiads*, *Vrbs condita*; All ours is *ab illo die*, which Saint *Paul* cals, The fulnes of Time; But Chriſt hath two dayes, as two commings: His firſt, *In die illa radix Ieſſe*, ſaith *Eſay* 11. 10. The day of his comming to ſoiourne in the world; His ſecond, 1. *Cor.* 1. 8. The day of his returne; which S. *Paul* cals ἡμέραν ἀπολυτρώσεως, *Epheſ.* 4. 30. when hee comes to ranſome vs, and iudge the world: Both are dayes indeede; In the firſt, there is no night of his abſence, tho to our ſenſe there be ſome little darknes of our miſery: In the ſecond, no abſence, nor no miſery; A day without night. *Reuel.* 21. 25. This propheſie is true of both; Partially, and inchoately of the firſt; totally and abſolutely of the ſecond: Of the firſt ſo farre as it makes way for, and reſembles the ſecond; and this as it is heere principally intended, ſo ſhall it be the drift of our diſcourſe.

This is the day: Now what of this day? There ſhall bee a *Motto* written: An honourable *Motto*; ſuch as was written vpon the נזר the Turbant of the hy Prieſt, *Holines to the Lord*: And where ſhall it bee written? An honourable *Motto* in an ignoble place; מצלות סוס; Not as *Aquila* and *Theodotion*, vnder the belly of the horſe, *ſuper profundum*; Nor as *Symmachus*, vnder his feet, *ſuper inceſſum umbroſum*; Theſe ſenſes are ſenſeleſſe (tho you take them *cum grano ſalis*, as the Lawyers admoniſh) they ſauour neither the ſenſe, nor word; Not, as *Ierome*, the *Septuagint* & Geneue, *ſuper frænum*; Tho this hath the ſenſe well, not the word; *Hieroms* maiſter came a little neerer (*ſuper phaleras*); Thoſe of the Rabbins yet light righteſt both on the word, & ſenſe, which turn *Super Tintinnabula*; For tenne times at leaſt in the Chronicles and *Ezra*, is the ſame word dually vſed; for Cymbals; and the Verbe of this root, is the ſame, whereby GOD would expreſſe the tingling of the eares; תצלינה *Tinnient aures audientium. Iere.* 19. To adorne their horſes with bells,

bels, was not onely a faſhion in thoſe South-Eaſt Countries, but in our fore-fathers dayes in this Land: as it were eaſie to ſhow you, but out of *Chaucers* Antiquity; and ſome of vs haue ſeen it ſtill in vſe elſe-where. What bells then were theſe? Not of the Prieſt; It had beene eaſie to transferre his embleme from his forehead, to his skirts; but of the horſes: The horſe an vncleane beaſt, *Leuit.* 11. A warlike beaſt, *Equus paratur in diem belli. Prou.* 21. 31. Whence ſtill you ſhall finde Horſes and Chariots put together; and *In bello & equis, Oſe.* 1. 7. Beholde this *Motte* had wont be written vpon a man, now vpon a Beaſt; had wont vpon an holy man, The hy prieſt: now vpon an vncleane beaſt; Before, vpon a man of peace, now on a beaſt of warre; Before, vpon the forehead of the hy Prieſt, now (as *Rab. Eliezar*) *Inter oculos*, betwixt the eyes of the horſe. But what? not to continue there; as ſome Rabbins & good interpreters; but ſo that of theſe very Bels ſhall be made Pots for the vſe of ſacrifice; Like as of the glaſſes of the Iewiſh women was made a lauer; and of the Iewels of the *Midianitiſh* Camels, a rich *Ephod.* This is well, to come thus neere; yet they ſhall bee promoted hyer: They ſhall be Bowles for the Altar: The pots might be greater, for there was *Olla grandis.* 2. *Kin.* 4. But the bowles were more noble, and more peculiarly deuoted to Gods ſeruice: *Moſes* ſhall comment vpon *Zachary*: *Num.* 7. Twelue ſeuerall times you haue the matter of theſe bowles (ſiluer) the weight, 70. ſhekels; The vſe, for floure and oyle for the meat offering, beſides that following imployment for the increaſe. But I holde not this dependance neceſſary: Here are rather two diſtinct propheſies, tho to one purpoſe, as we ſhall ſee in the proceſſe.

You ſee now *Zacharies* holy riddle read; That God, vnder the Goſpel, will effect a gratious ſanctification both of things, and perſons; and by thoſe things which in their vſe haue beene altogether profane vvill indifferently glorifie himſelfe, and worke them both to peace, and holines: And as *Cyprian* ſaith, *Fidem rerum curſus impleuit.*

What now is more fit for Courtiers to heare of, then an Impreſe of honour? What more fit for Kings and Princes then the Impreſe of the God of heauen? And as in all Impreſes, there is a body, and a ſoule, as they are tearmed; ſo are both here without any affectation: The ſoule of it is the *Motte*, or Word, *Holines to the Lord*: The body, is the ſubiect it ſelfe; As oft-times the very ſhield is the deuiſe: The ſubiect, *Bels of the horſes.*

In the Word, firſt ſee the Ancient vſe of Heraldry in the ſcriptures; That part eſpecially which concernes Inſcriptions; as on Coynes, Shields, Enſignes: If the Teſtament of the Patriarks had as much credit, as Antiquity, all the Patriarks had their armes aſsign'd them by *Iacob*; *Iudah* a Lion, *Dan* a Serpent, *Nepthali* an Hinde, *Beniamin* a Wolfe, *Ioſeph* a bough, and ſo the reſt; The coyne which *Iacob* paid to the *Shechemites*, was ſtamped with a Lambe, *Gen.* 32. And, if *Iudahs* ring

ring that he left with *Thamar*, had not had an Inſcription, it could not ſo certainely haue deſcryed his maiſter: Theſe coynes had a figure without a word; The frontall of the hy Prieſt had a word, without a figure; The ſhechel of the ſanctuary (whoſe character we haue oft ſeen) had both a word and a figure: the word, *Holy Ieruſalem*; the figure, *A pot of Manna*, like a large chalice, and *Aarons* rod, not budding but branching out. *Salomon* compares the Church, to an army with Banners; there could be no vſe, no diſtinction of Banners, without inſcriptions: The Macabees had foure Hebrew letters in their enſigne, for both their word, and deuiſe; whence they had their name: Yea, this is not in *via* onely, but in *patria*: They ſhall haue a white ſtone, and a new name written in it: The field and the armes, both named, and vnknown: The vſe therefore of inſcriptions and armes muſt needs be very laudable, as ancient; ſince God himſelfe was the firſt herald, and ſhall be the laſt. Yea the very Anabaptiſts, that ſhake off all the yoke of Magiſtracy, yet when they had ripened their fanaticall proiects, and had raiſed their King *Becold*, from the ſhop-board to the throne, would not want this point of honour: And therefore, hee muſt haue one henchman on the right hand, to carry a crowne, and a bible, with an Inſcription; On the left, another, that carryed a ſword naked, and a ball of Gold: Himſelfe in great ſtate carries a globe of Gold, with two ſwords a-croſs; His preſſing iron and ſheeres would haue become him better.

And if I ſhould look to heatheniſh Antiquity, I ſhould need to ſay no more, then that the Ægyptian *Hieroglyphicks*, whereof they ſay *Horus Apollo* was the inuenter, were nothing elſe, but Emblems, and Impreſes: among the reſt, it is memorable that *Ruffinus* reports, that the ſigne of the croſſe was one of their γραμματα ἱερατικα, their ancient figures long before Chriſt: which (ſaith hee) ſignified to them, eternall life: and *Socrates* addes, that when they found the ſigne of the Croſſe (*in templo Serapidis*) the heathen & Chriſtians contended for it, each challenged it for theirs; and when the heathen knowing the ſignification of it, ſaw it thus fulfilled to the chriſtians many of them cõuerted to Chriſtianity. Be it farre from vs, to put any ſuperſtition in this; I thinke it done, by the ſame inſtinct whereby the *Sybils* propheſied of Chriſt. And as armes, and emblematical deuiſes are thus ancient, and commendable; ſo more directly Poſyes and words, whether for inſtruction, or diſtinction, are here warranted. So the word of a faithfull King, is *Dominus mihi adiutor*; or when he would thankfully aſcribe his peace to God; *Exurgat Deus, diſſipentur inimici*: ſo of a good Prince, either, *I ſerue*, to expreſſe his officious care, Or *One of your owne*, to ſignifie his reſpectiue loue. So the good ſtateſman's ſhould bee giuen him by *Salomon*, *Non eſt conſilium contra dominum*; No policy againſt the Lord: A good Courtier's, by *Samuel*, *Honorantes me honorabo*: A good Biſhop's, by *Paul*, ἐυκαιρως ἀκαιρως: In ſeaſon, out of ſeaſon: A good ſubiect's, Not for

for feare but Conſcience; A good Chriſtians; *Chriſtus mihi viuere eſt*: So the Iſraelites were charged to make their Embleme the law of God; for their pots, for their garments: But theſe things may not be written vpon our wals, or ſhields onely; They muſt be written vpon our hearts; Elſe we are as very painted wals, as our wals themſelues: Elſe wee ſhall be like ſome Inne, that hath a crowne for the ſigne without, and within there is none but peſants; or a roſe vpon the poſt without, and nothing but ſluttiſhnes and filth within: Or an Angell without, and nothing within, but leud drunkards. As it is ſaid of God, *Dixit & factum eſt*; So alſo *ſcripſit, & factum eſt*; They ſhall be written holy, that is, they ſhall be made holy: Happy is it for vs, tho we write no new Emblems of our owne, if we can haue this holy Impreſe of God, written not in foreheads, but in our hearts, *Holineſſe to the Lord*: Thus much of the Embleme, or word: Now for the ſubiect & circumſtances: *In that day*, aboue this; there is the proficiency of the Church: *Holines ſhall be written vpon the Bells*; profane things ſhall be holy, There is the ſanctification, of the Church: The bels of warlike horſes ſhall be turned to the quiet vſe of Religion; There is the religious peace of the Church; Thirdly, the pots to ſeeth in, ſhall be as Bowles to offer vp incenſe in; There is the degrees of the Churches perfection: ſo that here ariſe foure heads of our ſpeech; The proficiency, Sanctification, Peace, Perfection of the Church. All which craue your gratious, and Chriſtian attention; or leaſt I be too long, two of them only.

When therefore ſhall this be fulfilled? Not vnder the law, It had been a great profanation: For none but the hy-Prieſt might weare this Poſie: The place oft-times diſparages; As, to put the Arke of God into a Cart, or to ſet it by *Dagon*.

It is vnder the Goſpell, that this poſie of Holines ſhall be ſo common; *In illa die*; and *this is that day*: How great is this proficiency of the Church? Looke how much difference there is betweene one and many, betweene the holieſt of men, and an ordinary beaſt, betweene the frontall of the hy-prieſt, and the Bells of horſes, ſo much there muſt be betwixt the Church in that day, and in this: It is the faſhion of the true Church, to growe vp ſtill, from worſe to better, as it is ſaid of the head of the Church, *Creſcebat & corroborabatur*. As it is compared to ſtones for firmneſſe, ſo to grifts for growth: Yea the Kingdome of heauen, is like a graine of muſtard ſeed, that of the leaſt ſeed, proues the greateſt plant, in his kinde: the riuer of GOD flowes firſt vp to the ankles, then to the knees, and at laſt to the chin.

The Church was an *Embryo* til *Abrahams* time, In ſwathing-bands til *Moſes*, In child-hood till Chriſt; A man in Chriſt, A man full growne, in glory. As man is an Epitome of the world, ſo is euery Chriſtian an abridgement of the Church; Beſt at laſt; *In illa die*. He is like to the feaſt of *Cana*, where the beſt wine was brought in laſt: not naturally, but

by

by tranſmutation: It was a blaſphemous and (mee thinks) a Vorſtian reaſon, that *Toſtatus* brings, why God did not create the voyces out of the Propitiatory, *Quia Deus non poteſt agere per ſucceſſionem*: Surely in vs he doth; and as we can doe nothing, *in inſtante*, no more dooth God in vs; As in the Creation he could haue made all at once, but hee would take dayes for it; ſo in our re-creation by grace: As naturall, ſo ſpirituall agents, do *agere per moram*. That rule of *Aquinas* is ſure, *Succeſſiuorum non ſimul eſt eſſe et perfectio*: to which that accords of *Tertullian*, *Perfectio ordine poſt-humat*. There muſt be an *illa dies*, for our full ſtature; till which, if we be true Chriſtians, wee muſt growe from ſtrength to ſtrength: herein grace is contrary to nature, ſtrongeſt at laſt: Wee muſt change til then, but *in melius*; till wee come to our beſt; and then, wee muſt be like him, in whom is no ſhadow by turning.

But, where we ſhould be like the ſunne till noone, euer riſing; there be many like *Ezekias* ſunne, that goe backe many degrees in the diall: whoſe beginnings are like *Neroes* firſt fiue yeares, full of hope, and peace: Or, like the firſt moneth of a new ſeruant; or like vnto the foure Ages, whoſe firſt was gold, the laſt yron: Or to *Nebuchadnezzars* Image, which had a pretious head, but baſe feet. Look to your ſelues, this is a fearefull ſigne, a fearefull condition: Can he euer bee rich, that growes euery day poorer? Canne hee euer reach the goale, that goes euery day a ſtep, back from it? Alas then, how ſhall hee euer reach the goale of glory, that goes euery day, a ſtep backward in grace? Hee that is woorſe euery day, can neuer be at his beſt, *In illa die*; *In that day*.

Hitherto the proficiency: The ſanctification followes. The Moſaicall law was ſcrupulous: There were vnholy places, vnholy garments, perſons, beaſts, foules, veſſels, touches, taſtes: Vnder the Goſpell all is holy. All was made vnholy, when the firſt *Adam* ſinned; when the ſecond *Adam* ſatisfied for ſinne, all was made holy: *Moſes* the ſeruant built his houſe, with a τὸ μεσότοιχον φραγμοῦ *Eph.* 2. 14. A partition wall in the midſt: Chriſt the Sonne puld downe that ſcreene, and caſt all into one ἀμφότερα εν: Iewes and Gentiles, whole hooſes and clouen, dwell now both vnder a roofe. *Moſes* branded ſome creatures with vncleanneſſe; hee that redeemed his children from morall impurity, redeemed his creatures from legall: What ſhould Saint *Peters* great ſheet let downe by foure corners teach vs, but that all creatures through the foure corners of the world, are cleane and holy? Saint *Paul* proclaims the ſum of *Peters* viſion: *Omnia munda mundis*: It is an iniurious ſcrupulouſnes, to make differences of creatures; iniurious to God, to the creature, to our ſelues: To God, while wee will not let him ſeruc himſelfe of his owne: To the creature, while we powre that ſhame vpon it, which God neuer did: To our ſelues, while wee bring our ſelues into bondage, where God hath inlarged vs. When *Iulian* had poyſoned the wels, and ſhambles, and fields, with his heatheniſh Luſtrations; the

Chriſtians

Chriſtians (ſaith *Theodoret*) ate freely of al, by vertue of Pauls, *Quicquid in macello*: To let paſſe the idle curiouſnes of our *ſemi-Anabaptiſts*, of the ſeparation, at whoſe folly, if any man be diſpoſed to make himſelf ſport, let him read the Tragicomicall relation of the Troubles & excõmunication of the Engliſh at Amſterdam; There ſhall he ſee ſuch wars waged betwixt brothers, for but a buſk, or whale bone, or lace, or cork ſhooe, as if all Law and Goſpell ſtood vpon this point; as if heauen and earth were little enough to be mingled in this quarrel; *Nec gemino Bellum Troianum*. To paſſe ouer all other lighter niceneſſe of this kind: Who can chooſe but be aſhamed of the Church of Rome; which is here in a double extremity, both groſſe: In denying, wiping out holines, where God hath writen it: and in writting it, where God hath not written it: In the firſt, how do they driue out diuels out of good creatures, by fooliſh exorciſmes? I would he were no more in themſelues: How do they forbid meates, drinks, daies, mariage which God hath written holy? He that reads *Nauars Manual*, ſhal find cholerick blaſphemy a venial ſin. Pag. 91 ſome theft venial, P. 140. Common lying venial, P. 191, Curſing of parents if not malicious, venial. P. 100. and yet the ſame author, Chapt. 21. Nu. 11. P. 209. To eate of a forbidden diſh, or an allowed diſh more then once on a forbidden day, is a mortall ſin: And now theſe venialls (ſaith *Francis a victoria*) by a Pater-noſter, or ſprinkling of holy water or knock of the breſt are cleared; but that mortall eater is ἔνοχος τῆ κρίσει; guilty of iudgement, yea, of hell it ſelfe: Scribes, Phariſes, Hypocrits, which prate of Peters chayre, but wil neuer take out Peters leſſon, That which God hath ſanctified, Pollute thou not: In the other: What Holines do they write in religious cowles, Altars reliques, aſhes, candles, oyles, ſalts, waters, Enſignes, roſes, words, graines, *Agnus dei*, *Medalls*, & a world of ſuch traſh: So much, that they haue left none in themſelues; Let mee haue no faith, if euer play-book were more ridiculous, then their Pontificall, and book of holy Ceremonyes. It is well that *Ierome* reades theſe words, *ſuper frænum*, not *ſuper Tintinnabulum*; Elſe, what a rule ſhould wee haue had; Tho hee had ſaid, *Equorum* not *Templorum*: What compariſons would haue bin; If Holines to the Lord muſt bee written on the Bells of horſes, much more on the Bells of Churches: What a colour would this haue bin for the waſhing, anointing, bleſſing, Chriſtening of them? What a warrant for driuing away diuels, chaſing of ghoſts, ſtilling of tempeſts, ſtaying of thunders, yea deliuering from Tentations, which the Pontificall aſcribes to them; By whoſe account, there ſhould bee more vertue in this peece of metall, then in their holy Father himſelfe, yea then in any Angel of heauen: But their vulgar bridles them in this, which reads it, *ſuper frænum*, which ſome ſuperſtitious man would ſay were fulfilled in *Conſtantines* braſſe made of the nayles that pearced Chriſt:) How worthy are they in the meane tyme of the whip, not of men only, but of God, which thus in a ridiculous preſumption

ſumption write Holines, where God would haue a blank; and wipe out holynes, where God hath written it.

For vs: there is a double holineſſe; For vſe, for vertue; All things are holy to vs for vſe; nothing is holy for vertue of Sanctification, but thoſe things, which God hath ſanctifyed to this vertue; his word, his ſacraments: wee may vſe the other, and put no vnholineſs in them; wee muſt vſe theſe, and expect holines from them: οὐδὲν κοινὸν, Nothing vncleane, is Peters rule; but with Pauls explication, *Munda mundis*: All things are cleane in themſelues; to thee they are not cleane, vnleſſe thou bee cleane: Myne owne clothes ſhall make mee filthy, ſaith Iob, 9. 31. Many a one may ſay ſo, more iuſtly; The proud mans gay coate, the wanton womans beaſtly faſhions, both ſhow them to bee vncleane, and make them ſo. But the leude man makes his owne cloathes filthy; His meates, drinkes, ſportes, garments, are vncleane to him, becauſe hee is vncleane to God; they are curſed to him, becauſe hee is curſed of God: God hath written on the outſide of his creatures, Holy to the Lord; wee write on the inſide, Vnholy to men; becauſe our outſide and inſide, is vnholy to God: Yea, we do not only deface this inſcription of holines in other creatures to vs: But wee will not let God write it vpon vs, for himſelfe: O our miſery, & Shame: All things elſe are holy: Men, Chriſtians, are vnholy. There is no impurity, but where is Reaſon, and Faith, the grounds of Holineſſe: How oft would God haue written this title vpon our foreheads? and ere he can haue written one full word, wee blot out all: One I weares it away: Another drinks it away, A third ſcoffes it away, A fourth riots it away, A fift ſwaggers it away; And I would to God, it were vncharitable to ſay, that there is as much holineſſe in the Bridles of the Horſes, as in ſome of their Riders: oh Holynes, the riches of the ſaints, the beauty of Angels, the delight of God, whither haſt thou withdrawne thy ſelfe? where ſhould wee find thee if not among Chriſtians? and yet how can we be, or be named Chriſtians without thee? I ſee ſome that are afrayd to bee too holy: and I ſee but ſome, that feare to bee too profane. Wee are all ſaints; πλάτοι ἅγιοι. 1. Cor. 1. 2: All by calling; and ſome but by calling: By calling of men; not of God: As the Church of Rome hath ſome Saints which are queſtioned whether euer they were in nature: others, whether they be not in hell; burning Tapers to them on earth, to whom perhaps the fiends light firebrands below; As *Caſarius* the monk brings in *Petrus Cantor*; and *Roger* the *Norman* diſputing the caſe of *Becket*; ſo, we haue many titular ſaints, fewe reall; many, which are written in red Letters in the Calendar of the worlde, Holy to the Lord, whom God neuer canonizes in heauen, and ſhall once intertayne with a *Neſcio*, I know you not. Theſe men yet haue Holines written vpon them and are like, as *Lucian* compares his Grecians, to a faire, gilt, bolled book: look within, there is the Tragedy of *Thyeſtes*; or perhaps *Arrius* his

Thalia

Thalia, the name of a Muſe, the matter hereſy; or *Conradus Vorſtius* his late monſter, that hath *De Deo* in the front, and *Atheiſme*, & blaſphemy in the text: As Saint Paul ſayes to his Corinths, would God yee could ſuffer mee a litle: Ye cannot want prayſers, ye may want reprouers; and yet you haue not ſomuch need of *Panegiricks*, as of reprehenſions. Theſe by how much more rare they are, by ſo much more neceſſary, *Nec cenſura deeſt quæ increpet, nec medecina quæ ſanet*, ſaith *Cypr.* A falſe prayſe grieues, and a true prayſe ſhames, ſaith *Anaſtaſius*: As Kings are by God himſelf called Gods (for there are *Dij nuncupatiuè*, and not *eſſentialiter*, as *Gregory* diſtinguiſhes) becauſe of their reſemblance of God, ſo their Courts ſhould bee like to heauen; and their attendants like Saints, and Angels: *Decet domum tuam ſanctitudo*; agrees to both: Thus you ſhould bee: But alas, I ſee ſome care to bee gallant; others care to bee great, few care to bee holy. Yea I know not what Diuell hath poſſeſſed the harts of many great ones of our tyme in both ſexes, with this conceit, That they cannot be gallant enough, vnleſſe they be godleſſe: Holineſſe is for Diuines, or men of meane ſpirits, for graue, ſubdued, mortifyed, retired minds; not for them that ſtand vpon the tearmes of honour, height of place and ſpirit, noble humors: hence are our othes, duels, profaneneſſes. Alas, that we ſhold be ſo beſotted, as to think that our ſhame, which is our only glory; It is reaſon that makes vs men, but it is holines that makes vs Chriſtians. And wo to vs that wee are men if we bee not Chriſtians: Thinke as baſely of it, as ye will; you ſhall one day finde, that one dram of holineſſe is worth a whole world of greatneſſe; yea, that there is no greatneſſe, but in holineſſe. For Gods ſake therefore, do not ſend holineſſe to colledges, or hoſpitalls for her lodging, but intertayne her willingly into the Court, as a moſt happy gueſt; Think it a ſhame, and daunger to goe in fine clothes, while you haue foule harts; and know, that in vayne ſhall you bee honor'd of men, if you bee not holy to the Lord. Your goodly outſides may admitt you into the Courts on earth: But you ſhall neuer look within the gates of the Court of heauen without Holines; Without holineſſe no man ſhall ſee God. O God, without holines wee ſhall neuer ſee thee: and without thee wee ſhall neuer ſee holines: write thou vpon theſe flinty harts of ours, Holines to thy ſelfe: Make vs holy to thee, that wee may bee glorious with thee and all thy Saints and Angels.

All this only for thy Chriſts ſake, and to whom, &c.

FINIS.

THE IMPRESE OF GOD.

THE SECOND PART.

By Ios. Hall.

Anno Domini, 1614.

THE IMPRESE OF GOD

Zach. vlt. 20.

T is well-neere a year agoe, ſince in this gratious preſence, wee entred vpon this myſticall, yet pertinent text: You then heard what This day is; what theſe Bells or Bridles; what this inſcription, what theſe Pots and Bowles: And out of That day you heard the proficiency of the Church; out of holineſſe written on the bells, the ſanctification of the Church; You ſhall now heare, out of theſe Bells, or bridles of warlike horſes, thus inſcribed, the change of the holy war, and peace of the church; out of theſe pots, aduanced to the likeneſſe of the bowles of the altar, the degrees of the Churches perfection, and acceptation; All which craue your gratious and honorable attention.

That conceit (which yet is graced with the name of ſome Fathers) that takes this in the literall ſenſe of *Conſtantines* bridle, wee paſſe, as more worthy of ſmiles then confutation; Queſtionleſſe, the ſenſe is ſpirituall; and it is a ſure rule, that as the hiſtoricall ſenſe is fetcht from ſignification of words, ſo the ſpirituall from the ſignification of thoſe things, which are ſignified by the words.

For this inſcription then, it ſhall not be vpon the bells, for their owne ſakes, but for the horſes: not as bells, but as bells of the horſes; And on the horſes, not for their owne ſakes, but as they ſerue for their riders. The horſe, a military creature; there is no other mention of him in ſcripture, no other vſe of him of old: when the eyes of *Eliſhaes* ſeruant were open, he ſaw the hill ful of horſes. 2. K. 6. Euen the celeſtial warfare is not expreſſed without them: Hence you ſhall euer find them matcht with Chariots in the ſcripture: And the Poet; *Nunc tempus equos, nunc poſcere currus*: he ruſheth into the battel, ſaith *Ieremy*; and he is made for it; for he hath both ſtrength and nimbleneſſe. He is ſtrong: there is *fortitudo equi*, Pſ. 47. and God himſelfe acknowledges it. Haſt thou giuen the horſe

horſe his ſtrength; Iob. 39. He is ſwift, ſaith Ieremy. 4. 13. yea as Eagles, or Leopards ſaith Abacuc. Wee muſt take theſe horſes then, either as continuing themſelues, or as altered. If the firſt; The very wars vnder the Goſpell ſhal be holy; And God ſhall much glorify himſelfe by them: He ſaith not, There ſhall be no horſes, or thoſe horſes ſhall haue no bells, or thoſe bells no inſcription; but thoſe horſes, & their vſe, which is warre, and their ornaments, which are bells, ſhall haue a title of holineſſe. While *Cornelius Agrippa* writes of the vanity of ſciences, we may well wonder at the vanity of his opinion, that al war was forbidden vnder the Goſpel. But let *Agrippa* be vaine in this, as a mere humaniſt, and the Anabaptiſts groſſely falſe, as being frantick heritiques: it is maruell how *Eraſmus* ſo great a ſcholler, and *Ferus* ſo great a text-man could miſcarry in this Manichean conceit. *Alphonſus a Caſtro* would faine haue our *Oecolampadius* to keepe them company, but *Bellarmine* himſelfe can hardly beleeue him: No maruell; when hee ſees *Zuinglius* dy in the field, tho as a paſtor, not as a ſoldier: and when our ſwords haue ſo well taught them, beſides our tongues, that the hereticks are as good friends to warr, as enemyes to them. It is Gods euerlaſting title, *Dominus exercituum.* To ſpeak nothing of the old Teſtament; What can *Cornelius Agrippa* ſay to *Cornelius* the Centurion; I feare no man would giue that title to him that oppoſed warre, which gods ſpirit giues to this agent in warre; A iuſt man, and fearing God: His warfare, ſaith *Chryſoſtom*, hurt him not? Did not Chriſt himſelfe bid (euen he that ſaid, who-ſo ſmites with the ſword ſhall periſh with the ſword, in caſe of priuate reuenge) *Qui non habet gladium, vendat tunicam, emat gladium*: The Angels themſelues are heauenly ſoldiers; Euery Chriſtian is a ſoldier: As hee is a Chriſtian, hee fights not againſt fleſh and blood, but principalities and powers; as he is a Chriſtian ſoldier, he fights both againſt fleſh and blood, and principalityes; All the wars of God: So that contrary to S^t. Martin, who ſaid, I am a Chriſtian, I may not fight; hee muſt ſay I am a Chriſtian, I muſt fight: And why may he not? God when he makes vs Chriſtians, leaues vs the ſame wit to deuiſe ſtratagems, the ſame hands to execute them: All things (as *Eraſmus* wittily) haue in them naturally a meanes of defence; the horſe heeles, dog teeth, oxe hornes, porcupine quils, bee ſting, ſerpent poyſon; thoſe weaker creatures that cannot reſiſt, haue either nimble feet to outrun vs, or wings to out fly vs: Only man is left naked: Yet ſo, as his furniture within can ſoone furniſh him for without: Yet all horſes, all warres, are not written holy; As there is a ſpirituall euill warre, of the fleſh againſt the ſpirit: ſo there is a temporall of fleſh, againſt fleſh: *Vnde bella?* ſaith Saint *Iames*. *Militare propter prædam*, to fight for a booty (ſaith *Ambroſe*) is ſin: That witty *Alphonſus* king of *Arragon* (to whom wee are beholden for ſo many *Apothegmes*) had for his Impreſe a pellican ſtriking her ſelfe in the breſt, and feeding her yong with the blood; with a word, *Pro lege, et grege*: All war drawes

blood;

blood: oft of the innocent part, πολεμος is πολυ-αιμος and therefore muſt neuer be but *pro lege*; for religion, or *pro grege* for the common wealth; And as it hath theſe two grounds; ſo alſo two directors: Iuſtice and charity. Iuſtice, that requires both authority in the menager, and innocence in menaging; Authority; A ſubordinate power is not capable of holy warre: Hee only may ſay *pro lege*, that is *cuſtos vtriuſque tabulæ*; he only *pro grege*, that is ποιμην λαων: If priuate men ſhall ſay *pro lege*, or *pro grege*, they are traytors, and not ſoldiers; In them, as hee ſaid to *Alexander*, war is but theft and murder. Only Kings are the publique iuſticers of the world: which can commaund peace, with their owne, and puniſh the breach of peace in others Innocence. Wrong no man, ſaith Io. Bapt. That *non ex iure*, is more then vnchriſtian, brutiſh.

Charity; whether in the intention; Peace muſt be the end of war. *Bellarmine* ſaid this one thing wel, that war to the common wealth is as *vulnera Chirurgi*: or, in the action; both of vndertaking & ceſſation: vndertaking; according to the Iewiſh prouerb, Firſt we muſt inquire of Abel; and the heathen Poet could ſay *extrema nemo primo tentauit loco*: no iuſt war is ἀνυμνος: Ceſſation, vpon iuſt ſatisfaction; as *Shebaes* head rayſes the ſiege of Abel: This is *Bellum domini*; and holines is written vpon the bells of theſe horſes of war. Such were the wars of that bleſſed *Conſtantine*, both *Theodoſij*, *Honorius*, and all whom God wrote Holy, and made happy. Such were many gallant Princes of ould perſwaded that thoſe wars of *Paleſtine* were; who in a cunning wile were ſent to get the holy land, that in the meane tyme they might leeſe their owne: How many Councels were ſummond, how many armies leuied, one of 300000 at once, by Pope *Vrbans* procurement? how many ſteames of Chriſtian Blood ſpilt to recouer the land of them that murdred Chriſt, which God had curſed to confuſion, *terram ſacerrimam*, in the *Plautine* ſenſe? Such are thoſe that are vndertaken againſt the ſcourge of Chriſtendome, the creature of Mahomet, that Turkiſh Magog. Such are thoſe that the defender of the Chriſtian faith hath bene iuſtly prouoked to vndertake againſt that Romiſh vſurper, Peters ſucceſſor in nothing, but in denying his Maſter. The inclemencie of the the late Pope laboring to foreſtall him in his iuſt throne, and the abſurd pragmaticall impudency of the preſent, in that groſſe prohibition of a fauorable and natural oth, for his Maties. ſecurity, in a ſort countenancing rebellion againſt his perſon; beſides thoſe ſhameleſſe libels of his factors, to the ſcorne of gods Anointed, haue ſeemed to vſurpe Samuels meſſage, *Vade, percute, demolire*. To omitt priuate motiues; Pope *Vrban* in that his zealous oration to the councell of Cleremont vſed no one reaſon to perſwade the world to draw their ſword againſt the Turkes, which might not iuſtly bee vrged to Chriſtian Princes, to ſcale the walls of Rome. Doth he ſpeak of the Saracens profaning of Ieruſalem: we parallele the ſhamefull profanations of the ſpiritull Ieruſalem; their heatheniſme was neuer ſo idolatrous. Doth he

he ſpeak of abuſing the ſepulcher of Chriſt we parallel them with the abuſing of his ſacred body: Doth he ſpeak of the cruelty of thoſe ſauages? wee alſo may ſay of them, *Effunditur ſanguis Chriſtianus, Chriſti ſanguine redemptus &c.* neither need I feare to ſay with *Iunius*, that in this they are *Turcis Turciores*; But I knowe what difference there is betwixt a Preacher, and an Herald: our title is *Euangelizantes pacem*; And tho the ſword of the hand doth wel, yet it is the ſword of the mouth, that muſt ſlay that Man of ſin: Yet this I dare ſay, that if in the cauſe of God & his Church, this war ſhould be vndertaken, Holines ſhould be written vpō our horſes bridles; &, as we ſhal enter with fewer croſſes vpon our breſts, then thoſe honeſt ſoldiers into their holy war: ſo both our cauſe ſhold be more holy, & we ſhold return with fewer croſſes on our backs; But I medle not with this. There is a war that we cānot ſhake off; Not with the perſon, but the corruptions of that foule church, we haue long waged it; God had neuer any quarel vpō earth, if this be not his: Our bleſſed forefathers haue ſhed their blood in this field, & are glorious; let vs ſtirre vp our Chriſtian courage to this ſervice, vpon our horſes heads ſhalbe written holineſs; vpon ours, Glory & immortality; But take theſe horſes & bells altered (as fitts better) by this writing from themſelues: what God writes is done; write this man childleſſe: therefore hee muſt beſo: Ioel doth not ſo well comment vpon this place; Break your plowſhares into ſwords, and your ſithes into ſpeares, Ioel. 3. 10. as Michah 4. 3. They ſhall break their ſwords into mattocks, and their ſpeares into ſithes; Mattocks and ſithes the inſtruments of profit; one for the comodityes aboue the earth, the other for thoſe vnder it: Which as I take it would not be ſo ſtrictly reſtrayned to the very tyme of Chriſts comming; When there was an vniuerſall peace on earth, and the temple of *Ianus* was ſhut, as *Cyrill, Chryſoſtom, Euſebius, Hierom* vnderſtand it rather, it is a propheſy of that outward, and during peace vnder the Goſpell, which all the true profeſſers of it ſhould maintain with themſelues; All nations, tho fierce and ſterne of diſpoſition, yet if they once ſtoop ſincerely to the Goſpel, ſhal compoſe themſelues to a ſweet accordance, & imploy their vnited ſtrength to the ſeruice of God: But how is this ful-filled? ſome in all ages haue run forth into fury, and troubled the common peace; It is true; but theſe are blanks; ſuch as vpon whom God hath not written holines. It is no hoping that all horſes ſhalbe bridled, or all bridles written on. As grace, ſo peace is not in ſuch ſort vniuerſal, that al ſhold incline to it, on al cōditions: ther are ſom[illegible]. Peace-haters; it is as poſſible to tame a waſp, as to incline thē to peace; ſuch are the wilful *Romaniſts* of our tyme (to omit Schiſmes) which wil rather mingle heauē & earth together, thē remit one gainful error: But what euer becō of theſe *Mamzers*, which do thus exclude themſelues from the congregation of God, it were happy, if al the true & acknowledged ſons of the church would admit the inſcription of an holy peace: Alas, why do we that are brethen fall out for our change

Bellicoſa pectora vertuntur in manſuetudinem Chriſtianam. Hier. Sunia & Fritella.

change of lutes, by the way: & make thoſe quarels deadly, which deſerue not to be quarels? Oh that ſome bleſſed Doue would bring an Oliue of peace, into this Ark of God! Who is ſo fit for this glorious ſeruice as our gratious peacemaker? *Nemo me impune lacesſet*, is a good Poſy; but *Beati pacifici* is a better. Let the Vicegerēs of him which is the Prince of peace, as he was made for the peace of the wals & proſperity of the gates of Siō, be that *Angelus pacis*, Eſ. 33. 7. Let his wiſedome and ſweet moderation proceed to allay all theſe vnkindly ſtormes of the Church; that we may liue to ſee that happy greeting of the Pſalmiſt, Righteouſneſſe and peace haue kiſſed each other. And as this holds in matter of iudgement, ſo of practiſe too. Do you ſee a looſe and lawleſſe man, wilfull in his deſires, vnbridled in his affections, inordinate in his life, imploying his wit to ſcoffe at his creator, caring for nothing but the worſe part of himſelfe: There is one of *Zacharyes* horſes; when Gods ſpirit breathes vpon the ſoule of this man, hee is now another from himſelf; Holines to the Lord is written vpon his bells: This was done ſomtymes of old; Saul was among the prophets; Salomon and Manaſſes great patternes of conuerſion; But rarely in reſpect of the dayes of the Goſpel: what ſhold I ſpeak of Saint Paul? No ground would hold him, he runs chafing and ſoming from Hieruſalem to Damaſcus; of his layler, of Mary Magdalen; Behold whole troupes of wild natures reclaimed, Eph. 4. Coloſſ. 3. Act. 2. Who can deſpayre where God vndertakes? Showe me neuer ſo violent, and deſperate a ſinner, let him be as Iobs wild aſſe in the deſert, or as Amos his horſe that will run vpon the rocks, Amos. 6. 12. If God once take him in hand, thou ſhalt ſoone ſee that this horſe is fleſh, and not ſpirit; & ſhalt ſing Deboras, *Vngulæ ceciderunt*, Iudg. 5. 22. or Ioſhuahs *Submersabis*, Ioſ. 11. 6. Now ſhalt thou ſee him ſtand quaking vnder the almighty hand of God; ſo that he may write what he wil in his bridle, yea in his skin; And if there be any ſuch headſtrong & reſty ſteed here among vs, let him know, that God will either breake his ſtomack or his hart; *Flagellum equo*, ſaith Salomon; and if that will not ſerue, *Collidam in te equum et equitem*, Ier. 51. 21. But alas, how rare are theſe examples of reclamation; Where is this power of the Goſpell? Men continue beaſts ſtill, and with that filthy *Gryllus* plead for the priuiledge of their beſtiality: The ſins of men ſtriue to outface the glory of the Goſpell; What ſhall I ſay to this? If after all theſe meanes thou haue no bridle, or thy bridle no inſcription, it is a fearefull doom of the Apoſtle, If our Goſpel be hid, it is hid to them that periſh. Thus much of the horſes & Bells; Now from the pots & bowles, you ſhal ſee the degrees of the Churches perfection: & ſee it, I beſeech you without wearines, with intention. The Pots of the temple, were ſeething veſſels for the vſe of ſacrifice: Theſe are the prieſts themſelues here, for that there is a diſtinction made betwixt the Pots of the Lords houſe, and euery pot in Ieruſalem. The ordinarry Iew was euery pot: therfore the pots of the Lords houſe muſt be his Miniſters. Theſe vnder

the

the Goſpell ſhall be of more honorable vſe; (As the bowles before the Altar;) like as the altar of perfumes was more inward, and of hier reſpect: The pots were of ſhining Braſſe; Boules, of Gold, King. 7. 50. It is no brag to ſay, that the Miniſtery of the Goſpell is more glorious then that of the Law; The leaſt in the kingdome of heauen (ſaith Chriſt) is greater then Iohn Baptiſt, Mat. 11. 11. The Kingdom of heauen, that is, the Church; not as *Auſten*, *Herome*, *Bede* expound it, of the third heauen; for Chriſt would make an oppoſition betwixt the Old, and new Teſtament. The not vnlearned Ieſuit *Maldonat*, while he taxeth vs for preferring euery Miniſter of the Goſpel to Iohn Baptiſt, mends the matter ſo wel, that he verifyes it of euery perſon; *Minimus quiſque in Euangelio*, that is *qui euangeliũ recipit, maior eſt illo*; not feeling how he buffets himſelf: for if the leaſt of thoſe that receiue the Goſpell, how much more the leaſt of thoſe that preach it? This is no arrogance: God would haue euery thing in the laſt temple, more glorious then in the firſt, which was figured by the outward frame, more glorious in Chriſts tyme, then that of Salomõ; as that was beyond the tabernacle. This is a better Teſtament, Heb. 7, 22 That had the ſhadow, this the ſubſtance, Heb. 10. Vnder this, is greater illumination; *Effundam ſpiritum meum*, ſaith the prophet: before, ſome few drops diſtilled; now a whole current of graces; *Effundam*. If therfore Iohn Baptiſt were greater then the ſons of men, becauſe they ſaw Chriſt to come, hee pointed at him comming; ours muſt needs bee more glorious, becauſe wee ſee and point at him now come, and fully exhibited. We will not conteſt with the Leuiticall prieſthood, for coſt of clothes, for price of veſſels; let the Church of Rome emulate this pompe, (which cares not if ſhee haue golden veſſels, tho ſhee haue leaden prieſts) wee enuye it not; but for inward graces, for learning, knowledge, power of teaching; there is no leſſe difference, then betwixt the poſts of the Temple, and bowles of the altar; God ſaies of them in way of reiection, *Non eſt mihi voluntas in vobis*; Mal. 1. Hence the prieſthood of the new law is *Leui* refined, Mal 3. 3. *Et purgabit filios Leui*; which *Hierome* not vnlikely, interprets of the Miniſtery of the Goſpell; They are the ſons of *Leui*, which ſignifies *Copulation*; *quia homines cum deo copulant*; but, of *Leui* purged, and purged as gold: As much difference betweene them as betwixt Gold in the Ore, and in the wedge. Hence is double honor challenged to the Euangelical Miniſtery; yea, and giuen; Ye receiued mee ſaith Saint Paul, as An angel of God, yea as Chriſt Ieſus. Gal. 4. 14. Hence the Angel, of himſelfe, to Iohn, I am thy fellow ſeruant. Wo be to them therfore which ſpet in the faces of thoſe, whom God hath honord; It is Gods ſecond charge, this of his prophets; His firſt is, Touch not mine anointed; his ſecond, Hurt not my prophets: And if one diſgracefull word ſpoken but by rude children to a prophet of the old Teſtament, coſt ſo many throtes; God be mercifull to thoſe dangerous, and deadly affronts that haue bene, and are daily offred to the prophets of

of the new; what can wee ſay, but with the women of Tekoah, *ſerua ô rex*: wee bleſſe God that we may bemoane our ſelues to the tender, and indulgent eares of a gratious Soueraigne, ſenſible of theſe ſpirituall wrongs: who yet (we know) may well anſwer vs, with *Iacobs* queſtion, *An loco dei ſum ego?* It grieues me to think and ſay of our ſelues, that for a great part of this, *Perditio tua ex te*. Woe to thoſe corrupted ſons of *Hely*, which through their inſufficiency, and vnconſcionablenes, haue powred contempt on their owne faces: That proud fugitiue *Campian* could ſay, *Miniſtris illorum nihil vilius &c.* As falſely as ſpitefully; Let heauen and earth witneſſe, whether any nation in the world, can afford ſo learned, ſo glorious a Clergy: But yet, among ſo many pots of the Temple, it is no maruell if ſome be dry for want of liquor, others ruſtie for want of vſe, others full of liquor without meate, others ſo full of meat that they want liquor. Let the Lords anointed, whoſe example & incouragemẽts haue raiſed euen this diuine learning, to this excellent perfection, by his gratious countenance, diſpell contempt from the profeſſors of it, & by his effectual indeauors remoue the cauſes of this cõtempt.

But as euery Chriſtian vnder the Goſpell is a Prieſt, and Prophet, let the people be theſe pots, or the offerings of the people. That ſhall be in reſpect of the frequence, or Fragrance; according to the double acception of that particle of compariſon (*Camiſrachim*) as the bowles; for number, or qualitie. For the frequence. A few ſeething pots ſerued the ſacrifice; but bowles they vſed many: what for the vſe of the Altar of incenſe, what for the receiuing of the blood of the ſacrifice; *Salomon* made an 100. of gold. Now then ſaith God, in the daies of the Goſpel, there ſhall be ſuch ſtore of oblations to God, that the number of the pots ſhall equalize the number of the bowles of the Altar: not vnlike, becauſe of the following words; Euery pot in Ieruſalem ſhall be fain to be imploied to the ſacrifices: This frequence then, is either of the Offerers or offerings: Perſons or Acts. For the perſons; They were few in compariſon, vnder the law: All Paleſtine, which comprehends al their offerers except ſome few Proſelytes, was but (as *Ieroms* which was a lieger there) reckons it, an 160. miles long from *Dan* to *Beerſheba*, and 46. miles broad from *Ioppa* to *Bethleem*. Now the partition wal is broken down, al nations vnder heauen yield frank offerers to the altar of God; There was no offring then but at Ieruſalem: now Ieruſalem is euery where. So much therfore as the world is wider then Iudea, ſo much as Chriſtendom is larger then the wals of the Temple; ſo many more offerers hath the Goſpel, then the law: And it were wel, if there were as many, as they ſeem. If but as many as all the world ouer, offer their preſence to Gods ſeruice on Gods day (leaue thoſe that ſpend it in the ſtewes, and Tauernes to him whom they ſerue) were true offerers, how rich would the altar be, and the Temple how glorious? But alas, if God will bee ſerued with mouths ful of oathes, curſes, bitterneſſe, with heads full of wine, with eyes full of luſt,

with hands full of blood, with backes full of pride, with panches full of gluttony, with ſoules and liues full of horrible ſinnes, he may haue offerers as many, as men; Elſe, as *Eſay, relicta eſt in vrbe ſolitudo*; a few pots will holde our ſacrifices; and what is this, but through our willfull diſobedience, to croſſe him, which hath ſaide, That in this day the pots of the Temple, ſhall bee as the boawles of the Altar. The actor commoditie is offerings; whether outward, or inward. The outward fulfilled in thoſe large indowements of the Church, by our deuoute, and bountifull predeceſſors: what liberall reuenues, rich maintenances were then put into (mort-maine) the dead hand of the Church? Lawes were faine to reſtraine the bounty of thoſe contributions, (the groundes whereof I examine not) in ſtead of *Moſes* his proclamation, *Nequis facito deinceps opus ad oblationem ſanctuarij, ſatis enim eſt, adeoque ſupereſt*, Exod. 26.6. Then *mons domini, mons pinguis*: but now the Church may cry, with the Propher, My leaneneſſe, my leaneneſs. For ſhame, why ſhould ſacriledge croud in with religion? why ſhould our better knowledge finde vs leſſe conſcionable? Oh iniurious zeale of thoſe men, which thinke the Church cannot bee holy enough, vnleſſe ſhe begge. It hath bene ſaid of olde, That religion bred wealth, and the daughter eare vp the mother; I know not, if the daughter deuoured the mother: I am ſure theſe men would deuoure both daughter, and mother; Men of vaſt gorges, and inſatiable. Our Sauiour cryed out againſt the Scribes and Phariſes, yet they deuoured but widdowes houſes, poore lowe cottages: but theſe gulfes of men, whole Churches; and yet the ſepulchers of their throates are open for more. I can tell them of a mouth that is wider then theirs, and that is the Prophets, *Os inferni*: Therefore hell hath inlarged it ſelfe, and hath opened his mouth, without meaſure: and their glory, and their pompe, and hee that reioyceth in it, ſhall deſcend into it, Eſa. 5. 14. In the meane time, Oh that our *Samſon* would pull this hony of the Church, out of the iawes of theſe Lions; or if the cunning conueiances of ſacriledge, haue made that impoſsible, ſince it lyes not now intyre in the combes, but is let downe and digeſted by theſe raueners, let him whoſe glory it is not to bee *Pater patriæ* only, but *Pater eccleſiæ*, prouide that thoſe few pots wee haue, may ſtill ſeeth, and that if nothing will be added, nothing can bee recouered, yet nothing may be purloined from the Altars of God. But theſe outward offerings were but the tipes of the inward: What cares God for the blood or fleſh of bullocks, rams, goats? *Non delectaris ſacrificio vt dem, holocauſtum non vis*, ſaith *Dauid*; what then? The ſacrifice of God is a contrite ſpirit, a broken heart; Our humiliation is *ſacrificium pœnitentiæ*, our new obedience is *ſacrificium iuſtitiæ*, our thankfull commemorations are *ſacrificium laudis*. Theſe are the oblations which as they ſhall be frequent vnder the Goſpell, ſo moſt fragrant vnto God: and this is that laſt, and

perhaps

perhaps moſt proper ſenſe, wherein the fleſh-pottes of the ſacrifices *erunt ſicut aromata*, ſhall bee as perfumes in the bowles of incenſe: A liuely ſacrifice is well matcht with holy and acceptable. When *Noah* ſacrificed to God after the deluge, it is ſaid God ſmelt a ſauour of reſt, alluding to his name: but now the ſacrifices wee offer are, ὀσμὴ εὐωδίας, a ſauour of ſweetneſſe: ſo that the ſame ſauour that Chriſts oblation had, Epheſians 5. 2. the ſame haue our offerings, Philippians 4. 18. Gods children, out of the conſcience of their owne weakeneſſes, are eaſily diſcouraged in the valuation of their owne obedience. As therefore they can ſay of their perſons, with *Mephiboſheth*, what is thy ſeruant? ſo of their ſeruices, as *Philipp* ſaid of the fiue loaues and two fiſhes, ἀλλὰ ταῦτα τί ἐστιν. Alas, what are theſe? But they and their offerings cannot be ſo baſe to themſelues, as they are pretious to God. There is no ſenſe that giues ſo liuely a refreſhing to the ſpirits, as that of ſmelling: No ſmell can yeeld ſo true and feeling delight to the ſenſe, as the offerings of our penitence, obedience, praiſe, ſend vp into the noſtrills of the almighty. Hence as the Church can ſay of Chriſt, He is as a bundle of myrrh lying between her breaſts: ſo hee againe of her, in that heauenly *Epithalamion*; Thy plants are as an orchard of Pomegranats, with ſweete fruits, as cipres, ſpicknard, ſaffron, calamus, and cinamon, with all the trees of incenſe, myrrhe, and aloes, with all the chiefe ſpices. Can. 4. 13. Let this therefore comfort vs, againſt our imperfections, If we be pots of the Lords houſe, thoſe faint ſtreames that we ſend vp, ſhall be as ſweet, as the beſt incenſe of the bowles of the altar, and God ſayes to vs, as to *Cornelius*, Thy prayers and thine almes are come vp, Act. 10. And how are they come vp? Like pillars of ſmoak perfumed with myrrhe and incenſe, and with all the chiefe ſpices, Can. 3. 6. I ſay if wee be pots of the Lord houſe; for if wee be Egyptian fleſh-pots that reeke of the ſtrong-ſmelling onions, and garlike of our owne coruptions: If wee be *Ezechias* bloody pots, whoſe ſcummeor (as the vulgar) whoſe ruſt is in them, Ezec. 24. If we boyle with luſt, if with reuenge, if with ambitions I can ſay no other of vs, then the ſonnes of the Prophets ſaide of theirs; *Mors in olla*, Death is in the pot: a double death, of body, and ſoule: It is a true ſpeech of *Origen*, *Peccatum eſt putidi odoris*: No carion is ſo noyſome: Alas, what ſauors are ſent vppe to God from thoſe, that would ſeeme not onely pots of the Temple, but bowles of the altar? How vnſauory is the pride, profanenes, riotouſneſſe, oppreſſion, beaſtlineſſe, of our times? It were happie if the Court were free: and as it receiues more ſweet influences of ſauor, then all other places, ſo that it returned backe more fragrant obedience: that as it is ſayd of *Marie* ſpickenard, wherewith ſhee annointed Chriſt, that the whole houſe was filled with the ſauour of the ointment, Ioh. 12. 3. ſo the whole world might be full of the pleaſant perfumes of vertuous example, that might ariſe from hence: But alas, the painted faces, and

manniſhneſſe, and monſtrous diſguiſedneſſe of the one ſexe, the factious hollowneſſe, prodigall gariſhneſſe, wanton pampering, exceſſe in our reſpects to our ſelues, defects in our reſpects to God in the other, argue too well, that too many of vs ſauour more like the golden ſockets of the holy lights, then the bowles of the altar: God cannot abide theſe ill ſents. The fiue cities of the Plaines ſent vp ſuch poiſonous vapours to God, that he ſent them down brimſtone againe with their fire; that which hell is deſcribed by, is ſent downe from heauen, becauſe that ſuch helliſh exhalations aſcend from them, to heauen: How ſhold the ſins of Sodome not expect the iudgements of Sodome! Well might the Iewes feare, becauſe they would not bee ſeruiceable caldrons vnto God, that therefore they ſhould bee the fleſh, and their city the caldron, Ezec. 11. 3. well may wee feare it; who haue had ſo ſenſible prooſes, as of the fauours, ſo of the iudgements of God; and happy ſhall it be for vs, if we can ſo feare, that our feare may preuent euills. Let theſe pots of ours therefore ſend vp ſweet fumes of contrition, righteouſnes, thankſgiuing into the noſtrills of God; and the ſmoke of his diſpleaſure wherwith coals of eternall fire are kindled againſt his enemies, ſhall not come forth of his noſtrills againſt vs: He ſhall ſmell a ſauor of reſt from vs; we a ſauour of peace, and life from him: which God for his mercyes ſake, and for his ſonne Chriſtes ſake, vouchſafe to grant vs. To whom with the Father, and the holy Ghoſt one glorious God, be giuen all praiſe, honor, and glory, now and for euer.

FINIS.

A FAREWELL SERMON, PREACHT TO THE *FAMILY* OF PRINCE HENRY, VPON THE DAY OF THEIR DISSOLVTION

At S^t. *IAMES.*

AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel Macham.* 1614.

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REVEL. 21. 3.

And I heard a great voyce from heauen saying, Behold the Tabernacle of God is with men, and he will dwell with them, and they shal be his people, and God himselfe shall be their God with them.

And God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more paine, for the first things are passed. And he that sat vpon the throne said, Behold, I make all things new.

IT is no wonder, if this place, as it is (for the present) the Wel-head of sorrow to all Christendom, haue sent forth abundance of waters of teares. And perhaps, you may expect, that as the trumpets of our late heauie funeral-solemnity, sounded basest and dolefullest at the last, so my speech being the last publick breath of this sadde dissoluing family, should be most passionatly sorrowfull. And surely I could easily obtaine of my selfe, out of the bitternesse of my soule, to spend my selfe in lamentations, and to breake vp this assembly, in the violent expressions of that griefe, wherewith our hearts are already broken: but, I well consider, that wee shall carry sorrow enough home with vs, in my silence; and that it is both more hard, and more necessarie for vs, to bee led forth to the waters of comfort. And because our occasions of griefe are such, as no earthly tongue can relieue vs, nor no earthly ob-

iect;

ject; A voyce from heauen shall doe it, and a voyce leading vs from earth to heauen. *And I heard a voyce from heauen &c.*

This day is a day of note for three famous periods. First, it is the day of the dissipation of this Royall family; Then, the last day of our publicke and ioynt mourning: Lastly, the day of the alteration and renewing of our state, and course of life with the Newyeare. All these meet in this Text with their cordialls, and diuine remedies; Our dissipation & dissolution in these words; *Behold the Tabernacle of God is with men.* Our mourning, *God shall wipe away all teares &c.* Our change of estate; *Behold I will make all things new.* I must craue leaue to glide through all of these with much speed, and (for the better conueniency of our discourse) through the first, last.

My speech therefore shall as it were climbe vp these sixe stayres of doctrine;

1. That heere our eyes are full of teares: how else should they bee wip't away? how all, vnlesse many?

2. That these teares are from sorrow; and this sorrow from death, and toile, out of the connexion of all these.

3. That God will once free vs, both from tears which are the effect of sorrow, and from toyle and death which are the causes of it.

4. That this our freedome, must be vpon a change; for that the first things are passed.

5. That this change shall be in our Renouation. Behold I make all things new.

6. That this renouation and happy change shall be in our perpetuall fruition of the inseparable presence of God, whose tabernacle shall be with men.

Psa. 84. Iudg. 2. 5. As those grounds that lye lowe are commonly moorish, this base part of the world wherein wee liue, is the vale of teares, That true Bochim, as the Israelites called their mourning-place: We begin our life with tears, & therfore our Lawyers define life, by weeping; if a child were heard cry, it is a lawfull proofe of his liuing: else if hee be dead, wee say he is still borne; and at our parting, God findes teares in our eyes, which hee shall wipe off. So we finde it alwaies, not onely (בכי) a time of weeping, but (נהי) of solemne mourning, as *Salomon* puts them together, Eccle. 3. 4. Except wee be in that case that *Dauid*, and his people were in, (and *Ieremy* saies the same in his Lamentations, of the Iewes) that they wept till they could weepe no more: Here are teares at our deuotion; The Altar couered with teares, Mal. 2. Teares in the bedde, *Dauid* waterd his couch with teares, Psal. 6. Teares to wash with, as *Maryes*. Teares to eate, Psal. 42. 3. Tears to drink, Psa. 80. yea drunkennes with tears, Isay 16. 9. This is our destiny as we are men, but more as we are Christians, To sowe in teares; and God loues these wet seede-times; they are seasonable for vs here below

1. Sam. 30. Lam. 2. 11.

below: Those men therefore are mistaken, that think to go to heauen with dry eyes, and hope to leape immediately out of the pleasures of earth, into the paradise of God; insulting ouer the drouping estate of Gods distressed ones. As *Ierome*, and *Bede*, say of *Peter*, that he could not weep while he was in the hy Priests wals, so these men cānot weep where they haue offended. But let them know that they must haue a time of teares; and if they do not begin with teares, they shall end with them; Woe be to them that laugh, for they shall weepe; and if they will not weep, and shake their heades here, they shall weepe and waile, and gnash their teeth hereafter: Here must be tears, and that good store: All tears; as riuers are called the teares of the sea, (נחלי ים) Iob 38. so must our teares bee the riuers of our eyes, Ps. 119. 136. and our eyes fountains. Ier. 9. 1. Here must bee teares of penitence, teares of compaision, and will be teares of sorrow: Well are these two met, therefore; teares and sorrow: for tho some shed teares for spite, others for ioy, as *Cyprian's* Martyrs, *Gaudium pectoris lachrymis exprimentes*; yet commonly teares are the iuice of a minde pressed with griefe: And as well doe teares, and crying, and sorrow, accompanie death, either in the suppositiō, or the deniall; For as worldly sorrow (euen in this sense) causeth death, by drying the bones, and consuming the body: so death euer lightly, is a iust cause of sorrow; sorrow to nature in our selues, sorrow to ours. And as death is the terriblest thing, so it is the saddest thing, that befalls a man. Nature could say in the Poet, *Quis matrem in funere nati Flere vetat*? yea God himselfe allowed his holy Priests to pollute themselues in mourning, for their neerest dead friends, excepting the high Priest; which was forbidden in, in figure: And the Apostle while he forbids his Thessalonians to mourn, as without hope; doth in a sort command their tears, but bar their immoderation: It was not without a speciall reference to a iudgement, that God says to *Ezechiel*, Son of man, behold I will take from thee the pleasure of thy life with a plague, yet shalt thou neither mourne nor weepe, neither shall thy teares run downe. So fit did the Iewes holde teares for funeralls, that they hired mourners which with incompos'd gestures ran vp and downe the streets, Eccl. 12. who did also cut and lance themselues, that they might mourne in earnest. Ier: 16. That good natur'd *Patriarch Isaac*, mourned three years for his mother, as the *Chineses* doe at this day for their friendes. *Iacob* mourned two and twenty yeares for *Ioseph*: and there want not some, which haue thought *Adam* and *Eue* mourned an 100. yeares, for *Abel*: but, who knows not the wailings of *Abel-mitzraim* for *Ioseph*, of the valley of *Megiddon* for *Iosiah*? And if euer any corps deserued to swim in teares, if euer any losse could command lamentation; then this of ours, yea of this whole Iland, yea of the whole Church of God, yea of the whole world, iustly calls for it, and truly hath it.

Greg. Nis. Orat.

Exod. 21.

Ezec. 24

O Henry our sweet Prince, our sweet Prince Henry, the second glo-

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ry of our nation, ornament of mankinde, hope of posterity, and life of our life, how doe all hearts bleede, and all eyes worthily gush out, for thy losse! a losse, that we had neither grace to feare, nor haue capacity to conceiue: Shall I praise him to you, who are therefore now miserable, because you did know him so well? I forbear it, though to my paine; If I did not spare you, I could not so swiftly passe ouer the name, and the vertues of that glorious Saint, our deare master, or the aggrauation of that losse, wherof you are too sensible: my true commiseration shall command my silence; yet I could not but touch our sore (with this light hand) tho yet raw and bleeding: Death (especially such a death) must haue sorrow and tears; All nations, all successions of times shall beare a part with vs in this lamentation: And if wee could but as heartily haue prayed for him before, as we haue heartily wept for him since; perhaps we had not had this cause of mourning. From sorow, let vs descend to pains (which is no small cause of crying, and tears) as I fear some of vs must: the word howsoeuer it is here translated is (πονος) labour; I must confesse, labour and paine are neere one another; whence we say that he which labours, takes paines; and contrarily, that a woman is in labour, or trauell, when she is in the paine of child-birth; tears cannot be wip't away whiles toile remaines; That the Israelites may leaue crying, they must be deliuered from the brick-kilnes of Egypt. Indeed, God had in our creation allotted vs labour, without paine; but when once sin came into the soule, paine seized vpon the bones, and the mind was possessed with a wearines, and irksome loathing of what it must do: and euer since, sorrow and labour haue beene inseparable attendants vpon the life of man: Insomuch as God, when hee would describe to vs, the happy estate of the dead, does it in those tearmes, They shall rest from their labours: Looke into the fielde, there you shall see toyling at the plough and sithe; Look into the waters, there you see tugging at the oares and cables; Looke into the city, there you see plodding in the streets, sweating in the shoppes. Looke into the studies, there you see fixing of eyes, tossing of bookes, scratching the head, paleneſſe, infirmity. Looke into the Court, there you see tedious attendance, emulatorie officiousnes. All things are full of labor, and labour is full of sorrow; If wee doe nothing, idleneſſe is wearisome; if any thing, worke is wearisome; in one or both of these, the best of life is consumed: VVho now can bee in loue with a life, that hath nothing in it but crying, and teares, in the entrance; death, in the conclusion; labour and paine in the continuance; and sorrow in all these? VVhat Gally-slaue but wee would bee in loue with our chaine? what prisoner would delight in his dungeon? How hath our infidelity besotted vs, if wee doe not long after that happy estate of our immortalitie, wherein all our teares shall bee wip't away; and wee at once freed from labour, sorrow, and death. Now, as it is vaine to hope

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for this till then; so then not to hope for it, is paganish and brutish: He that hath tasked vs with these penances, hath vndertaken to release vs. *God shall wipe away all teares.*

VVhile we stay heere, hee keepes all our teares in a bottle, so precious is the water that is distilled from penitent eyes; and because hee will be sure not to faile, he notes how many drops there be, in his register: It was a precious ointment, wherewith the woman in the Pharises house (it is thought *Mary Magdalene*) anointed the feet of Christ: but her teares wherewith she washt them, were more worth then her spiknard. But that which is here pretious, is there vnseasonable; then hee shall wipe away those which here he would saue: As death, so passions are the companions of infirmitie; whereupon some that haue been too nice, haue called those which were incident into Christ, Propassions; not considering that hee which was capable of death, might bee as well of passions. These troublesome affections of griefe, feares and such like, doe not fall into glorified soules. It is true, that they haue loue, desire, ioy, in their greatest perfection: yea they could not haue perfection without them; but like as God loues, and hates, and reioyces truly, but in a manner of his owne, abstracted from all infirmity, and passion: so doe his glorified Saints in imitation of him; There therefore, as wee cannot die, so we cannot grieue, we cannot be afflicted: Heere one saies, My belly, my belly, with the Prophet; another mine head, mine head, with the Shunamites sonne; another my sonne, my son, as *Dauid*; another my father, my father, with *Elisha*. One cries out of his sinnes, with *Dauid*, another of his hunger with *Esau*, another of an ill wife with *Iob*, another of trecherous friends with the Psalmist; One of a sore in body, with *Ezechias*; another of a troubled soule, with our Sauiour in the garden; euery one hath some complaint, or other, to make his cheekes wet, and his heart heaule. Stay but a while, & there shall be none of these: There shall be no crying, no complaining in the streets of the new Ierusalem: No axe, no hammer shall be heard within this heauenly Temple. Why are we not content to weep here a while, on condition that we may weepe no more: Why are we not ambitious of this blessed ease? Certainly, wee doe not smart enough with our euils, that we are not desirous of rest; These teares are not yet dry, yet they are ready to bee ouer-taken by others, for our particular afflictions. Miseries, as the Psalmist compares them, are like waues, which breake one vpon another, and tosse vs with a perpetuall vexation; and we vain men, shall we not wish to be in our heauen? Are we sicke, and grieue to think of remedy? Are we still dying, and are we loth to think of life? Oh this miserable vnbeleefe, that tho we see a glorious heauen aboue vs, yet wee are vnwilling to goe to it: wee see a wearisome world about vs, and yet are loth to thinke of leauing it: This gratious master of ours, whose dissolution is ours, while hee was heere amongst vs, his prince-

P Gl. 56.

Luk. 7 37.

2. King. 4

princely crowne could not keepe his head from paine, his golden rod could not driue away his feuers; now is hee freed from all his aches, agues, ſtitches, conuulſions, cold ſweats: now hee triumphs in glory, amongſt the Angels & Saints; nowhe walksin white robes, & attends on the glorious bridegroom of the Church; and do we think he would be content now, for all the kingdomes of the world, to be as he was? Wee that profeſſe it was our ioy and honour to follow him, whitherſoeuer he had gone; In his diſports, in his warres, in his trauells; why are wee not now ambitious of following him to his better crowne; yea of raigning together with him, (for heauen admits of this equalitie) in that glory, wherein he raignes with his Sauiour and ours? Why do wee not now heartily, with him that was rauiſhed into the third heauen, ſay *Cupio diſſolui et eſſe cum Chriſto*, not barely to be diſſolued; a malecontent may do ſo; but therefore to be diſſolued, that we may be with Chriſt, poſſeſſed of his euerlaſting glory; where we ſhal not only not weep, but reioyce & ſing *Halleluiahs* for euer; not only not dy, but inioy a bleſſed and heauenly life. Euen ſo Lord Ieſus come quickly: Now if any man ſhall ask the Diſciples queſtion: Maſter, when ſhal theſe things be; the celeſtial voyce tels him, it muſt be vpon a change; *For the firſt things are paſſed*; It ſhal be, in part, ſo ſoone as euer our firſt things, our life, the condition of our mortality are paſſed ouer; It ſhall bee fully, when the firſt things of the worlde are paſſed; Paſſed not by abolition, but by immutation, as that Father ſayde well; Not the frame of the worlde, but the corruption of that frame muſt paſſe; The ſpirit of God is not curious, he calles thoſe things firſt which were onely former; not in reſpect of the ſtate which is, but that which ſhall bee; For thoſe things which were firſt of all, were like their maker, good, not capable of deſtruction: Our ſinnes tainted the whole creation, and brought ſhame vpon all the frame of heauen, and earth; That which we did, ſhalbe diſanulled; that wch God did ſhall ſtand for euer; & this diſſolution ſhall be our glory: other diſſolutions ſtrike teares into our eyes; as this day is witnes: it is our ſorrow, that the firſt things are paſſed, our offices, our penſions, our hopes, our fauours, and (which we eſteemed moſt) our ſeruices are gone: Let this laſt diſſolution comfort vs againſt the preſent; Who can grieue to ſee a family diſſolued, that conſiders the world muſt be diſſolued? This little world of ours, firſt, wherof this day giues vs an image: for as our ſeruice, ſo our life muſt away; and then that great one, whoſe diſſolution is repreſented in theſe. The difference is, that whereas this diſſolution brings teares to ſome eyes, that wipes them away from all: For all our teares, and ſorrow, and toyle, and crying, and death, are for our ſins; take away corruption, and miſery goes away with it, and till then, it will neuer be remoued: *No man puts new wine into old veſſels*; much leſs wil God put the new wine of glory, into the old veſſels of corruptiō: They are our ſins, which as in particular they haue robd vs of our Prince changed our ſeaſons, ſwept away thouſands with varieties of deaths,

ſo in generall, they haue deformed the face of heauen and earth, and made all the Creation ſigh and grone, and ſtill make vs incapable of the perfection of our bleſſednes; for while the firſt things continue, there muſt needes be teares, and ſorrow, and death: Let vs therefore looke vpon heauen and earth as goodly creatures; but, as blemiſhed, as tranſitory, as thoſe which we ſhall once ſee more glorious; Let vs looke vpon our ſelues, with indignation, which haue thus diſtayned them: and as thoſe which after ſome terme of their cottage expired, are aſſured they ſhall haue a marble palace built for them, doe long-after the time prefixed them, and thinke the dayes and moneths paſe ſlowly away, till then; ſo let vs earneſtly deſire the day of the diſſolution of this great houſe of the world, that wee may haue our conſummation in the new heauen. For ſo ſoone as euer the olde is paſt, *Behold* (ſaith GOD) *I make all things new.* Yea, the paſſage of the one is the renuing of the other: As the ſnake is renewed, not by putting on any new cote, but by leauing his ſlough behinde him; The gold is purified, by leauing his droſſe in the fire; Therefore hee addes, not, *I will*, but, *I doe make all new*; and becauſe this is a great work, beholde a great Agent; *Hee that ſate on the throne ſaid, Beholde I make all new.*

A throne ſignifies Maieſty, and ſitting permanence or perpetuity: God ſaies, *Heauen is my throne*, in the Pſalme: but as *Salomons* throne of iuory and gold, was the beſt peece of his houſe; So Gods throne is the moſt glorious heauen, the heauen of heauens; for you ſee that tho heauen and earth paſſed away, yet Gods throne remaind ſtill, and hee ſitting on it; neither ſinne nor diſſolution, may reach to the Empyreall heauen, the ſeat of God.

Here is a ſtate woorthy of the King of kings; All the thrones of earthly Monarchs are but peeces of his footſtoole. And as his throne is maieſticall and permanent, ſo is his reſidence in it; *Hee ſate in the throne.* S. *Steuen* ſaw him ſtanding, as it were ready for his defence, and protection: S. *John* ſees him ſitting (as our Creed alſo runnes) in regard of his inalterable glory. How brittle the thrones of earthly Princes are, and how they do rather ſtand then ſit in them, and how ſlipperily they ſtand too, we feele this day, and lament. O Lord eſtabliſh the throne of thy ſeruant our King, & let his ſeed indure for euer. Let his throne be as the ſunne before thee for euermore; and as the moone a faithfull witneſſe in heauen. But howſoeuer it be with our earthly God; of his kingdome there is no ende. Heere is a maiſter for Kings, whoſe glory it is, to riſe vp from their thrones, and throwe downe their Crownes at his feet, and to worſhip before his footſtoole.

Be vviſe therefore, O yee Kings; be learned ye Rulers of the earth: ſerue this Lord in feare, and reioyce in him, with trembling.

Yea beholde heere (ſince wee may haue the honour to ſerue him, whom Kings ſerue) a royall Maiſter for vs; It was one of our ſinnes I

feare, that we made our Maiſter, our God; I meane, that wee made fleſh our arme; and placed that confidence in him, for our earthly ſtay, which wee ſhould haue fixed in heauen: Our too much hope hath left vs comfortleſſe: Oh that wee could now make God our Maiſter, and truſt him ſo much the more, as wee haue leſſe in earth to truſt to. There is no ſeruice to the King of heauen; for both his throne is euerlaſting and vnchangeable; and his promotions certaine and honourable; Hee that ſits on the throne hath ſaide it; *To him that ouercomes will I giue to ſit with me in my throne; euen as I ouercame and ſit with my father in his throne.* Beholde, yee ambitious ſpirits, how yee may truly riſe to more then euer the ſonnes of *Zebedee* deſired to aſpire to: Seruing is the way to raigning; ſerue him that ſits vpon the throne, and yee ſhall ſit your ſelues vpon the throne with him.

This is the Agent; the act is fit for him, *I make all things new*: Euen the very Turks in their Alcoran, can ſubſcribe to that of *Tertullian*, *Qui potuit facere, poteſt & reficere*: I feare to wrong the holy Maieſty with my rude compariſon; It is not ſo much to God to make a world, as for vs, to ſpeake: Hee ſpake the word, and it was done: There is no change which is not from him; Hee makes new Princes, new yeares, new gouernments, and will make new heauens, new earth, new inhabitants; How eaſie then is it for him, to make new prouiſions for vs? If wee be left deſtitute, yet where is our faith? ſhall God make vs new bodies, when they are gone to duſt; ſhall hee make new heauens, and new earth, and ſhall not hee (whoſe the earth is, and the fulneſſe thereof) prouide ſome new meanes, and courſes of life for vs, while wee are vpon earth? Is the maintenance of one poore worme more, then the renewing of heauen and earth? ſhall hee be able to raiſe vs when wee are not, and ſhall he not ſuſtaine vs while we are?

Away with theſe weake diffidences; and if wee be Chriſtians, truſt God with his owne; *Wait thou on the Lord, and keepe his way, and hee ſhall exalt thee.* He will make all things new. And ſhall all things be made new, and our hearts be olde? Shall nothing but our ſoules be out of the faſhion? Surely beloued, none but new hearts are for the new heauens: except wee be borne anew, vvee enter not into life? All other things ſhall in the very inſtant receiue their renouation: Only our hearts muſt be made new before hand, or elſe they ſhall neuer be renued to their glory. Saint *Peter*, when he had tolde vs of looking for new heauens, and new earth; inferres this vſe vpon it; *Wherefore (beloued) ſeeing yee looke for ſuch things, be diligent, that yee may be found of him in peace, without ſpot, and blameleſſe*: Beholde the new heauens require pure and ſpotleſſe inhabitants. As euer therefore wee looke to haue our part in this bleſſed renouation; Let vs caſt off all our euill and corrupt affections, put off the olde man with his workes; and now with the new yeare, put on the new: labour for a new heart, begin a new life. That which Saint

Pſal. 37. 34

2. Pet. 3. 14

Iohn

Iohn saies here, that God wil say and do in our entrance to glorification. *Behold I make all things new*; S. *Paul* saith he hath done it already, in our regeneration, *Olde thing are passed away, all things are become new*: What means this, but that our regeneratiõ must make way for our glorification; and that our glory must but perfect our regeneration: and God supposes this is done, when there are meanes to doe it. Why doe wee then still (in spight of the Gospel) retaine our olde corruptions, and thinke to goe to the wedding feast in our olde cloathes; if some of vs do not rather (as the vulgar reads that, *Iudg.* 10. 6.) *Addere noua veteribus, adde new sins to our olde*: new oathes, new fashions of pride, new complements of drunkennesse, new deuises of filthinesse, new tricks of Machiavelisme: those are our nouelties, which fetch down from God new iodgements vpon vs, to the tingling of the eares of all hearers, and for which *Tophet was prepared of olde*. If God haue no better newes from vs, we shall neuer enioy the new heauen with him. For Gods sake therfore, and for our soules sake, let vs be wiser, and renew our couenant with God; and seeing this is a day of gifts, let my New-yeares-gift to you be this holy aduise from God, which may make you happy for euer. Let your New-yeares-gift to God be your hearts, the best part of your selues, the centre of your selues, to which all our actions are circumferences: and if they be such a present, as we haue reason to fear God will not accept, because they are sinful; yet, if they be humbled, if penitent, we know he wil receiue them: *A contrite & a broken heart, O God, thou wilt not despise*. And if we cannot giue him our hearts, yet giue him our desires, and he wil take our vnworthy hearts from vs; *I wil take the stony hearts out of their bodies, Ezec.* 11. 19. and he will gratiously returne an happy New-years-gift to vs, *I wil put a new spirit within their bowels, and wil giue them an heart of flesh*. He wil create a clean heart, & renue a right spirit within vs; so, as he wil make a new heauen for vs, he wil make vs new for this heauen; hee will make his Tabernacle in vs, that he may make ours with him. *Behold the Tabernacle of God is with men, &c.*

1. Cor. 5. 17 out of Esa. 43.

Psa. 51.

Ezec. 11. 14.

The superstitious *Lystrians* cryed out amazed, that Gods were come down to them in the likenes of men: but we Christiãs know, that it is no rare thing for God to come and dwel with men, *Ye are the Temples of the liuing God, and I wil dwel among them and walk there*: The faithfull heart of man is the Tabernacle of God. But because tho God be euer with vs, we are not alwaies so with him, yea whiles we are at home in the body we are absent from the Lord, as S. *Paul* complaines, therefore will God vouchsafe vs a neerer cohabitation that shal not be capable of any interposition, of any absence. *Behold the Tabernacle of God is with men.* But besides this Tabernacle of flesh, Time was when GOD dwelt in a materiall visible house with men: Hee had his Tabernacle first, which was a mouing Temple; & then his Temple, which was a fixed Tabernacle: both of them had one measure, both one name. But, as one saide

2. Cor. 6. 16

2. Chr. 7. 16.

vpon that, *Ezec.* 42. *Mensus est similitudinẽ domus*; that both the Tabernacle and Temple were similitudes of Gods house, rather then the house it selfe: So say I, that they were intended for notable resemblances both of the holy Church of God vpon earth; and of the glorious sanctuary of heauen. That is the true בית of God, which worde signifies both a Temple, *Ezra.* 4. 1. and a palace, *Dan.* 1. 4. because he dwels where he is worshipped, and he is magnificent in both: It is the materiall Tabernacle which is alluded to, the immateriall which is promised; A Tabernacle that goes a thousand times more beyond the glittering Temple of *Salomon*, then *Salomons* Temple went beyond the Tabernacle of *Moses*: Neither let it trouble any man, that the name of a Tabernacle implies flitting and vncertainty. For as the Temple howsoeuer it were called (בית-עד.) a house of Ages; yet lasted not (either the first, I meane, or second) vnto 500. yeares: so this house, tho God call it a Tabernacle, yet he makes it an euerlasting habitation; for he tells vs that both Age and death, are gone before it come down to men. But why rather doth the Tabernacle of God descend to men, then men ascend to it? whether this be in respect of *Iohns* vision; to whom the new Ierusalem seemed to descend from heauen; *descendit* (as one saith) *innotescendo*, and therefore it is resembled by all the riches of this inferiour world, gold, pretious stones, pearle; or, whether heauen is therefore saide to descend to vs, because it meets vs in the aire, when Christ Iesus attended with innumerable Angels shall descend to fetch his Elect; or, whether this phrase be vsed for a greater expression of loue, and mercy, since it is more for a Prince to come to vs, then for vs to goe to his Court; Certainely, God meanes only in this to set forth that perpetuall and reciprocall conuersation, which he will haue with men: *They shall dwell with God, God shall dwell with them.* Our glory begins euer in grace: God doth dwell with all those in grace, with whom hee will dwell in glory: Euery Christian carries in his bosome a shrine of God; Know ye not that Christ Iesus is in you, saith S. *Paul.* Where soeuer GOD dwels, there is his Temple: Wilt thou pray in the Temple, pray in thy selfe, saith *Austen.*

Here is the Altar of a clean heart from which the sweet incense of our praiers, as a pleasant perfume, is sent vp into the nostrells of God: Heere are the pure candles of our faith euer burning before God, night & day; neuer to be extinguished: Here is the spirituall Shew-bread, the bread of life standing euer ready vpon the Table of the soule: Here doth the Arke of the heart, in the inwardest of the breast, keep the law of God, & that Manna that came down from heauen: Here God dwels, and here he is worshipped. Beholde, what need wee care whither we goe, while we carry the GOD of heauen with vs? He is with vs, as our companion, as our guide, as our guest: No impotency of person, no crosse of estate, no distance of place, no opposition of men, no gates of hell can separate him from vs: He hath said it, I will not leaue, nor forsake thee:

Wee

1. Pet. 2. 5

θεωμη αιωνιος. Luk. 16. 9

1. Thess. 4. 16

2. Cor. 12

We are all now parting one from another: and now is looſing a knot of the moſt louing, and entire fellowſhip, that euer met in the Court of any Prince: our ſweet Maiſter (that was compounded all of louelineſſe) infuſed this gratious harmony into our hearts; now we are ſaluting our laſt, and euery one is with ſorrow enough, taking his owne way: how ſafe, how happy ſhall we be, if each of vs ſhal haue God to go with him! Certainely (my deare fellowes) we ſhall neuer complaine of the want of Maiſters, of friends, while we finde our ſelues ſure of him; nothing can make vs miſerable while we are furniſhed with him. Shall we thinke he can not fare ill that hath mony in his purſe; and ſhall we thinke he can miſcarry that hath God in his heart? How ſhall not all comfort, all happineſſe accompany that God, whoſe preſence is the cauſe of all bleſſednes? Hee ſhall counſell vs in our doubts, direct vs in our reſolutions, diſpoſe of vs in our eſtates, cheere vs in our diſtreſſes, proſper vs in our liues, and in our deaths crowne vs. And if ſuch felicity follow vpon Gods dwelling with vs in theſe ſmoky cottages of our mortality, where we (through our vnquiet corruptions) will not ſuffer our ſelues to haue a full fruition of God; what happines ſhall there be in our dwelling with God, in thoſe eternall Tabernacles of reſt and glory? Beloued, there is no loſſe, no miſery, which the meditation of heauen cannot digeſt: wee haue liued in the eye of a Prince, whoſe countenance was able to put life into any beholder: How oft hath that face ſhined vpon vs, and wee haue found our hearts warme with thoſe comfortable beames? Behold, we ſhall liue with that God, in whoſe preſence is the fulneſſe of ioy: wee haue liued in the ſociety of worthy men; yet, but men; ſubiect to all paſſions, infirmities, ſelfe-reſpects: which of vs all can haue eſcaped without ſome vnkindneſſes, detractions, emulations? Earthly Courts can be no more without theſe, then theſe can be without corruption: there, we ſhall liue in the company of innumerable Angels, and the ſpirits of iuſt and perfect men; neither can there be any iars in thoſe *Halleluiahs*, which we ſhal all ſing to God. We haue liued to ſee the magnificence of earthly Princes, and to partake of it; In their buildings, furnitures, feaſts, Triumphes; In their wealth, pomp, pleaſures: But open your eyes and ſee the new Ieruſalem, the Citty of the great King of Saints, and all theſe ſublunary vanities ſhall be contemned; Heere you ſhall ſee a foure-ſquare Citty; The walls of Iaſper, the foundations garniſhed with all pretious ſtones, Twelue gates of twelue pearls, The houſes and ſtreets of pure gold, like ſhining glaſſe: A Cryſtall riuer runs in the midſt of it; and on the banks of it growes the tree of life; euer greene, euer fruitfull; This is for the eye. The eare ſhall be filled with the melody of Angels, euer ſinging Holy, holy, holy, Lord God almighty. The taſte ſhall be ſatisfied with Manna, the food of Angels, with the fruit of the tree of life, with that new wine which our Sauiour hath promiſed to drinke with vs in his Kingdome; Theſe are the dimme ſhadowes of our future

Reuel. 19. 3

bleſſednes. At thy right hand O God are pleaſures for euermore; and ſuch pleaſures, as if they could be expreſſed or conceiued, were not worthy of our longings, nor able to ſatisfie vs: Oh that wee could ſo much the more long to enioy them, by how much leſſe wee are able to comprehend them! When S. *Paul* made his farewel-ſermon to the Epheſians, he fetcht teares from the eyes of his auditors (ſo full of holy paſſion was his ſpeech) eſpecially with that one clauſe, And now beholde
Act. 20. 25 I know, that henceforth you all, through whom I haue gone preaching the kindome of God, ſhall ſee my face no more: A ſad clauſe indeede, You ſhall ſee my face no more. The mind of man cannot indure to take a finall leaue of any thing that offends it not; but the face of a friend, of a companion, hath ſo much pleaſure in it, that we cannot without much ſorrow thinke of ſeeing it our laſt: But what if wee ſhall meet here no more? what if we ſhall no more ſee one anothers face? Brethren, we ſhal once meet together aboue; we ſhall once ſee the glorious face of God and neuer looke off againe.

Let it not ouer-grieue vs to leaue theſe Tabernacles of ſtone, ſince we muſt ſhortly lay downe theſe Tabernacles of clay, and enter into Tabernacles not made with hands; Eternall in the heauens. Till then, farewell my deare brethren, farewell in the Lord: Goe in peace, and liue as thoſe that haue loſt ſuch a Maiſter, and as thoſe that ſerue a Maiſter, whom they cannot loſe: And the God of peace goe with you, and proſper you in all your wayes; and ſo fixe his Tabernacle in you vpon earth, that you may be receiued into thoſe Tabernacles of the new Ieruſalem, and dwel with him for euer, in that glory which he hath prouided for all that loue him

Amen.

FINIS.

AN HOLY PANEGYRICK.

A SERMON PREACHED at *Paules-Crosse*, vpon the anniuersary Solemnity of the happie Inauguration of our drad Soueraigne Lord, King IAMES, *March* 24. 1613.

By *I. H.* D. D.

AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel Macham*. 1614.

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TO THE RIGHT HONOVrable, Sir *Iohn Swinerton*, Knight; Lord *Maior of the Cittie of London*, All grace and happineſſe.

RIght Honourable, Mine owne forwardneſſe (vvhereof it repenteth me not) hath ſent forth other of my labours vnbidden; but this, your effectuall importunity hath drawn forth into the common light. It is an holy deſire that the eye may ſecond the eare in any thing that may helpe the ſoule: and we, that are fiſhers of men, ſhould be wanting to our ſelues, if wee had not baits for both thoſe ſenſes. I plead not the diſaduantage of a dead letter, in reſpect of that life which elocution puts into any diſcourſe. Such as it is, I make it both publike and yours. I haue cauſed my thoughts, ſo neere as I could, to goe backe to the very tearms wherein I expreſſed them, as thinking it better to fetch thoſe vvordes I haue let fall, then to follow thoſe I muſt take vp. That therefore which it pleaſed your Lo. to hear with ſuch patient attention, and with ſo good affection to deſire, I not vnwillingly ſuffer abroad that theſe papers may ſpeak that permanently to the eyes of all our Countrimen, which in the paſſage found ſuch fauour in the eares of your Citizens, and ſuch roome in ſo many hearts. Beſides your firſt and vehement motion for the preſſe, your knowne loue to learning deſerues a better acknowledgement, & no doubt finds it frō more worthy hands. And if my gratulation would adde any thing, thoſe ſhould enuy you which will not imitate you. For the reſt, God giue your Lo. a wiſe, vnderſtanding, and courageous heart, that you may prudently and ſtrongly menage theſe wilde times, vpon which you are fallen: and by your holy example and powerfull endeuors, helpe to ſhorten theſe raines of licentiouſneſſe: That ſo this City, which is better taught then any vnder heauen, may teach all other places how to liue; and may honour that profeſſion which hath made it renowmed, and all Gods Church ioyfull: The welfare and happineſs whereof, and your Lo. in it, is vnfainedly wiſhed, by

Your Lordſhips
humbly deuoted,

Ios. Hall.

AN HOLY
Panegyrick.

1. SAM. 12. 24. 25.

Therefore feare you the Lord, and ſerue him in truth with all your hearts, and conſider how great things he hath done for you. But if you do wickedly, ye ſhal periſh both ye and your King.

I Hold it no ſmall fauour of GOD (right Honourable and beloued) that he hath called me to the ſeruice of this day; both in the name of ſuch a people, to praiſe him for his Anointed, & in his name to praiſe his Anointed to his people. The ſame hand that giues the opportunitie, vouchſafe to giue ſucceſſe to this buſineſſe. That which the Iewes ſinned in but deſiring, it is our happineſſe to inioy. I neede not call any other witneſſe then this day, wherein we celebrate the bleſſing of a King, and (which is more) of a King higher then other Princes by the head and ſhoulders. And if other yeeres had forgotten this tribute of their loyaltie and thankfulneſſe, yet the example of thoſe ancient Romane Chriſtians (as *Euſebius* and *Sozomen* report) would haue taught vs, that the tenth complete yeere of our *Conſtantine*, deſerues to be ſolemne and Iubilar. And if our ill nature could be content to ſmother this mercy in ſilence,

Decimum quemque annum Imperatores Romani magna feſtiuitate celebrant. Sozom. l. 1. 24. Idem Euſeb. de vita Conſt.

ſilence, the very Lepers of *Samaria* ſhould riſe vp againſt vs and ſay, *Wee doe not vvell; this is a day of good tidings, and we holde our peace.* My diſcourſe yet ſhall not be altogether laudatory; but as *Samuels*, led in with exhortation, & caried out with threatning. For this Text is a compoſition of duties, fauors, dangers: of duties which we owe, of fauours receiued, of daungers threatned. The duties that GOD lookes for of vs, come before the mention of the fauours wee haue receiued from him (though after their receit) to teach vs, that as his mercie, ſo our obedience ſhould be abſolute: and the danger followes both, to make vs more carefull to holde the fauours, and performe the duties. And mee thinks there cannot be a more excellent mixture. If wee ſhould heare only of the fauours of GOD, nothing of our duties, wee ſhould fall into conceitednesſe: if onely of our duties without recognition of his fauours, we ſhould proue vncheerefull; and if both of theſe, without mention of any danger, wee ſhould preſume on our fauours, and be ſlack in our duties. Prepare therefore your Chriſtian eares and hearts for this threefolde cord of God, that (through his bleſsing) theſe duties may drawe you to obedience, the dangers to a greater awe, and the fauours to further thankfulneſſe.

Iuxta Homer. εἷς κοίρανος &c.

The goodneſſe of theſe outward things is not ſuch as that it can priuiledge euery deſire of them from ſinne. Monarchy is the beſt of gouernments, and likeſt to his rule that ſits in the aſſembly of Gods. One God, one King, was the acclamation of thoſe ancient Chriſtians: and yet it was miſ-deſired of the Iſraelites: Wee may not euer deſire that which is better in it ſelfe, but that which is better for vs; Neither muſt wee follow our conceit in this iudgement, but the appointment of God: Now, though God had appointed in time, both a Scepter and a Law-giuer to Iuda, yet they ſinned in mending the paſe of GOD, and ſpurring on his decree. And if they had ſtaid his leaſure, ſo that they had deſired that vvhich was beſt in it ſelfe, beſt for them, appointed by GOD, and now appointed; yet the manner and ground offended: For out of an humour of innouation, out of diſcontent, out of diſtruſt, out of an itch of conformity to other Nations, to aske a King, it was not onely a ſinne as they confeſſe: *verſ.* 29. but (*ragnah rabbah*) a great wickednesſe, as *Samuel* tels them, *verſ.* 17. and (as oftentimes wee may reade Gods diſpleaſure in the face of heauen) hee ſhowes it in the weather. GOD thunders and raynes in the middeſt of wheat-haruest. The thunder was fearefull; the raine in that hote climate and ſeaſon, ſtrangely vnſeaſonable: both to be in the inſtant vpon *Samuels* ſpeech, vvas iuſtly miraculous. The Heathen Poets bring in their fained God thundering in applauſe; I neuer finde the true GOD did ſo. This voyce of GOD brake theſe Cedars of Lebanon, and made theſe Hindes to calue: and now they cry *Peccauimus, verſ.* 19. If euer wee will ſtoope, the iudgements of God will bring vs

Pſal. 29

on

on our knees. *Samuel* takes vantage of their humiliation, and according to the golden sentence of that *Samian* wise-man, that bids vs lay waight vpon the loden, (how euer *Hierom* take it in another sense) he lades them with these three duties; Feare, seruice, consideration.

Inter χρυσᾶ παραγγελμα τῶν Pythagoræ. Oneratis superponendum onus; id est, ad virtutum incedentibus augmenta danda præcepta; Tradentes se otio relinquendos. Hier. aduers. Russin.

Feare and seruice goe still together. *Serue the Lord in feare*, saith *Dauid*. *Feare the Lord and serue him*, saith *Ioshua*; And, feare euer before seruice, for that vnlesse our seruice proceede from feare, it is hollow and worthlesse. One saies well that these inward dispositions are as the kernell; outward acts are as the shell; hee is but a deafe nut therefore, that hath outward seruice, without inward feare; *Feare God* (saith *Salomon*) *first, and then, keepe his commandements.* Behould, the same tongue that bad them not feare, *vers.* 20. now bids them feare; and the same spirit that tels vs they feared exceedingly (*vers.* 18.) now enioynes them to feare more. What shall wee make of this? Their other feare was at the best Initiall; for now they began to repent; and as one saies of this kinde of feare, that it hath two eyes fixed on two diuers obiects, so had this of theirs. One eye looked vpon the raine and thunder; the other looked vp to the God that sent it; The one of these it borrowed of the slauish or hostile feare (as *Basil* calls it,) the other of the filiall; for the slauish feare casts both eyes vpon the punishment; the filiall lookes with both eyes on the partie offended. Now then *Samuel* would rectifie and perfect this affection, and would bring them from the feare of slaues through the feare of penitents, to the feare of sons: and indeed one of these makes way for another. It is true that perfect loue thrusts out feare: but it is as true, that feare brings in that perfect loue, which is ioined with the reuerence of sonnes. Like as the needle or bristle (so one compares it) drawes in the thred after it, or as the potion brings health. The compunction of feare (saith *Gregory*) fits the mind for the compunction of loue. We shall neuer reioyce truely in God, except it be with trembling: Except wee haue quaked at his thunder, we shall neuer ioie in his sunneshine. How seasonably therefore doth *Samuel*, when hee saw them smitten with that guiltie & seruile feare, call them to the reuerential feare of God; *Therefore feare yee the Lord?* It is good striking, when God hath striken; there is no fishing so good as in troubled waters. The conscience of man is a nice and sullen thing: and if it bee not taken at fit times, there is no medling with it. Tell one of our gallants, in the midst of al his iollity and reuells, of deuotion, of piety, of iudgements; he hath the Athenian question ready, What will this babbler say? Let that man alone till God haue toucht his soule with some terrour, till he haue cast his body on the bed of sickneſse, when his feather is turned to a kerchief, when his face is pale, his eyes sunke, his hands shaking, his breath short, his flesh cõsumed, now hee may be talkt with, now he hath learned of *Eli* to say, *Speake Lord for thy seruant heareth.* The conuexe or out-bowed side of a vessell will hold nothing; it must be the hollow & depressed part that is capable of any

Iob. de Combis Compend. Theol.

Greg. 3. Dial. c. 14 Compunctio formidini tradit animum compunctioni dilectionis.

liquor. Oh if wee were ſo humbled with the varieties of Gods iudgements as wee might, how ſauoury ſhould his counſels bee, how precious and welcome would his feare bee to our trembling hearts? whereas now our ſtubborne ſenſeleſneſſe fruſtrates (in reſpect of our ſucceſſe, though not of his decree) all the threatnings and executions of God.

There are two maine affections, *Loue* and *Feare*; which as they take vp the ſoule where they are, and as they neuer go aſunder, (for euery loue hath in it a feare of offending and forgoing; and euery feare implyes a loue of that, which wee ſuſpect may miſcarry) ſo each of them fulfils the whole law of GOD. That Loue is the abridgement of the Decalogue, both our Sauiour, and his bleſſed Apoſtle haue taught vs: It is as plaine of Feare; The title of *Iob is, A iuſt man, and one that feared God*; iuſtice is expreſſed by Feare. For what is iuſtice, but freedome from ſinne? And the feare of the Lord hates euill, ſaith *Salomon*. Hence *Moſes* his *Thou ſhalt feare*, is turned By our Sauiour (προσκυνησεις) *Thou ſhalt worſhip, or adore*. And that which *Eſay* ſaith, *In vaine they feare me*, our Sauiour renders, *In vaine they worſhip mee*; as if all worſhip conſiſted in Feare. Hence it is probable that GOD hath his name in two languages from (Δεος) *Feare*, and the ſame word in the Greeke ſignifies both Feare and Religion. And *Salomon* when hee ſaies *The feare of the Lord is* ראשית *the beginning* (as wee turne it,) *of wiſedome*, ſaies more then wee are aware of; for the word ſignifies as well *Caput* or *Principatum*; the head or top of wiſedome; yea (ſaith *Siracides*) it is the crown vppon the head; it is the roote of the ſame wiſedome, whereof it is the top-branch, ſaith the ſame Author. And ſurely this is the moſt proper diſpoſition of men towards GOD; for though God ſtoope down ſo low as to vouchſafe to bee loued of men, yet that infinite inequalitie, which there is betweene him and vs, may ſeeme not to allow ſo perfect a fitneſſe of that affection, as of this other; which ſuites ſo well betwixt our vileneſſe, and his glory, that the more diſproportion there is betwixt vs, the more due & proper is our *feare*. Neither is it leſſe neceſſarie thē proper, for we can be no Chriſtians without it; whether it be (as *Hemingius* diſtinguiſhes it well) *timor cultus*, or *culpæ*, either our feare in worſhipping, or our feare of offending; the one is a deuout feare, the other a carefull feare. The latter was the Corinthians feare, whoſe godly ſorow when the Apoſtle had mentioned, hee addes, *Yea what indignation, yea what feare, yea what deſire?* The former is that of the Angels, who hide their faces with their wings; yea of the Son of God, as man, who fell on his face to his father. And this is due to God, as a father, as a maiſter, as a benefactor, as a God infinite in all that he is. Let me be bold to ſpeake to you, with the Pſalmiſt, *Come ye children, harken to me, &c. I will teach you the feare of the Lord.* What is it therfore to feare God; but to acknowledge the

glorious

Pro.8.13
Deut.6.13
Mat.4.11
יראת
Iſay 29.13
σεβονται
Mat.15.9

εὐλαβεια
Plut. Ceſare.
Act.23.10
Heb.5.9
στεφανος
σοφιας
*Eccleſ.*1.23
ριζα *Eccl.*1.6
πλησμονη.
v.20.

*Hem. in Pſ.*25

1.Cor.7.11

Pſal.34.11

nous (tho inuisible) presence of God in all our wayes ; with *Moses* his eyes ὁρων ἀόρατον : to bee awefully affected at his presence with *Iacob* (*quàm tremendus* ?) to make an humble resignation of our selues to the holy will of God with *Eli*, It is the Lord; and to attend reuerently vpon his disposing with *Dauid*, *Here I am, let him doe to mee, as seemeth good in his eyes.* This is the feare of the Lord. There is nothing more talkt of, nothing lesse felt. I appeale from the tongues of men to their hands ; the wise heathen taught mee to doe so, *Verba rebus proba.* The voice of wickednesse is actuall, saith the Psalmist, wickednesse saith there is no feare of GOD before his eyes. Behold wheresoeuer is wickednesse, there can bee no feare of GOD ; these two cannot lodge vnder one roofe, for the feare of GOD driues out euill (saith *Ecclesiasticus.*) As therfore *Abraham* argues well from the cause to the effect; Because the feare of God is not in this place, therfore they wil kil me: So *Dauid* argues back from the effect to the cause, *They imagine wickednesse on their bed, &c. therfore the feare of God is not before them.* I would to GOD his argument were not too demonstratiue. Brethren, our liues shame vs. If wee feared the Lord, durst wee dally with his name, durst wee teare it in pieces? Surely wee contemn his person, whose name wee contemne. The Iewes haue a conceit, that the sinne of that Israelite which was stoned for blasphemie, was onely this; that hee named that ineffable name of foure letters *Iehouah.* Shall their feare keepe them from once mentioning the dreadfull name of God, and shall not our feare keepe vs from abusing it? Durst wee so boldly sinne GOD in the face, if wee feared him? Durst wee mocke God with a formall flourish of that, which our heart tels vs weare not, if wee feared him? Durst we bee Christians at Church, Mammonists at home, if wee feared him? Pardon mee, if in a day of gratulation; I hardly temper my tongue from reproofe : for as the Iewes had euer some malefactour brought forth to them in their great feast ; so it shall bee the happiest peece of our triumph and solemnitie, if wee can bring forth that wicked profaneness, wherewith wee haue dishonoured God, and blemisht his Gospell, to bee scourged, and dismissed with all holy indignitie. From this feare, let vs passe as briefly, through that which wee must dwell in all our liues ; the seruice of God. This is the subiect of all sermons, mine shall but touch at it. You shall see how I hasten to that discourse which this day and your expectation calls me to.

Heb. 11. *Sic semper Deum præsentem intelexit ac si ipsum quis præsens esset in suâ essentia videret. Bern. form. bon. vitæ.*

: Sam. 15. 26

Senec. Epist.

Psal. 36. 1

Eccluſ. 1. 26

Diuine Philosophy teaches vs to referre, not onely our speculations, but our affections to action. As therefore our seruice must bee grounded vpon *feare*, so our *feare* must be reduced to *seruice.* What strength can these Masculine dispositions of the soule yeeld vs, if with the Israelites brood they be smothered in the birth? Indeed the worst kinde

of *feare* is that wee call ſeruile: but the beſt *feare*, is the *feare* of ſeruants. For there is no ſeruant of God, but feares filially. And againe, God hath no ſonne but he ſerues. Euen the naturall ſonne of God, was ſo in the forme of a ſeruant, that hee ſerued indeed; and ſo did hee ſerue, that hee indured all ſorow, and fulfilled all righteouſneſſe. So euery Chriſtian is a ſonne and heyre to the King of heauen, and his word muſt bee, *I ſerue*. Wee all know what ſeruice meanes. For wee all are, or were (I imagine) either ſeruants of maiſters, or ſeruants of the publique, or maiſters of ſeruants, or all theſe. We cannot therefore bee ignorant either what wee require of ours, or what our ſuperiors require of vs. If ſeruice conſiſted onely in wearing of liueries, in taking of wages, in making of curteſies, and kiſſing of hands, there were nothing more eaſie, or more common. All of vs weare the cognizance of our chriſtianity in our baptiſme, all liue vpon Gods trencher in our maintenance, all giue him the complements of a faſhionable profeſſion. But, bee not deceiued, the life of ſeruice is worke; the worke of a Chriſtian is obedience to the Law of God. The Centurion, when hee would deſcribe his good ſeruant in the Goſpell, needed ſay no more but this; I bid him doe this, and hee doth it. Seruice then briefely is nothing but a readineſſe to doe as wee are bidden; and therefore both *Salomon*, and hee that was greater then *Salomon*, deſcribes it by keeping the commandements: and the choſen veſſell giues an euerlaſting rule: *His ſeruants ye are to whom yee obey.* Now I might diſtinguiſh this ſeruice into habituall and actuall. Habituall; for as the ſeruant, while hee eates or ſleepes, is in ſeruice ſtill; ſo are wee to God: Actuall, whether vniuerſall in the whole carriage of our liues (which *Zacharie* tels vs is in holineſſe, and righteouſneſſe, holineſſe to God, righteouſneſſe to men) or particular, either in the duties which are proper to GOD, Inuocation and Attendance on his ordinance (which by an excellence is tearmed his ſeruice) or in thoſe which are proper to vs, as wee are peeces of a Family, Church, Commonwealth; the ſtations whereof GOD hath ſo diſpoſed, that wee may ſerue him in ſeruing one another. And thus you ſee I might make way for an endleſſe diſcourſe; but it ſhall content mee (paſſing ouer this world of matter) to glance onely at the generalitie of this infinite theme.

Rom. 6, 16

Luke 1, 75

As euery obedience ſerues God, ſo euery ſinne makes God ſerue vs. One ſaid wittily, that the angry man made himſelfe the iudge, and God the executioner. There is no ſinne that doth not the like. The glutton makes GOD his cator, and himſelfe the gueſt, and his belly his GOD, eſpecially in the new-found feaſts of this age, wherein profuſeneſſe and profaneneſſe ſtriue for the tables end. The laſciuious man makes himſelfe the louer, and (as *Viues* ſaies of Mahumet) God the Pandar. The couetous man makes himſelfe the

Lud. Viues de verit. Relig. l. 4

Vſurer,

Vsurer, and GOD the broker. The ambitious makes GOD his stale, and Honor his GOD. Of euery sinner doth GOD say iustly, *seruire me fecisti. Thou hast made mee to serue with thy sinnes.* There cannot be a greater honor for vs then to serue such a maister, as commands heauen, earth and hell: Whom it is both dishonor and basenesse not to serue. The hyest stile that King *Dauid* could deuise to giue himselfe (not in the phrase of a friuolous French complement, but in the plaine speech of a true Israelite) was, *Behold I am thy seruant*; and hee that is Lord of many seruants (of the Diuell, delights to call himselfe the seruant of the seruants of God. The Angels of heauen reioyce to bee our fellowes in this seruice. But there cannot bee a greater shame then to see seruants ride on horsebacke, and Princes walking as seruants on the ground. I meane, to see the GOD of heauen made a lacquey to our vile affections, and in the liues of men, to see GOD attend vpon the world. Brethren, there is seruice enough in the world, but it is to a wrong maister. *In mea patria Deus venter* (as *Hierome* laide;) Euery worldling is a Papist in this, that hee giues δουλειαν seruice, to the creature, which is the lowest respect that can bee; Yea so much more humble then (*latria*) as it is more absolute, and without respect of recompence. Yea, I would it were vncharitable to say, that many besides the saunges of *Calecut*, place Satan in the throne, and GOD on the footestoole. For as Witches and Sorcerers converse with euill spirits in plausible and familiar formes, which in vgly shapes they would abhorre; so many a man serues Satan vnder the formes of gold and siluer, vnder the images of Saints and lightsome Angels, vnder glittering coces, or glorious titles, or beautious facts, whom they would defie as himselfe. And as the freeborn Israelite might become a seruant, either by forfaiture vpon trespasse, or by sale, or by spoile in warre; so this accursed seruitude is incurred the same waies, by them which should bee Christians. By forfaiture: for though the debt and trespasse bee to GOD, yet (*Vtadet licteri*) hee shall deliuer the debtor to the Iayler. By sale, as *Achab* solde himselfe to work wickednesse: sold vnder sinne, saith the Apostle. By spoile. Beware least any man make a spoile of you (saith *Paul* to his Colossians). Alas, what a miserable change doe these men make, to leaue the liuing God, which is so bountifull, that hee rewards a cup of cold water with eternall glorie, to serue him that hath nothing to giue but his bare wages, and those wages? *The wages of sinne is death.* And what death? not the death of the body, in the seuering of the soule, but the death of the soule, in the separation from God: where is not so much difference betwixt life and death, as there is betwixt the first death & the second. Oh yoe full wages of a desperate worke! Well were these men, if they might goe vnpaide, and serue for nothing: but as the mercie of

Esay. 43. 24.

Non reputes magnum quod Deo seruis, sed maximum reputa, quod ipse dignatur te in seruum assumere sibi. Bernard. Psal. 116. Reuel. vlt. Eccles. 10. 7

In mea n. patria Deus venter est, & in diem vinitur, & sanctior est ille qui ditior est. Hier. ad Clrematium.

Mat. 18. 34. 1. Kin. 21. 20.

Col. 2. 8.

God will not let any of our poore ſeruices to him goe vnrewarded; ſo will not his iuſtice ſuffer the contrarie ſeruice goe vnpaid; *in flaming fire rendering vengeance to them that know not God, and thoſe that obey not the Goſpell of our Lord Ieſus.* Beloued, as that worthy Biſhop ſaid on his death-bed, wee are happie in this, that wee ſerue a good Maiſter: how happie ſhall it bee for vs, if wee ſhall doe him good ſeruice, that in the day of our account wee may heare, *Euge ſerue bone*, well done good ſeruant, enter into thy maiſters ioy.

1. Theſ. 1 8.

Ambroſe.

Now hee that preſcribes the act (*ſeruice,*) muſt alſo preſcribe the manner; (*Truely, totally.*) GOD cannot abide wee ſhould ſerue him with a double heart (an heart and an heart) that is hypocritically. Neither that wee ſhould ſerue him with a falſe heart, that is, niggardly and vnwillingly: but againſt doubling, hee will bee ſeru'd in truth; and againſt haluing, hee will bee ſerued with all the heart. To ſerue God and not in truth, is mockerie. To ſerue him truely and not with the whole heart, is a baſe dodging with God. This ὀφθαλμοδουλεία eye-ſeruice is a fault with men: but let vs ſerue God, but while hee ſees vs, it is enough. Behold hee ſees vs euery where. If hee did not ſee our heart, it were enough to ſerue him in the face; and if the heart were not his, it were too much to giue him a part of it: but now that hee made this whole heart of ours, it is reaſon hee ſhould bee ſerued with it; and now that hee ſees the inſide of the heart, it is madneſſe not to ſerue him *In truth.* Thoſe ſerue God, not in truth, which as *Seneca* ſaies of ſome auditors, come to heare, not to learne: which bring their tablets to write words, not their hearts for the finger of God to write in. Whoſe eies are on their Bible, whiles their heart is on their Count-booke; which can play the Saints in the Church, Ruffians in the Tauerne, Tyrants in their houſes, Cheators in their ſhops: thoſe Dames which vnder a cloke of modeſtie and deuotion hide nothing but pride and fiendiſhneſſe. Thoſe ſerue God, not with all their heart; whoſe boſome is like *Rachels* tent, that hath (*Teraphim*) Idols hid in the ſtraw; or rather like a Philiſtims Temple, that hath the Arke & Dagon vnder one roofe; That come in euer with *Naamans* exceptiue; *Onely in this*: Thoſe that haue let downe the world like the ſpies into the bottome of the well of their heart, and couer the mouth of it with wheate: I meane that hide great oppreſſions, with the ſhow of ſmall beneficences: Thoſe which like *Salomons* falſe Curtizan, cry (*Diuidatur*) and are willing to ſhare themſelues betwixt GOD and the world. And certainely, this is a noble policie of the Diuell, becauſe hee knowes hee hath no right to the heart, hee can bee glad of any corner; but withall hee knowes, that if hee haue any, hee hath all; for where hee hath any part, God will haue none. This baſe-mindedneſſe is fit for that euill one. God will haue all, or nothing. It was an heroicall anſwer, that *Theodoret* reports of *Valentinian*, whom

Ep. 108. Quidam veniunt vt audiant non vt diſcant, Aliqui cum pugillaribus veniunt, non vt res excipiant ſed verba.

Theod. l. 4. c. 4.

whom when the ſouldiers had choſen to bee Emperour, they were conſulting to haue another ioyned with him. No (my ſouldiours) ſaid hee, it was in your power to giue mee the Empire, while I had it not: but now when I haue it, it is not in your power to giue mee a partner. Wee our ſelues ſay, The bed and the throne can abide no riualls. May wee not well ſay of the heart, as *Lot* of *Zoar*, Is it not a little one? Alas it is euen too little for God; what doe wee thinke of taking an Inmate into this cottage? It is a fauour and happineſſe, that the God of glorie will vouchſafe to dwell in it alone. Euen ſo (O God) take thou vp theſe roomes for thy ſelfe; and inlarge them for the entertainment of thy ſpirit: Haue thou vs wholly, and let vs haue thee. Let the world ſerue it ſelfe. O let vs ſerue thee, with all our hearts.

God hath ſet the heart on worke to *feare*, the hands on worke to *ſerue him*: now (that nothing may bee wanting) hee ſets the head on worke to *conſider*; and that, not ſo much the Iudgements of God, (yet thoſe are of ſingular vſe, and may not bee forgotten) as his mercies, *What great things hee hath done for you*, not againſt you. Hee that looked vpon his owne workes, and ſaw they were good, and delighted in them, delights that wee ſhould looke vpon them too, and applaud his wiſedome, power, and mercy, that ſhines in them. Euen the leaſt of Gods works are worthy of the obſeruation of the greateſt Angell in heauen: but (the *magnalia dei*) the great things hee hath done, are more worthy of our wonder, of our aſtoniſhment. Great things indeed that he did for Iſrael; hee meant to make that Nation a precedent of mercie; that all the world might ſee what hee could doe for a people. Heauen and earth conſpir'd to bleſſe them. What ſhould I ſpeake of the woonders of Egypt? Surely I know not whether their preſeruation in it, or deliuerance out of it, were more miraculous. Did they want a guide? himſelfe goes before them in fire. Did they want a ſhelter? his cloud is ſpred ouer them for a couering. Did they want way? The ſea it ſelfe ſhall make it; and bee at once a ſtreete, and a wall to them. Did they want bread? Heauen it ſelfe ſhall powre downe foode of Angels. Did they want meat to their bread? The winde ſhall bring them whole drifts of quailes into their tents. Doe they want drinke to both? The veric Rocke ſhall yeeld it them. Doe they want ſuites of apparell? Their very clothes ſhall not waxe old on their backes. Doe they want aduiſe? God himſelfe ſhall giue his vocall Oracle between the Cherubins. Doe they want a law? God ſhall come downe vpon Sinai, & deliuer it in fire, thundring, ſmoke, earthquakes, and write it with his owne finger, in tables of ſtone. Doe they want habitations? God ſhall prouide them a land that flowes with milke and hony. Are they perſecuted? God ſtands in fire betweene them and their harmes. Are they ſtung to death? The brazen ſerpent ſhall cure them. Are they reſiſted? The walles of Iericho ſhall fall downe alone; haileſtones braine their enemies. The Sunne ſhall ſtand ſtill in heauen, to

ſee

see *Iosuahs* reuenge and victorie. Oh great and mighty things that God did for Israell!

And if any Nation vnder heauen could either parallele or second Israell in the fauours of God, this poore little Iland of ours is it. The cloud of his protection hath couered vs. The blood-red sea of persecution hath giuen way to vs, and wee are passed it dry-shod. The true Manna form heauen is rained downe abundantly about our tents. The water of Life gusheth forth plentiously to vs: The better law of the Gospell is giuen vs from heauen by the hands of his Sonne: the walles of the spirituall Iericho are fallen downe before vs, at the blast of the trumpets of God; and cursed bee hee that goes about to builde them vppe againe. Now therefore, that we may come more close to the taske of this day; Let mee say to you, as *Samuel* to his Israelites, *Consider with mee what great things the Lord hath done for vs*: and as one wisht that the enuious had eyes in euery place, so could I seriously wish that all which haue ill will at our Sion, had their eares with mee but one houre, that if they belong not to God, they might burst with *Iudas*, which repine with *Iudas* at this seasonable cost of the precious ointment of our praises.

If I should looke backe to the ancient mercies of God, & shew you that this kingdome (though diuided from the world) was one of the first that receiued the Gospel: That it yeelded the first Christian Emperour that gaue peace and honor to the Church: The first and greatest lights that shone forth in the darkest of Popery, to all the world, and that it was the first kingdom that shooke Antichrist fully out of the saddle; I might find iust matter of praise and exaltation: but I will turne ouer no other Chronicles but your memory. This day alone hath matter enough of an eternall gratulation. For this is the *commune terminus*, wherein Gods fauours meete vpon our heads; which therefore represents to vs, both what wee had, and what wee haue. The one to our sense, the other to our remembrance. This day was both Queene *Elizabeths initium gloriæ*, and King *Iames* his *initium regni*. To her *Natalitium salutis*, as the passion dayes of the Martyrs were called of old; and *Natalis imperij* to him. These two names shew vs happinesse enough to take vp our hearts for euer. And first, why should it not bee our perpetuall glorie and reioicing, that wee were her subiects? Oh blessed Queene, the mother of this Nation, the nurse of this Church, the glorie of womanhood, the enuie and example of forraine Nations, the wonder of times, how sweet and sacred shall thy memory bee to all posterities? How is thy name not Parables of the dust, as the Iewes speake, not written in the earth as *Ieremie* speaks, but in the liuing earth of all loyal hearts, never to bee razed. And though the foule mouthes of our Aduersaries stick not to call her *miserum fœminam*, as Pope *Clement* did; nor to say of her, as *Eugenius* lies

Iob 13.4. טפלי אפר

Euagr. l. 5. c. 1

vncharitably

uncharitably of *Iustinian* the great law-giuer (*ad supplicia iusto dei iudicio quod inferos luenda profecta est* ;) and those that durst bring her on the stage liuing, bring her now dead (as I haue heard by those that haue seene it) into their processions, like a tormented Ghost attended with fiends and firebrands, to the terrour of their ignorant beholders: Yet, as wee saw she neuer prospered so well, as when shee was most cursed by their *Pius* 5. so now wee hope shee is rather so much more glorious in heauen, by how much they are more malicious on earth. These arrogant wretches, that can at their pleasure fetch *Salomon* from heauen to hell, and *Traian* and *Falconella* from hell to heauen ; *Campian* and *Garnet* from earth to heauen, Queene *Elizabeth* from earth to hell, shall finde one day that they haue mistaken the keyes; and shall know, what it is to iudge, by being iudged. In the meane time, in spight of the gates of Rome, *Memoria iusta in benedictionibus*. To omit those vertues which were proper to her sexe, by which shee deserued to bee the Queene of women, how excellent were her Masculine graces of learning, valour, wisedome, by which shee might iustly challenge to bee the Queene of men! So learned was shee, that shee could giue present answers, to Embassadours in their owne tongues: or if they listed to borrow of their neighbours, shee paid them in that they borrowed. So valiant, that her name like *Zisaes* drum, made the proudest Romanists to quake. So wise, that whatsoeuer fell out happily against the common Aduersarie in France, Netherlands, Ireland ; it was by themselues ascribed too her policy. What should I speake of her long and successefull gouernment, of her miraculous preseruations, of her famous victories, wherein the waters, windes, fire and earth fought for vs, as if they had beene in pay vnder her? of her excellent lawes, of her carefull executions? *Many daughters haue done worthily, but thou surmountest them all*. Such was the sweetnesse of her gouernement, and such the feare of miserie in her losse, that many worthy Christians desired their eyes might bee closed before hers; and how many thousands therefore welcomed their owne death, because it preuented hers. Euery one pointed to her white haires, and said with that peaceable *Leontius*, When this snow melts there will bee a floud. Neuer day except alwaies the fift of Nouember, was like to bee so bloudy as this ; not for any doubt of Title (which neuer any loyall heart could question, nor any disloyall euer did besides *Dolman*) but for that our *Esauites* comforted themselues against vs, and said, *The day of mourning for our mother will come shortly, then will wee slay our brethren*. What should I say more? lots were cast vpon our land ; and that honest Politician (which wanted nothing but a gibbet to haue made him a Saint) Father *Parsons*, tooke paines to set downe an order, how all English affayres should bee marshalled when they should come to bee theirs.

Consider

Euagr. l. 5. c. 1

Didymus veridicus.

O nimium dilecta Deo cui militat æther : & conuersi venerunt ad classica venti. Claud. Pro. 13, 19

Soz. l. 3. c. 19 Τοσοῦτος τῆς χιόνος λειφθείσης &c.

Dolm. p. 1. p. 216 p. 2. p. 117

Consider now the great things that the Lord hath done for vs. Behold this day, which should haue beene most dismall to the whole Christian world, hee turned to the most happie day, that euer shone forth to this Iland. That now wee may iustly insult with those Christians of Antioch (ὦ ὅσ τὰ μάντεῖα μάξιμε μωρὲ) Where are your propheſies, O yee fond Papists? Our snowe lyes here melted, where are those flouds of bloud that you threatned? Yea, as that blessed soule of hers gained by this change of an immortall crowne, for a corruptible; so (blessed bee the name of our God) this land of ours hath not lost by that losse. Many thinke that this euening the world had his beginning. Surely a new and golden world began this day to vs, and (which it could not haue done by her loynes) promises continuance (if our sinnes interrupt it not) to our posterities. I would the flatterie of a Prince were treason; in effect it is so: (for the flatterer is (ἄνος σφάντης) a kinde murtherer.) I would it were so in punishment. If I were to speake before my soueraigne King and maister, I would praise God for him, not praise him to himselfe. A preacher in *Constantines* time saith *Eusebius* (*ausus est imperatorem in os beatum dicere*) presumed to call *Constantine* an happy Emperor to his face; but hee went away with a checke; such speed may any parasite haue, which shall speake, as if hee would make Princes proud, and not thankefull. A small praise to the face may bee adulation, (though it bee within the bounds:) a great praise in absence, may bee but iustice. If wee see not the worth of our King, how shall wee bee thankefull to God that gaue him? Giue mee leaue therefore freely to bring forth the Lords Annointed before you, and to say with *Samuel*, *See you him whome the Lord hath chosen.*

Theod. 3. 15

Euseb. de vita Const. l. 4. c. 4

1 Sam. 10. 24

As it was a great prelage of happinesse to *Mauritius* the Emperor, that an (ἀμπσα) a familiar Diuell remouing him from place to place in his swathing bands, yet had no power to hurt him; So that those early conspiracies, wherwith Satan assaulted the very cradle of our dear Soueraine, preuailed not, it was a iust bodement of his future greatnesse & beneficial vse to the world. And he that gaue him life and crowne together, and miraculously preserued them both; gaue him graces fit for his Deputy on earth to wield that crowne, and improoue that life to the behoofe of Christendome. Let mee begin with that (which the heathen man required to the happinesse of any state) his learning & knowledge: where in I may safely say hee exceedeth all his 105. predecessors. Our Conquerour King *William* (as our Chronicler reports) by a blunt prouerbe that hee was wont to vse against vnlearned Princes, made his sonne *Henry* a *Beau-clerc* to those times. But a candle in the darke will make more show, then a bonefire by day. In these dayes so lightsome for knowledge, to excell (euen for a professed student) is hard, and rare. Neuer had England more learned Bishops and doctors; which of them euer

Eutrop. l. 5. c. 21

Malmesbur.

returned

returned from his Maiesties discourse without admiration? What King christened hath written so learned volumes? To omit the rest, his last (of this kinde) wherein hee hath so held vp Cardinall *Bellarmine*, and his master Pope *Paulus*, is such, that *Plesis* and *Mouline* (the two great lights of France) professe to receiue their light in this discourse, from his beames; and the learned Iesuite *Salkeild*, could not but bee conuerted with the necessitie of those demonstrations; and I may bouldly say, Poperie (since it was) neuer receiued so deepe a wound from any worke, as from that of His. What King euer moderated the solemne acts of an Vniuersitie in all professions, and had so many hands clapt in the applause of his acute, and learned determinations? Briefely, such is his intire acquaintance with all sciences, and with the Queene of all, Diuinitie, that hee might well dispute with the infallible Pope *Paulus Quintus* for his triple Crowne; and I would all Christian quarrels lay vpon this duell. His iustice in gouerning matcheth his knowledge how to gouerne; for as one that knowes the common-wealth cannot bee vnhappie, wherein (according to the wise heathens rule) law is a Queene, and will a subiect, Hee hath euer indeauoured to frame the proceedings of his gouernement to the lawes, not the lawes to them. Witnesse that memorable example, whereof your eyes were witnesses. I meane the vnpartiall execution of one of the ancientest Barons of those parts, for the murder of a meane Subiect. Wherein not the fauour of the block might bee yeelded, that the dishonour of the death might bee no lesse then the paine of the death. Yet who will not grant his *Mercy* to bee eminent amongst his vertues, when *Parsons* himselfe yeelds it? And if a vertue so continuing, could bee capable of excesse, this might seeme so in him. For, that which was said of *Anastasius* the Emperour, that hee would attempt no exploit (though neuer so famous) if it might cost the price of Christian blood; and that which was said of *Mauricius*, that by his good-will hee would not haue so much as a Traitour dye; and that of *Vespasian*, that he wept euen for iust executions; and lastly that of *Theodosius*, that hee wisht hee could recall those to life againe that had wronged him; may in some sense bee iustly verefied of our mercifull Soueraigne. I pray GOD the measure of this vertue may neuer hurt himselfe: I am sure the want of it shall neuer giue cause of complaint to his aduersaries. But among all his Heroicall Graces, which commend him as a man, as a Christian, as a King; Pietie and firmenesse in Religion cals mee to it, and will not suffer mee to defer the mention of it any longer. A priuate man vnsettled in opinion, is like a loose tooth in the head, troublesome and vse-lesse: but a publique person vnstayed, is dangerous.

Plato.

Euagr. l. 3. c. 34

Euagr. l. 6. c. 1

Sueton. Vesp.

Suet. l. 7. c. 22

gerous. Reſolution for the truth is ſo much better then knowledge, by how much the poſſeſſing of a treaſure, is better then knowing where it is. With what zeale did his Maieſtie fly vpon the blaſphemous noueltics of *Vorſtius*? How many ſollicitations, threats, promiſes, profers hath hee trampled vnder his feete in former times, for but a promiſe of an indifferent conniuence at the Romiſh religion? Was it not an anſwere worthy of a King, worthy of marble and braſſe, that hee made vnto their agent for this purpoſe, in the times of the greateſt perill of reſiſtance, *That all the crownes and kingdomes in this world ſhould not induce him to change any iot of his profeſſion*? Hath hee not ſo ingaged himſelfe in this holie quarrell, that the world confeſſes Rome had neuer ſuch an Aduerſary? and all Chriſtian Princes reioice to follow him as their worthy leader, in all the battels of God; and all Chriſtian churches in their prayers and acclamations, ſtile him, in a double right, *Defender of the faith*, more by deſert, then inheritance.

Watſon. B. Barl. anſwer to Parſons p. 115. E. Com. Northamp. lib.

But becauſe as the Sunne beames; ſo praiſes are more kindly, when they are caſt oblique vpon their obiects, then when they fall directly; let mee ſhew you him rather in the bleſſings wee receiue from him, then in the graces which are in him. And not to inſiſt vpon his extinguiſhing of thoſe helliſh feudes in Scotland, and the reducing of thoſe barbarous borderers to ciuilitie and order, (two acts worthy of eternitie, and which no hand but his could doe) *Conſider how great things the Lord hath done for vs, by him in our Peace, in our freedome of the Goſpell, in our Deliuerance.*

Continuance detracts from the value of any fauour. Little doe we knowe the price of peace. If wee had beene in the coates of our foreſathers, or our neighbours, wee ſhould haue knowne how to eſteeme this deare bleſſing of GOD. Oh, my deare bretheren, wee neuer knewe what it was to heare the murdering peeces about our eares; to ſee our churches and houſes flaming ouer our heads; to heare the fearefull cracks of their fals mixed with the confuſed out-cries of men, killing, encouraging to kill, or reſiſt, dying; and the ſhriekings of women and children; we neuer ſaw tender babes ſnacht from the breſts of their mothers, now bleeding vpon the ſtones, or ſprauling vp the pikes; and the diſtracted mother rauiſhed, ere ſhee may haue leaue to dye. Wee neuer ſaw men and horſes lye wallowing in their mingled bloud, and the gaſtly viſages of death deformed with wounds. The impotent wife hanging with teares on her armed husband, as deſirous to dye with him, with whom ſhee may not liue. The amazed runnings to & fro of thoſe that would faine eſcape if they knew how, and the furious paſe of a bloudy victor; The rifling of houſes for ſpoile, and euery ſouldiour running with his load, and readie to fight

Tum vero & gemitus morientum & ſanguine in alto. Armaque corporaque & permiſti cade virorum Semianimes volantur equi. Virg. Aen. 11.

fight with other for our booty; The miſerable captiue driuen manicled before the inſulting enemy. Neuer did wee knowe how cruel an Aduerſaric is, and how burdenſome an helper is in warre. Look round about you. All your neighbours haue ſeene and taſted theſe calamities. All the reſt of the world haue beene whirled about in theſe wofull tumults: onely this Iland hath like the center ſtood vnmoueable. Onely this Iſle hath beene like Nilus, which when all other waters ouer-flowe, keeps within the banks. That we are free from theſe and a thouſand other miſeries of warre, Whither ſhould wee aſcribe it, but next vnder God, to his Anointed, as a King, as a King of Peace? For both Anarchy is the mother of diuiſion, as wee ſee in the State of Italy: wherein, when they wanted their King, all ranne into ciuill broiles; The Venetians with them of Rauenna; Verona and Vincentia, with the Paduans and Taruiſians; The Piſans and Florentines, with them of Luca and Sienna; and beſides, euery King is not a Peace-maker: Ours is made of Peace. There haue beene Princes, which, as the Antiochians ſaide of *Iulian*, (taking occaſion by the Bull which he ſtampt in his coine) haue gored the world to death. The breaſts of ſome Princes haue been like a Thunder-cloud, whoſe vapours would neuer leaue working till they haue vented themſelues with terrour to the world: Ours, hath nothing in it, but a gratious raine to water the inheritance of God. Behold Hee, euen He alone, like to *Noahs* Doue, brought an Oliue of peace to the toſſed Arke of Chriſtendome; Hee like another *Auguſtus*, before the ſecond comming of Chriſt hath becalmed the world, and ſhut the iron gates of warre; and is the bond of that peace he hath made. And if the Peace-maker both doth bleſſe and is bleſſed; how ſhould wee bleſſe him, and bleſſe GOD for him, and holde our ſelues bleſſed in him?

Now what were peace without religion, but like a *Nabals* ſheepe-ſhearing; like the fatting of an Epicurean hogge; the very feſtiuall reuels of the Diuell. But for vs; wee haue *Gloria in excelſis Deo*, ſung before our *Pax in terris*; in a word, wee haue Peace with the Goſpell. *Machiauell* himſelfe could ſay in his Diſcourſes, that two continued ſucceſſions of vertuous Princes (*ſanno grandi effetti*) cannot but doe great matters. Wee proue it ſo this day; wherein religion is not onely warmed, but locked in her ſeat ſo faſt, that the gates of hell ſhall neuer preuaile againſt it. There haue beene Princes, and that in this land, which (as the heathen Politician compared his Tyrant) haue beene like to ill Phyſitians, that haue purged away the good humours, and left the bad behinde them; with whom any thing hath beene lawfull, but to be religious. Some of your gray hayres can be my witneſſes. Behold, the euils wee haue eſcaped, ſhow vs our bleſſings. Heere hath beene no dragging out of houſes, no hiding of Bibles, no creeping into woods, no Bonnering or Butchering of GODs Saints,

Nam cum triſtis hyems alias produxerit vndas, Tum Nilum retinêt ripa. Claud. Epigr.

Otho. Friſ. l. 7 c. 29.

Socr. l. 7. c. 22.

Diſcorſ. l. 1. c. 20 Due continuate ſucceſſioni di principi virtuoſi ſanno grandi effetti.

Plato 8. de Repub.

no rotting in dungeons, no casting of infants out of the mothers belly into the mothers flames; nothing but GODs truth abundantlie preached, cheerefully professed, incouraged, rewarded VVhat Nation vnder heauen yeeldes so many learned Diuines? What times euer yeelded so many preaching Bishoppes? VVhen vvas this Cittie (the Cittie of our ioy) euer so happy this way, as in these late successions? Whither can vvee ascribe this health of the Church, and life of the Gospell, but, next to GOD, to His example, His countenance, His indeuours? Wherein I may not omit how right hee hath trodde in the steps of that blessed *Constantine*, in all his religious proceedings. Let vs in one vvorde parrallel them. *Constantine* caused fiftie Volumes of the Scriptures to be faire written out in parchment, for the vse of the Church. King *Iames* hath caused the Bookes of Scriptures to bee accurately translated and published, by thousands. *Constantine* made a zelous edict against *Nouatians*, *Valentinians*, *Marcionites*. King *Iames*, besides his powerfull proclamations and soueraigne lawes, hath effectually written against Popery, and *Vorstianisme*. *Constantine* took away the liberty of the meetings of Heretickes: K. *Iames* hath by wholesome laws inhibited the assemblies of Papists & schismaticks. *Constantine* sate in the midst of Bishops, as if he had been one of them. King *Iames* besides his solemne conferences, vouchsafes (not seldome) to spend his meales in discourse with his Bishoppes, and other worthy Diuines. *Constantine* charged his sonnes (*vt plane & sine fuco Christiani essent*) that they should be Christians in earnest. King *Iames* hath done the same in learned and Diuine precepts which shall liue till time be no more. Yea, in their very coines is a resemblance. *Constantine* had his picture stampt vpon his metalls, praying. King *Iames* hath his picture with prater about it; *O Lord protect the Kingdoms which thou hast vnited*. Lastly, *Constantine* built Churches; one in Ierusalem, another in Nicomedia. K. *Iames* hath founded one Colledge, wch shal help to build & confirm the whole Church of God, vpon earth. Ye wealthy Citizens that loue Ierusalem, cast in your store after this royall example, into the sanctuary of God: & whiles you make the Church of God happy, make yor selues so. Brethrē, if we haue any relish of Chr. any sense of heauē, let vs bless God for the life of our soule, *the Gospel*; & for the spirit of this life, *his Anointed*.

Euseb. de vita Const. l. 4. c. 36.

Lib. 3. 61. 62

Lib. 3. 63

Lib 1. c. 37 In media istorū frequentia ac congressu adesse & vna considere non dedignatus.

Basil. dor.

Lib. 4. 15

Lib. 3. 43. & 24

3.

But where had beene our peace, or this freedome of the Gospell, without our Deliuerance? and vvhere had our deliuerance beene vvithout him? As it vvas reported of the Oke of Mamre, that all religions rendred their yearely woorship there. The Iewes, because of *Abraham* their Patriarch; the Gentiles because of the Angels that appeared there to *Abraham*; The Christians because of Christ that was there seene of *Abraham*, vvith the Angells; So vvas there to King *Iames* in his first beginnings, a confluence

Socr. l. 2. c. 3

of

of all ſects, with papers in their hands, and (as it was beſt for them) with a *Rogamus domine, non pugnamus*, like the ſubiects of *Theodoſius*. But our cozens of Samaria, when they ſaw that *Salomons* yoke vvould not be lightned, ſoone flew off in a rage. *What portion haue wee in Dauid?* And now thoſe, which had ſo oft lookt vp to heauen in vaine, reſolue to digge downe to hell for aide. Satan himſelfe met them, and offred (for ſauing of their labour) to bring hell vp to them. What a world of Sulphur had hee prouided againſt that day? What a brewing of death was tunn'd vp in thoſe veſſels? The murderous Pioners laught at the cloſe felicity of their proiect; and now before-hand ſeemed in conceit to haue heard the cracke of this helliſh thunder, and to ſee the mangled carcaſſes of the Heretickes flying vppe ſo ſuddenly, that their ſoules muſt needes goe vpward towards their perdition; their ſtreets ſtrewed with legges and armes; and the ſtones braining as many in their fall, as they blew vp in their riſe. *Remember the children of Edom, O Lorde, in the day of Ieruſalem, vvhich ſaide, Downe vvith it, downe vvith it, euen to the ground. O daughter of Babel, vvoorthy to be deſtroyed, bleſſed ſhall hee be that ſerueth thee, as thou vvouldeſt haue ſerued vs.* But hee that ſits in heauen laught as faſt at them; to ſee their preſumption that would bee ſending vp bodies to heauen before the reſurrection, and preferring companions to *Elias* in a fiery Chariot; & ſaid (*vt quid fremuerunt?*) *Conſider now how great things the Lord hath done for vs*; The ſnare is broken, and wee are deliuered. But how? As that learned Biſhoppe well applyed *Solomon* to this purpoſe, *Diuinatio in labiis regis*. If there had not beene a diuination in the lips of the King, wee had beene all in iawes of death. Vnder his ſhadow wee are preſerued aliue, as *Ieremy* ſpeaketh. It is true, God could haue done it by other meanes: but he would doe it by this, that we might owe the being of our liues to him, of whom wee held our well-being before. Oh, praiſed bee the GOD of heauen for our deliuerance! Praiſed be God for his Anointed, by whom we were deliuered. Yea how ſhould we call to our fellow creatures? the Angels, Saints, heauens, elements, meteors, mountaines, beaſts, trees, to helpe vs praiſe the Lord for this mercie. And (as the Oath of the Romane ſouldiers ranne) how deare and pretious ſhould the life of *Caeſar* be to vs, aboue all earthly things? How ſhould we hate the baſe vnthankefulneſſe of thoſe men, which can ſay of him, as one ſaide of his Saint *Martin*, *Martinus bonus in auxilio, charus in negotio*; who whiles they owe him all, grudge him any thing. Away vvith the mention of outwarde things: all the bloud in our bodyes is due to him: all the prayers and wel-wiſhes of our ſoules are due to him. How ſolemnely Feſtiuall ſhould this daie be to vs, and to our poſterities for euer? how cheerefully, for our peace, our religion,

Ribera in prophet. min. ex Ioſeph. Antiq. lib. 9. vlt. Samaritani Iudaeos cognatos appellare ſoliti quamdiu illa bene erat.

At vbi cõtra &c 1. King. 12

Flectere ſi nequeo, &c.

Pſa. 117. 7

Pro. 16. 10. B. Barlow, p. 350

προτιμήσειν ἁπάντων τὴν τοῦ Καίσαρος σωτηρίαν. *Suet. addit neque me liberoſque meos cariores habebo quã Caium & eius ſorores.*

Clodoueus. Otho. Friſ. l. 4. c. 32.

Clodoueus Otho. Friſ. l. 4. c. 31

gion, our Deliuerance, ſhould wee take vppe that acclamation which the people of Rome vſed in the Coronation of *Charles* the great, *Carolo Iacobo a Deo coronato, magno & pacifico Britanorum Imperatori, vita & victoria.* To *Charles Iames* crowned of God, the great and peaceable Emperour of Britanie, Life and Victory: and let God, and his people ſay *Amen.*

Friſ. l. 5. c. 31

Theſe were great things indeede, that GOD did for Iſrael; great that hee hath done for vs; Great for the preſent, not certaine for the future. They had not, no more haue wee, the bleſſings of GOD by entayle, or by leaſe. Onely at the good vvill of the Lord; and that is, during our good behauiour. Sinne is a forfaiture of all fauours. *If you doe vvickedly, you ſhall periſh.* It vvas not for nothing, that the ſame word in the originall ſignifies both ſinne and puniſhment; Theſe two are inſeparable. There is nothing but a little prioritie in time betweene them. The Angelles did wickedly, they periſht by their fall from heauen. The old world did wickedly, they periſht by waters from heauen. The Sodomites did wickedly, they periſht by fire from heauen. *Corah* and his companie did wickedly, they periſht by the earth. The Egyptians did wickedly, they periſht by the Sea. The Canaanites did vvickedly, they periſht by the ſword of Iſrael. The Iſraelites did wickedly, they periſht by peſtilence, ſerpents, Philiſtims. What ſhould I runne my ſelfe out of breath, in this endleſſe courſe of examples? There was neuer ſinne but it had a puniſhment, eyther in the Actor, or in the Redeemer. There vvas neuer puniſhment, but was for ſinne. Heauen ſhould haue no quarrell againſt vs, Hell could haue no power ouer vs, but for our ſinnes. Thoſe are they that haue plagued vs: thoſe are they that threaten vs.

But what ſhall be the iudgement? Periſhing. To whom? To you and your King. Hee dooth not ſay, If your King doe wickedly you ſhall periſh, as ſometimes he hath done. Nor if your King doe wickedly hee ſhall periſh, although Kings are neither priuiledged from ſinnes, nor from iudgements. Nor if you doe wickedly, you onely ſhall periſh; but *if yee doe vvickedly, yee and your King ſhall periſh.* So neere a relation is there betwixt the King and Subiect, the ſinne of the one reaches to the iudgement of the other; and the iudgement of the one, is the ſmart of both. The King is the head; the Commons the ſtomach; if the head bee ſicke, the ſtomach is affected. *Dauid* ſinnes, the people dye. If the ſtomach be ſicke, the head complaines. For the tranſgreſſion of the people are manie Princes. VVhat coulde haue ſnatcht from our Head that ſweete Prince, of freſh and bleeding memory, (that might iuſtlie haue challeng'd *Othoes* name, *Mirabilia mundi*) now in the prime of all the vvorlds expectation, but our trayterous wickedneſſes? His Chriſtian

Otho. 3
Friſ. 6. 26

ſtian modeſty vpon his death-bed could charge himſelfe. (No, no, I haue ſinnes enow of mine owne to doe this:) But this verie accuſation did cleare him, and burden vs. O glorious Prince, they are our ſinnes that are guilty of thy death, and our loſſe. Wee haue done wickedly, thou periſhedſt. An harſh word for thy glorified condition. But ſuch a periſhing, as is incident to Saints; (for there is a *Perire de medio*, as vvell as a *Perire à facie*,) a periſhing from the earth, as well as a periſhing from GOD. It was a ioyfull periſhing to thee. Our ſinnes haue aduantaged thy ſoule, which is partly therefore happy, becauſe wee were vnworthy of thee; but they haue robbed vs of our happineſſe in thee. Oh our treacherous ſinnes, that haue offered this violence to that ſweete hopefull ſacred perſon! And doe they not yet ſtill conſpire againſt him, that is yet dearer to vs, the roote of theſe goodlie branches, the breath of our noſthrils, the Anointed of GOD? Brethren, let mee ſpeake it confidentlie: As euery ſinne is a Traytor to a mans owne ſoule, ſo euery wicked man is a Traytor to his King. Yea euerie one of his crying ſinnes is a falſe-hearted rebell, that hides powder and pocket-dags for the pretious life of his Soueraine. Any ſtates-man may learne this euen of Machiauell himſelfe: which I confeſſe when I read, I thought of the Diuell confeſſing Chriſt. That the giuing of GOD his due is the cauſe of the greatneſſe of any State; and contrarily, the neglect of his ſeruice the cauſe of ruine; and if any profane *Zoſimus* ſhall doubt of this point, I would but turne him to *Enagrius* his Diſcourſe to this purpoſe, where hee ſhall finde inſtances of enow particulars. What-euer politick Philoſophers haue diſtinguiſht, betwixt *bonus vir*, and *ciuis*, I ſay, that as a good man cannot be an ill Subiect, ſo a lewd man can no more bee a good Subiect, then euill can bee good. Let him ſooth, and ſweare what hee will, his ſinnes are ſo many treaſons againſt the Prince and State: for, Ruine is from iniquitie, ſaith *Ezechiel*. Alas, what ſafety can wee be in, when ſuch miſcreants lurke in our houſes, iet in our ſtreetes; when the Country, Citie, Court, is ſo full of theſe ſpirituall conſpiracies? Yee that are Magiſtrates; not for GODs ſake onely, but for your Kings ſake, whoſe deputies yee are, as hee is GODs; not for religion onely, but for very policy, as you tender the deare life of our gratious Soueraine; as you regard the ſweet peace of this State, and Kingdome; the welfare of this Church; Yea, as yee loue your owne life, peace, welfare; Rouze vp your ſpirits, awaken your Chriſtian courage, and ſet your ſelues heartily againſt the traitorly ſinnes of theſe times, which threaten the bane of all theſe. Cleanſe yee theſe *Augean* ſtables of our drunken Tauernes, of our profane ſtages, and of thoſe blinde Vaults of profeſſed filthineſſe, *Whoſe ſteppes goe downe to the chambers of Death; yea, to the deepe of Hell.* And yee, my holy brethren, the meſſengers of GOD, if there bee any

Oſſeruanza del culto diuino e cagione della grandezza delle. Coſi il diſpregio diqua, &c. Diſcorſ. l. 2. c. 11 Enagr. l. 3. c. 41

Ezec. 7. 19

Pro. 7. 27. 9. 18

any ſonnes of thunder amongſt you, if euer yee rattled from heauen the terrible iudgements of GOD againſt ſinners, now doe it; for (contrarie to the naturall) the deep winter of iniquitie is moſt ſeaſonable for this ſpiritual thunder. Be heard aboue, be ſeene beneath. Out-face ſinne, out-preach it, out-liue it. Wee are ſtars in the right hand of God: let vs be like any ſtars ſaue the Moone, that hath blots in her face; or the ſtar worm-wood, whoſe fall made bitter waters; or Saint *Iudes* planets, that wander in irregularities. Let the light of our liues ſhine in the faces of the world; and dazle them whom it ſhall not guide. Then ſhal we with authoritie ſpeake what we doe, when we doe that which we ſpeake. We can neuer better teſtifie our thankefull and loyall reſpects to ſo good a King, in whoſe fauour is our life, and by whoſe grace wee are vpheld againſt the vnwoorthy affronts of this ſacrilegious Age, then by crying down, by liuing down thoſe ſins which threaten our happineſſe in him. And ye, beloued Chriſtians, whoſe faces ſeem worthily to congratulate the ioy of this day, if yee would approoue your ſelues good ſubiects to our King, labour to bee good ſubiects to His King, the King of heauen. Away with thoſe rebellious wickedneſſes which may be preiudiciall to our peace. In vaine ſhall we teſtifie our loyaltie by theſe outwarde ceremonies of reioycing, if we be faulty in the ſubſtance. To what purpoſe ſhall we ring our bels, if in the meane time we hold faſt *Salomons (funes peccatorum) cords of ſin*; yea the Prophets cart-ropes of iniquitie; and thereby pull down iudgement vpon our heads? To what purpoſe ſhall we kindle Bonfiers in our ſtreetes, if wee kindle the flames of Gods diſpleaſure againſt vs by our ſinnes? To what purpoſe ſhal ye feaſt one another in your houſes, if you ſhall feaſt the fiends of hell with your wilfull ſins? *Daemonum cibus ebrietas, Hierome* ſaith well; Drunkenneſſe, luxury, fornication, and euery ſin is the very diet and dainties of the Diuell. For Gods ſake therefore, for your Kings ſake, for your owne ſoules ſake, be good, that you may be loyall. Oh my brethren, let vs not with old *Toby* ſuffer our eies to be blinded with the Swallowes dung of this world. Let vs not dare to make a willing ſhipwracke of conſcience, for the venture of a little ballaſt of gaine. Away with our pride, vſurie, oppreſſion, falſe weights, falſe oaths, falſe faces; *Do no more wickedly, that we periſh not.*

They are our ſins, which as they threaten to loſe vs our beſt friend aboue, (the God of our ſaluation) ſo they hearten our aduerſaries againſt vs on earth. Their hopes, their deſignes, their wickedneſſe to vs, hath bin profeſt to be built vpon ours to God. If they did not ſee we did euill, they durſt not hope we could periſh. Authoritie hath wiſely and ſeaſonably taken order for diſarming of wilfull Recuſants. What ſhould weapons doe in the hands of diſloyaltie? Oh that it could take order to ſtrip vs of our ſinnes, which will elſe arme God and his creatures againſt vs! The gates of Rome, the gates of hell, could not hurt vs, if wee did not hurt our ſelues. Oh that we could ſo loue our ſelues, as to part with all our

Reu. 8. 11
Iude 13

Cum imperio docetur quod prius agitur quam dicatur. Greg. 23. in Iob.

Pro. 5. 22

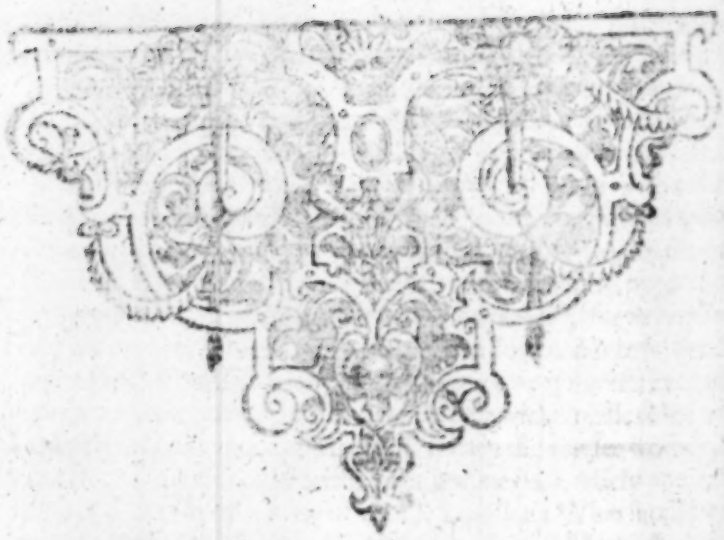
Hier. de filio prodigo. Daemonum cibus ebrietas, luxuria, fornicatio & vniuerſa vitia.

our plauſible and gainefull euils; that we would this day renue our holie couenants with God, and keepe them for euer! How would he ſtill feed vs with the fineſt of the wheat? How would he, that (as this daie) when we feared a tempeſt, gaue vs an happy calme, preuent a tempeſt in our calme when we feare not? How ſafely ſhould our children play, and wee feaſt in our ſtreets? How memorable a patterne of mercie ſhould this Iland be to all poſterities? What famous Trophees of victorie would he erect ouer all Antichriſtianiſme amongſt vs? How freely & loud ſhould the Goſpell of God ring euerie where in the eare of the generations yet vnborne? How ſure ſhould we be, long and long to enioy ſo gratious, & dear a Soueraine, ſo comfortable a peace, ſo happie a gouernment? euen till this Eue of the *Annuntiation* of the firſt comming of Chriſt, ouertake the Day of the *Annunciation* of his ſecond comming, for our redemption. Which God for his mercies ſake, for his Chriſts ſake, vouchſafe to graunt to vs, *Amen.*

(***)

Dum non timet in ſereno paſtus tempeſtatem. Hier. dial. aduerſ. Pelag.

FINIS.



A COMMON APOLOGIE OF THE CHVRCH OF *ENGLAND*,

AGAINST THE VNIVST Challenges of the ouer-iuſt Sect,

commonly called *Brownists*.

WHEREIN THE GROVNDS, AND Defences, of the Separation are largely diſcuſſed:

OCCASIONED, BY A LATE PAMphlet, publiſhed vnder the name of *An anſwere to a Cenſorious Epiſtle*: Which the Reader ſhall finde prefixed to the ſeuerall Sections.

By *I. H.*

AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel Macham*. 1614.

TO OVR GRATIOVS AND BLESSED MOTHER, *THE CHVRCH OF* ENGLAND

THE MEANEST OF HER CHILDREN DEDICATES THIS HER *APOLOGY, AND WISHETH* all Peace and Happineſſe.

NOleſſe then a yeare and a halfe is paſt (Reuerend, Deare, and holy Mother) ſince I wrote a louing monitory letter to * two of thine vnworthy Sons; which (I heard) were fled from thee in perſon, in affection, and ſomewhat in opinion: Supposing them yet thine in the maine ſubſtance, though in ſome circumſtances their owne. Since which, one of them hath waſht off thy Font-water as vnclean, and hath written deſperately both againſt thee, and his owne fellowes: From the other, I receiued (not two moneths ſince) a ſtomackful Pamphlet; beſides the priuate iniuries to the monitor, caſting vpon thine honourable name blaſphemous imputations of Apoſtaſie, Antichriſtianiſme, Whoordome, Rebellion: Mine owne wrongs I could haue contemned in ſilence; but, For Sions ſake, I cannot holde my peace: If I remember not thee, O Ieruſalem, let my tongue cleaue to the roofe of my mouth. It were a ſhame, and ſin for me, that my zeale ſhould be leſſe hote for thine innocency, then theirs to thy falſe diſgrace. How haue I haſtened therefore to let the world ſee thy ſincere truth, and their peruerſe ſlanders! Vnto thy ſacred name then (vvhereto I haue in all piety deuoted my ſelfe) I humbly preſent this my ſpeedy and dutifull labour: whereby I hope thy weak Sons may be confirmed, the ſtrong encouraged, the rebellious ſhamed: And if any ſhall ſtill obſtinately accurſe thee, I refer their reuenge vnto thy Glorious Head, who hath eſpouſed thee to himſelfe, in truth and righteouſneſſe: Let him whoſe thou art, right thee: In the meane time, we thy true Sons ſhall not only defend, but magnifie thee: Thou maieſt be black, but thou art comely: the Daughters haue ſeen thee, and counted thee bleſſed; euen the Queene, and the Concubines, and they haue praiſed thee: thou art thy Welbeloueds, and his deſire is towards thee. So let it be, and ſo let thine be towards him for euer; and mine towards you both, who am the leaſt of all thy little ones,

IOS. HALL.

* Smith, Robinſon.

Meam iniuriã patiẽter tulim-pietatem contra Spõſum Chriſti ferre nõ potui. Hier. ad Vigilã.

A COMMON APOLOGIE AGAINST the *Brownists.*

SECTION I.

IF Truth and peace (*Zacharies* two companions) had met in our loue, this Controuersie had neuer bin; the seuering of these two hath caused this separation: for, while some vnquiet mindes haue sought Truth without Peace, they haue at once lost Truth, Peace, Loue, vs and themselues. God knowes how vnwillingly I put my hand to this vnkinde quarrell: Nothing so much abates the courage of a Christian, as to call his brother aduersarie: VVee must doe it; woe be the men by whome this offence commeth: Yet by how much the insultation of a brotherly enemie is more intollerable, and the griefe of our blessed mother greater, for the wrong of her owne; So much more cause I see to breake this silence: If they will haue the last wordes, they may not haue all. For our cariage to them; They say, when Fire the God of the Chalդees had deuoured all the other wooden Deities, that *Canopis* set vpon him a Caldron full of water, whose bottome was deuised with holes stopt with waxe; which no sooner felt the flame, but gaue way to the quenching of that furious Idoll. If the fire of inordinate zeale, conceit, contention, haue consumed all other parts in the separation, and cast forth (more then *Nebuchadnezzars* furnace) from their Amsterdam hither; it were well if the waters of our moderation and reason could vanquish,

The Entrance into the worke *Zach.8.19*

Mat.18.7

Otho Frising. ex Philon. Fr. Chaldeorum Ruffin. Eccles. hist. l. 2. c. 26.

Dan.3

quish, yea abate it: This little Hin of mine shall be spent that way: we may try and wish, but not hope it: The spirits of these men are too well knowne, to admit any expectation of yeeldance. Since yet both for preuention & necessarie defence this taske must bee vndertaken, I craue nothing of my Reader but patience and iustice: of God, victory to the truth: as for fauour, I wish no more then an enemy would giue against himselfe: VVith this confidence I enter into these lists, and turne my pen to an Aduersarie, God knowes whether more proud or weake.

Vid. Treatis. of certaine godly Minist. ag. Barr.

SEP.

IT is a hard thing euen for sober minded men in cases of controuersie, to vse soberly the aduantages of the times: vpon vvhich whilst men are mounted on high, they vse to behold such as they oppose too ouerlie and not vvithout contempt; and so are oft-times emboldened to roule vpon them as from aloft very weake and vveightlesse discourses, thinking any sleight and slender opposition sufficient to oppresse those vnderlings, vvhom they haue (as they suppose) at so great an aduantage. Vpon this very presumption it commeth to passe, that this Author vndertaketh thus solemnly and seuerely to censure a cause, vvherein (as appeareth in the sequell of the discourse) hee is vtterly ignorant: vvhich had hee beene but halfe so carefull to haue vnderstood, as he hath beene forward to censure, he vvould either haue beene (I doubt not) more equall towards it, or more weightie against it.

As this Epistle is come to mine hands, so I wish the answere of it may come to the hands of him that occasioned it: Intreating the Christian Reader, in the name of the Lord, impartially to behold vvithout either preiudice of cause, or respect of person, vvhat is written on both sides, and so from the Court of a sound conscience to giue iust iudgement.

SECTION 2.

The Answerers Preamble, retorted, confuted.

IT is a hard thing euen for those that woulde seeme sober minded men, in cases of controuersie, to vse soberly the frownes and disaduantages of causes and times: whereby whiles men are deiected and troddē downe, they vse to behold their opposites mounted on high, too repiningly, and not without desperate enuie: and so are oft-times moued, to shoote vp at them as from below, the bitter arrowes of spitefull and spleenish discourses; thinking any hatefull opposition sufficiently charitable, to oppugne those aduersaries, which haue them (as they feele) at so great an aduantage: vpon this impotent maliciousnesse, it commeth to passe that this answerer vndertaketh thus seuerely and peremptorily, to censure that charitable censure, of ignorance, which (as

shall

shall appeare in the sequell) hee either simply, or willingly vnderstood not: and to brand a dear Church of Christ with Appostasy, Rebellion, Antichristianisme: VVhat can bee more easie then to returne aculations?

Your Preamble (with a graue bitternesse) charges mee with 1. Presumption vpon aduantages, 2. VVeake and weightlesse discourse, 3. Ignorance of the cause censured: It had beene madnesse in me to write, if I had not presumed vpon aduantages; but of the cause, of the truth, not of the times: Though (blessed be God) the times fauour the truth, and vs: if you scorne them and their fauours, complaine not to be an vnderling: Thinke that the times are wiser then to bestowe their fauours vpon wilfull aduersaries; but in spite of times, you are not more vnder vs in estate, then in conceit aboue vs: so wee say the Sunne is vnder a cloud, we know it is aboue it. Would God ouerlinesse and contempt were not yours, euen to them which are mounted highest vpon best desert; and now you that haue not learned sobrietie in iust disaduantages, taxe vs, not to vie soberly the aduantages of times: there was no gall in my pen, no insultation, I wrote to you as brethren, and wisht you companions: there was more danger of flattery in my stile, then bitternesse: wherein vsed I not my aduantages soberly? Not in that I said too much, but not enough; Nor in that I was too sharpe, but not weightie enough; My opposition was not too vehement, but too slight and slender: So, strong Champions blame their aduersary, for striking too easily: you might haue forborne this fault, it was my fauour that I did not my worst: you are worthie of more weight, that complaine of ease. The discourse that I rol'd downe vpon you, was weake and weightlesse: you shall well finde, this was my lenitie, not my impotence. The fault hereof is partly in your expectation, not in my letter: I meant but a short Epistle, you look't belike for a volume, or nothing; I meant only a generall monition; you look't for a solide prosecution of particulars: It is not for you to giue taskes to others pennes. By what Lawe, must wee write nothing but large Scholasticall Discourses? Such Tomes as yours: May wee not touch your sore vnlesse we will launce, and search it? I was not enough your enemie; forgiue mee this errour, and you shall smart more: But not onely my omissions were of ignorance, but my censures, though seuere and solemne: An easie imputation from so great a controuler: I pardon you, and take this as the common lot of enemies. I neuer yet could see any Scribbler so vnlearned, as that he durst not charge his opposite with ignorance; If D^r. *Whitaker*, M^r. *Perkins*, M^r. *Gyfford*, and that Oracle of our present times, D^r. *Andrewes*, went away content with this liuerie from yours; how can I repine? If I haue censured what cause I knewe not, let mee bee censured for more then ignorance, impudencie: but if you knowe not what I censured (let all my trust lye on

Hier. Marco. presbit. De cauernis cellularum damnamus orbem: in sacco & cinere volutati de Episcopis sententiã ferimus: Quid facit sub tunica pœnitentiæ regius animus. Cypr. l. 3. Ep. 9. Hæc sunt initia hæreticorum, vt sibi placeant, vt præpositum superbo tumore contemnant.

Harison once theirs, in Psa. 122, of Brown. Antichristian pride & bitternes. Bredw. pref. M. Brinsley his pref. to the 2. part of the Watch.

Optat. Mil. de Donat. Collegæ non eritis, si noletis, fratres estis &c.

Disclaimed by themselues. Answer against Broughton page 21.

Separat. schism. M. Giff. an ignorant Priest. Barr. p. 64. Confer of D. And. & M. Huchins. with Barrow.

on this issue) take both ignorance, boldnesse, and malice to your selfe: Is your cause so mysticall, that you can feare any mans ignorance? VVhat Cobler or Spinster hath not heard of the maine holds of Brownisme? Am I onely a stranger in Hierusalem? If I knowe not all your opinions, pardon mee: your owne haue not receiued this illumination; I speake boldly, not your selfe; Euery day brings new conceits, and not one day teaches, but corrects another: you must be more constant to your selues, ere you can vpbraid ignorance or auoide it. But whether I knew your prime fancies, appears sufficiently by a particular discourse, which aboue a yeare since was in the handes of some of your Clyents, and I wonder it not in yours: Shortly; am I Ignorant? If I were obstinate too, you might hope (with the next gale) for me, your more equall aduersarie, at Amsterdam. As I am; my want of care & skill, shall (I hope) lose nothing of the trueth by you, nor suffer any of your foule aspersions vpon the face of GODs Church and ours.

M. Spr. 3. Considerat. Iren. l. 1. Per singulos dies nouum aliquod adsciscant. &c.

But whiles wee striue; who shall bee our Iudge? The Christian Readers: who are those? Presume not, yee more zealous and forward Countrey-men, that you are admitted to this Bench: so farre are wee meere English, from being allowed Iudges of them; that they haue alreadie iudged vs to bee no * Christians: VVee are Goates and Swine, no sheepe of God: since then none but your Parlour in the West, and Amsterdam, must bee our Iudges, who (I beseech you) shall bee our aduersaries? God be Iudge betwixt you and vs, and correct this your vnchristian vncharitablenesse.

* Bar. confer. with Hutchinf. fo. 1. Browne estate of true Christians Defence of true Christians against the D D. of Oxford. Iohnf. (against Iacob,) passim. Barr. against. Gyfford.

Sep.

The crime heere obiected is separation, a thing very odious in the eyes of all them from vvhome it is made: as euermore casting vpon them the imputation of euill, vvhereof all men are impatient: And hence it commeth to passe, that the Church of England can better brooke the vilest persons continuing communion vvith it, then any vvhomsoeuer separating from it, though vpon neuer so iust and vvell grounded reasons.

Section 3.

The parties written to, and their crime. To M. Smith and M. Rob. Ring-leaders of the late separation at Amsterdam.

I Wrote not to you alone: what is become of your partner, yea, your guide? Woe is me, he hath renounced our Christendome with our Church: & hath washt off his former water, with new: & now condemns you all, for not separating further, no lesse then we condemn you for

for separating so farre. As if you could not be enough out of Babylon, vnlesse you be out of your selues. Alas miserable countrimen, whither runne you? Religion hath but his height, beyond which is errour and madnesse: He tells you true, your station is vnsafe; either you must forward to him, or backe to vs.

* I obiected separation to you: yet not so extreame as your answere bewrayes: a late separation, not the first; my charitie hoped you lesse ill, then you will needes deserue: you grant it odious, because it casts imputation of euill vpon the forsaken: Of euill? Yea of the worst, an estate incurable and desperate. Hee is an ill Phisitian that will leaue his patient vpon euery distemper: his departure argues the disease helplesse; were we but faultie, as your Landlord Churches, Your own Rules would not abide your flight: *Vid.* Iohnson Preface to his Inquirie; *Esa.* 5.20. Hence the Church of England iustly matches Separatists with the vilest persons: God himselfe doth so: who are more vile then Patrons of euill? yet no greater woe, is to them that speake good of euill, then those that speake euill of good: So wise Generalls punish mutinous persons, worse then Robbers, or Adulterers: So *Corah* and his companie (a Storie cunningly turned vpon vs by your Martyr) for their opposition to *Moses*, were more fearfully plagued then the Idolatrous Israelites: These sinnes are more directly against common societie, the other more personall: and if both haue like iniquitie; yet the former haue both more offence and more danger: And if not so, yet who cannot rather brooke a lewde seruant, then an vndutifull sonne, though pretending faire colours for his disobedience? At least, you think the Church of England thinkes her selfe Gods Church, as well as your Saints of Amsterdam: You that so accurse Apostasie in others, could ye expect she should brooke it in you?

But your reasons are iust and well grounded: euery way of a man is right in his owne eyes; Saide wee not well, that thou art a Samaritane, and hast a Diuell, say the Iewes? What Schisme euer did not thinke well of it selfe? For vs: we call heauen and earth to record, your cause hath no more iustice then your selues haue charitie.

Pro. 21.2

Charact. of the Beast, writtē by M. Smith. Pref. Be it knowne therefore to all the separation that we accoūt them in respect of their constitution to be as very an Harlot, as either her Mother the Church of England, or her Grandmother Rome is &c. *Iterato Baptizatus scienter, iterato Dominum crucifigit. De consecr. dist. 4. Qui semel &c.*

* The crime of the separation how great. M. Penry in his Disc. of this subiect. *Num.* 16. 31 *Exod.* 32, 30

SEP.

And yet separation from the vvorld, and so from the men of the world, and so from the Prince of the vvorlde that raigneth in them, and so from vvhatsoeuer is contrarie to God, is the first step to our commmion vvith God, and Angels, and good men; as the first steppe to a ladder, is to leaue the earth.

Section 4.

The kinds of the ſeparation, and which is iuſt. ἐκκλησία.

YEt there is a commendable and happy ſeparation, from the world, from the Prince and men of the world, and whatſoeuer is contrarie to God: who doubts it? There were no heauen for vs without this, no Church: which hath her name giuen by her father and husband, of calling out from other. Out of the Egypt of the world doth God call his ſonnes: But this ſeparation is into the viſible Church from the world; not (as yours) out of the Church, becauſe of ſome particular mixtures with the world: or (if you had rather take it of profeſsion) out of the worlde of Pagans and Infidels, into the viſible Church; not out of the world of true (though faulty) Chriſtians, into a purer Church. That I may heere at once for all giue light to this point of ſeparation: we finde in Sripture a ſeparation either to good, or from euill: To good; ſo the Leuites were ſeparated from among the children of Iſraell to beare the Arke, and to miniſter: ſo the firſt born, firſt fruits, and Cities of refuge: So *Paul* was (ἀφορισμένος) ſeparated, which ſome would haue allude to his Phariſaiſme, but hath plain reference to Gods owne wordes (*Act.* 13. 2.) Separate me *Barnabas* and *Saul*: Though this is rather a deſtination to ſome worthy purpoſe, then a properly called ſeparation.

Num 18. 14. *Num* 16. 9 *Deut.* 10. 1 *Exod.* 13. 12 *Leuit* 15. 31 *Deut.* 4. 41 *Rom.* 1. 1 ἀφορίσατέ δή μοι Σαυλον.

From euill, whether ſinne or ſinners: From ſinne, ſo euery ſoule muſt eſchue euill, whether of doctrine or manners, and diſclaim all fellowſhip with the vnfruitfull works of darknes, whether in himſelfe or others. So S. *Paul* charges vs to hold that which is good, and abſtain from al appearance of euill: ſo *Ieremy* is charged to ſeparate the precious (doctrine or practiſe) from the vile. From ſinners, not only practiſed by God himſelfe (to omit his eternall and ſecret Decree whereby the Elect are ſeparated from the Reprobate) both in his gratious vocation, ſequeſtring them from nature and ſinne, as alſo in his execution of iudgement, whether particular, as of the Iſraelits from the Tabernacles of *Corah*; or Vniuerſall, and finall, of the Sheepe from the Goates; But alſo inioyned from God to men, in reſpect either of our affection, or of our yoake, and familiar ſociety, whereof Saint *Paul*: *Be not vnequally yoaked vvith Infidells, Come out from among them, and ſeparate your ſelues.* In all this wee agree: In the latitude of this laſt onely wee differ: I finde you call for a double ſeparation, A firſt ſeparation in the gathering of the Church: A ſecond, in the managing of it: The firſt at our entrance into the Church, the ſecond in our continuance: the firſt of the Church, from Pagans and Worldings, an initiatory profeſsion; The ſecond of leud men from the Church by iuſt cenſures; You ſpeake confuſedly of your owne ſeparation; one while of both, another while of either ſingle. For the firſt, either confeſſe it done by our Baptiſme, or elſe you ſhall bee forced to hold

1. *Theſſ.* vlt. ad fin. Ier. 15. 19 *Vide Tremel. & Iun.*

Num. 16. *Mat.* 15. ad fin. 2 *Chro.* 19. 2 1 *Cor.* 6. ad fin. *Nulla cum malis Conuiuia vel colloquia miſcerantur, ſimuſq; ab iſtam ſeparati, quam ſunt illi ab Eccleſia Dei profugi. Cypr. l.* 1 *Epiſt. ad Corn.* 2

hold, we must rebaptise: But of this Constitutiue separation anone: For the second of sinners, whether in iudgement or life, some are more grosse, haynous, incorrigible: others lesse notorious, and more tractable: those other must be separated by iust censures: not these. Which censures if they be neglected, the Church is foule, and (in your Pastors word) faultie, and therfore calls for our teares, not for our flight. Now of Churches faultie and corrupted, some race the foundation, others on the true foundation build timber, hay, stubble: From those we must separate, from these we may not. *Peters* rule is eternall, *Whither shall we goe from thee, thou hast the words of eternall life*: where these wordes are found, woe be to vs if wee be not found. Amongst many good separations then, yours cannot be separated from euill, for that wee should so farre separate from the euill, that therfore we should separate from Gods children in the communion of the holy things of God, that for some (after your worst done) not fundamentall corruptions, we should separate from that Church, in whose wombe we were conceiued, and from betwixt whose knees wee fell to God: in a word (as one of yours once said) to separate not onely from visible euill, but from visible good, as all Antichristian: who but yours can thinke lesse then absurd and impious? Grant we should be cleane separated from the world, yet if we be not, must you be separated from vs? Doe but stay till God haue separated vs from himselfe: will the wise husbandman cast away his Corne-heap for the chaffe and dust? Shall the Fisher cast away a good draught, because his drag-net hath weedes? Doth God separate from the faithfull soule, because it hath some corruptions, her Inmates, though not her commanders? Certainly, if you could thorowly separate the world from you, you would neuer thus separate your selues from vs: Begin at home, separate all selfe-loue, and selfe-will, and vncharitablenes from your hearts, and you cannot but ioyne with that Church, from which you haue separated: Your Doctour would perswade vs you separate from nothing but our corruptions: you are honester, and grant it from our Church: it were happy for you, if he lyed not; who in the next page confutes himselfe, shewing that you separate from vs, as Christ from the Samaritans, namely from the Church, not the corruptions onely; and not as hee did from the Iewes, namely from their corruptions, not from their Church: His memory saues our labour, and marres his Discourse.

Charact. of Beast praef.

Iust. Inquir.

Iob 6.68

H. Cl. Epistle before Treatise of sinne &c. Holy Gh.

Neq; propter paleam reliquam aream Domini, neq; propter pisces malos rumpimus retia Domini. Aug. Ep. 48.

Answ. Counterpoyson p. 2.

Counterp. p. 7 & 8. &c.

Sep.

The separation wvee haue made in respect of our knowledge, and obedience, is indeed late, and new: yet is it in the nature and causes thereof as ancient as the Gospell, which was first founded in the enmity which God himselfe put betwixt the seed of the woman, and the seed of the serpent, Gen. 3. 15.

vvhich

vvhich enmity hath not onely beene ſucceſsiuely continued, but alſo viſibly manifeſted by the actuall ſeparation of all true Churches, from the vvorlde in their collection and conſtitution, before the Law, vnder the Law, and vnder the Goſpell, Gen. 4. 13. 14. 16. & 6. 1. 2. & 7. 1. 7. vvith 1. Pet. 3. 20, 12. & 12. 2. Le. 20. 24. 26. Neh. 9. 2. Ioh. 17. 14 16. Act. 2. 40. & 19. 9. 1. Cor. 6. 17.

SECTION 5.

The antiquity and examples of ſeparation,

YEt if not equitie, it were well you could pleade age: This your ſeparation in the nature and cauſes of it (you ſay) is no leſſe ancient then the firſt inſtitution of enmity betwixt the two ſeedes: you might haue gone a little higher, and haue ſayde, then our firſt parents running from GOD in the Garden, or their ſeparation from God by their ſinne: But wee take your time, and eaſily beleeue that this your late ſeparation was founded vpon that ancient enmitie of the ſeede of the ſerpent, with the womans. That ſubtle Diuel, when hee ſaw the Church breath from the perſecutions of Tyrants, vexed her no leſſe with her owne diuiſions; ſeeking that by fraude, which by violence hee could not effect. Hence all the fearefull Schiſmes of the Church, whereof yours is part. This enmity hath not onely beene ſucceſsiuely continued, but alſo too viſibly manifeſted by the actuall (but wilfull) ſeparation of heretickes and Sectaries from the Church in all ages: But I miſtake you; yours is as ancient as the Goſpell: What? that *Euangelium æternum* of the Fryers? whoſe name they accurſedly borrowed from Reuela. 14. 6. Or that *Euangelium regni* of the Familiſts? Or that *Euangelium aliud*, whereof Saint *Paul* taxeth his Galatians? None of all theſe, you ſay; but as that Goſpell of Peace, of Truth, of Glory; ſo ancient, and neuer known till *Bolton*, *Barrow* and *Brown*? Could it eſcape all the holy Prophets, Apoſtles, Doctours of the old, middle, and latter world, and light onely vpon theſe your three Patriarchs? Perhaps *Nouatus* or *Donatus* (thoſe Saints with their Schooles had ſome little glimpſe of it; but this perfection of knowledge is but late and new: So, many rich mines haue lien long vnknowne, and great parts of the worlde haue beene diſcouered by late Venturers. If this courſe haue come late to your knowledge and obedience, not ſo to others: For loe, it was practiſed ſucceſsiuely in the conſtitution & collection of all true Churches, through all times, before the Law, vnder the Lawe, after it: VVee haue acknowledged many ſeparations: but as ſoone ſhall you finde the time paſt in the preſent, as your late ſeparation, in the auncient and approoued. You quote Scriptures, tho (to your prayſe) more dainty indeede then your fellowes. VVho cannot doe ſo? Who hath not? Euen Satan himſelfe cytes the worde againſt him which was the worde of his Father. Let vs not number, but

Euſeb hiſt. Eccl.

Heu. Steph. Apol. Herod. Fox Act. & monum. H. N. his book
Gal. 1, 5
Eph. 6, 17
Col. 1, 5
1 Tim. 1, 11
Τρια. β. Θελτίςα.

Iren. de Valen. l. 1. Innumerabilem multitudinem ſcripturarũ quas ipſi finxerunt afferunt ad ſtuporem inſenſatorum.

but weigh your texts: The rather, for that I finde theſe as your Maſter-proofes, ſet as Challengers in euery of your defences: In Geneſ. 4.13. *Cain* a bloodie Fratricide is excommunicated: In Gen. 6.1.2. The ſonnes of God maried the daughters of men: In Gen. 7.1. and 7. *Noah* is approoued as righteous, and enters the Arke: In 1. Peter 3. 20.21. The reſt in *Noahs* time were diſobedient, and periſhed: What of all this? Alas, what mockeage is this of the Reader, and Scriptures: Surely, you euen ibyne Scriptures, as you ſeparate your ſelues: This is right as your Paſtour, to proove all members of the viſible Church, elect and pretious ſtones, cytes 1. King. 7.9. where is ſpeech only of *Salomons* houſe in the Forreſt of *Lebanon*, his Porch for his Throne, his Hall, his Palace for *Pharaohs* daughter, and when hee comes to deſcribe the office of his imaginarie Doctor thwacks fourteene Scriptures into the margent, wherof not any one hath any iuſt colour of inference to his purpoſe: and in this diſcourſe of the power of the Church (that hee might ſeeme to honour his margent with ſhew of textes) hath repeated ſixe places twiſe ouer in the ſpace of ſixe lines. For theſe of yours: you might obiect the firſt to the *Cainites* not to vs: *Cain* was caſt out worthilie. Doe wee either denie, or vtterly forbeare this cenſure? Take heede you followe him not in your voluntarie exile to the land of *Nod*. The ſecond you might obiect to thoſe mungrell Chriſtians that match with Turkes and Pagans. There are ſonnes of God, that is, members of the viſible Church, and daughters of men, which are without the boundes, meere Infidells; it is ſinne for thoſe ſonnes to yoake themſelues with thoſe daughters. VVhat is this to vs? *Noah* was righteous, the multitude diſobedient: VVho denies it? yet *Noah* ſeparated not from the corrupted Church till the flood ſeparated him from the earth, but continued an auncient Preacher of righteouſneſſe, euen to that peruerſe and rebellious generation: But it ſufficeth you, that *Caine* and the Giants were ſeparated from the reſt: We yeelde it: what will follow hence ſaue onely that notorious malefactours muſt bee caſt out, and profeſſed Heathen not let into the Church? Wee holde, and wiſh no leſſe: your places euince no more: Theſe, before the Lawe: In Leuiticus 20. 24. 26. God choſe out Iſraell from other people: This was Gods act, not theirs: a ſequeſtring of his Iſraelites from the Gentiles, not of Iſraell from it ſelfe: yours is your owne, and from men, in all main poynts, of your owne profeſsion: But therefore Iſraell muſt bee holy: If any man denie holineſſe to bee required of euery Chriſtian, let him feele your *Maranatha*. In Nehem. 9.2. The Iſraelites ſeparated themſelues from the ſtrangers, which were infidels: whether in their mariage, or deuotion: Neither Gods ſeruice, nor an Iſraelits bed was for heathens. This was not the conſtituting of a new Church, but reforming of the old: If therfore you can parallel vs with Pagans, & your ſelues wil be lewes

Vid Preface to M. Iacobs and Iohnſons Confer. & Barr. paſſ.

Deſcription of true viſib. Chu:

Nihil autem mirum ſi et ex ipſius inſtrumento aptentur argumenta, cum oporteat hæreſes eſſe, quæ eſſe non poſſunt ſi non et per eam ſcripturam intelligi poſſunt. Tertull. de reſurr. Ibid.

So Barrow tearmes Maſt. Gyff. Refut. p. 102.

Si Chriſtianus Iudaica prænaricanti carnaliter cõiungatur, a communione Eccleſia ſegregetur. Diſt. 28. q. 1 Cauſe et cap. ſi quis Iudaica, &c.

1 Pet. 3.19
2 Pet. 2.5

Iewes, this place fits you. Lastly, what if there be an hatred betwixt the world and Christs true Disciples, Iohn. 17. 14. 16? what if *Peter* charged his auditors to saue themselues from the errors and practise of that froward generation, whose handes were yet freshly imbrewed with the blood of Christ, Act. 2. 40? What if the same which *Peter* taught, *Paul* practised, in separating his followers from hearing some obstinate and blasphemous Iewes, Act. 19. 9? What if the Church of Corinth, were Saints by calling, 1. Cor. 1. 2? and therefore must bee separated from the yoake of Infidells, 2. 6. 17? Are these your patterns? Are these fit matches for your brethren, baptized in the same water and name, professing euery point of the same true faith, vsing (for substance) the same worship with you? *He that saith he is in the light, and hateth his brother, is in darknesse*, 1. *Iohn.* 2. 9.

SAP.

Which separation the Church of England neither hath made, nor doth make, but stands actually one with all that part of the world within the kingdome, without separation: for which cause amongst others, wee haue chosen by the grace of God, rather to separate our selues to the Lord from it, then with it from him, in the visible constitution of it.

SECTION 5.

What separatiõ is to be made by Churches at their planting or restauration.

BVt all these examples perhaps are not so much to warrant what you haue done, as to condemne the Church of England for what shee hath not done; for such a separation shee neither hath made nor doth make, but standes actually one with all that part of the worlde within the kingdome without separation. Loe heere the maine ground of this Schisme, which your *Proto-Martyr Barrow* hammers vpon in euery page; an ill constitution: Thus he comments vpon your wordes: For where such profane confuse multitudes without any exception, separation, or choice were all of them from publique idolatrie, at one instant receiued or rather compelled to bee members of the Church, in some parish or other, where they inhabited, without any due calling to the faith, by the preaching of the Gospell going before, or orderly ioyning together in the faith, there being no voluntarie or particular confession of their owne faith and duties made or required of any, and lastly no holy walking in the faith amongst them; who can say that these Churches consisting of this people were euer rightly gathered or built, according to the rule of Christs Testament? In his wordes and yours I finde both a miscollection, and a wrong charge. For the former: the want of noting one poore distinction, breedes all this confusion of doctrine, and

In his Preface to the Reader, and in his causes of Separ. defended p. 4. *Eiusdem* p. 10 *Refutat. of M. Giff.* p. 22 & 2. *Transgress.* p. 51, 52. & 55. 66. & 70. 85. & 86. &c.

and separation of men: for there is one case of a new Church to bee called from Heathenisme to Christianitie, another of a former Church to be reformed from errours, to more sincere Christianitie. In the first of these is required indeede a solemne initiation by baptisme; and before that, a voluntarie and particular confession of faith, and therfore a cleere separation, and exception of the Christian, from the Infidell: In the latter neither is new Baptisme lawfull (though some of you belike of olde were in hand with a rebaptization: which not then speeding, succeedeth now to your shame) nor a new voluntarie and particular confession of Faith besides that in baptisme (though very commendable) will euer bee prooued simply necessarie to the being of a Church; so long as the erring parties doe actually renounce their doctrines, & in open profession imbrace the trueth; and (as generally in the publicke confession) so particularly vpon good occasion giue iust testimonies of their repentance: This is our case, wee did not make a new Church, but mended an old: your *Clifton* is driuen to this hold by necessitie of argument; Otherwise hee sees there is no auoiding of Anabaptisme: Mended, saith your Doctour, and yet admitted the miscelline rabble of the profane? Say now that such separation were not made: Let some few be holy, and the more part profane: Shall the lewdenesse of som disanull Gods couenant with others? This is your mercy; Gods is more: who still held *Israell* for his, when but few held his pure seruice: Let that diuine Psalmist teach you how ful the tents of Israell were of mutinous rebells in the desert; yet the pillar by day and night so looke them not; and *Moses* was so farre from reiecting them, that hee would not indure God should reiect them to his owne aduantage: Looke into the blacke censures, and bitter complaints of all the Prophets, and wonder that they separated not: Looke into the increased masse of corruptions, in that declined Church: whereof the blessed eyes of our Sauiour were witnesses, and maruell at his silent and sociable incuriousnesse: yea his charge of not separating; yee knowe not of what spirit you are: Now you flye to constitution, as if notorious euills were more tolerable in continuance, then in the collection of assemblies: *Sardis* had but a few names that had not defiled their garments; God praises these, bids them not separate from the rest. *Thyatira* suffers a false Prophetesse: the rest that haue not this learning, yet are bidden but to hold their owne; not to separate from the Angel, which hath not separated *Iezabel* from the Church.

Inconstance of Brown p. 110. Inquirie into M. White, confessed be Fr. Iohnson p. 63.

Passag. twixt Clifton and Smith: And concerning the constitution of the Churches, &c. But the constituting of Churches now after the defection of Antichr: may more properly be called a repairing then a constitution, &c. *Psal.* 106.

Mat. 23

Reuel. 3. 4.

Reuel. 2. 24.

SECTION 7.

YOur charge is no lesse iniurious, that the Church of England hath made no separation: Concerning which you haue learned of your Martyr, and ouerseers so to speake, as if before her late disclo-

What separatiō the Church of England hath made.

Bar. p. 22. & 55 Fr. Iohns. ag. M. H.

Act. & Mon. passim.

disclamation of Poperie, in Queene *Elizabeths* time, she had not beene. Her monuments could haue taught you better, and haue ledde you to her ancient Pedigree not much belowe the Apostolike daies, and in many descents haue shew'd you not a few worthy witnesses and Patrons of Trueth; all which with their holy and constant of-spring it might haue pleased you to haue separated from this imputation of not separating: VVill you knowe therefore how the Church of England hath separated? In her first conuersion shee separated her selfe from Pagans: in her continuance shee separated her selfe from grosse heretiques, and sealed her separation with blood: in her reformation she separated her selfe from wilfull Papists, by her publique profession of Trueth, and proclaimed hatred of error; and she daily doth separate the notoriously euill, by suspensions, by excommunications, though not so many as yours: Besides the particular separations of many from the acknowledged corruptions, in iudgement, profession, practise. All these will bee auowed in spight of all contradiction: with what forehead then can you say, the whole Church of England hath not at all separated?

Troubl. & excom. pa. 191. M. Spr. p. 2.

After all your shifts and idle tales of constitution, you haue separated from this Church against the Lord, not with the Lord, from it: If there be Christ with vs, if the spirit of God in vs, if Assemblies, if calling by the word: whatsoeuer is, or is not else in the Constitution, there is whatsoeuer is required to the essence of a Church. No corruption either in gathering or continuance can destroy the truth of being, but the grace of being well: If Christ haue taken away his word and spirit, you haue iustly subduced, els you haue gone from him in vs.

Fr. Iun. lib. de Eccles.

And when you haue all done, the Separatists Idol, visible Constitution, will proue but an appendance of an externall forme, no part of the essence of a true Church: and therefore your separation no lesse vaine then the ground, then the Authors. Lastly, if our bounty should (which it cannot) grant, that our collection was at first deepely faultie: cannot the *Ratihabition* (as the Lawyers speake) be drawne backe? may not an after-allowance rectifie and confirme it? In contracts (your owne similitude) a following consent iustifies an act done before consent: and why not in the contract betwixt God, and his visible Church? Loe, he hath confirmed it by his gratious benedictions, and as much as may be in silence, giuen vs abundant proofes of his acceptation: That after-act, which makes your baptisme lawfull, why can it not make our Church?

Ratihabitio retrahi, &c. Subsequens consensus Iacobi in Leam fecit eos coniuges. d. 29. q. 1. S. sed obiicitur.

Barr. ag. Gyff.

Section 8.

Constitution of a Church.

BVt for as much as Constitution is the very stare of Brownisme, Let vs (I beseech you) inquire a little into the Complexion of your Constitution; VVhether Physicke, or Lawe, or Architecture

tecture haue lent you it: sure I am, it is in this vse, Apocryphal: Neuer man vsed it thus scrupulously till your times: Though, what need you the helpe of Fathers or Schooles? new words must expresse new *Paradoxes*. It is no treason to coyne tearmes: What then is Constitution? Your Doctor can best tell vs: As the Constitution of a Common-wealth, or of a Citie, is a gathering or vniting of a people together into a ciuill polity: So (saith hee) the Constitution of the Common-wealth of Israel, and of the City of GOD, the new Ierusalem, is a gathering and vniting of people into a Diuine Polity: The forme of which Polity, is Order: which Order is requisite in all actions, and Administrations of the Church, as the Apostle sheweth, and specially in the Constitution thereof: So that next vnto faith in God, it is to bee esteemed most necessary for all holy societies. Hence *Paul* reioyced in the Colossians order and faith: To this Constitution therefore, belong a people as the matter; secondly, a calling or gathering together, as the forme, vvhereof the Church consisteth. The Constitution of the Church of England, is false in both: Why so? Haue wee not a people? Are not those people called together? To preuent this, you say our Constitution is false, not none: Why false? Because those people haue neither faith, nor order. For faith first: Who are you, that dare thus boldly breake into the closets of GOD, the hearts of men? and condemne them to want that, which cannot bee seene by any but Diuine eyes? how dare you intrude thus into the throne of your Maker? Consider, and conferre seriously: What faith is it, that is thus necessarily required to each member in this constitution? Your owne Doctor shall define it: Faith required to the receiuing in of members, is the knowledge of the doctrine of saluation by Christ. 1. *Cor.* 12.9. *Gal.* 3.2. Now I beseech you in the feare of God, lay-by a while all vnchristian preiudice, and peremptory verdicts of those soules, which cost Christ as much blood as your owne: and tell mee ingenuously, whether you dare say, that not onely your Christian brethren with whom you lately conuersed, but euen your forefathers which liued vnder Queene *Elizabeths* first confused reformation, knew not the doctrine of saluation by Christ: if you say they did not, your rash iudgement shall bee punished fearefully, by him whose office you vsurpe. As you looke to aunswere before him that would not breake the bruised Reede, nor quench the smoaking Flaxe, presume not thus, aboue men and Angels. If they did, then had they sufficient clayme both to true Constitution and Church: But this faith must be testified by obedience; so it was. If you thinke not so, yours is not testified by loue: both were weake, both were true: Weaknes in any grace or work, takes not away truth: Their sins of ignorance could no more disannull Gods couenant with them, then multiplicity of wiues with the Patriarches.

H. Ainsworth. Counterp. p. 170

Colos. 2. 5

Tertul. de Præscript. Tu vs homo extrinsecus vnumquemq; nostri, putas quod vides, vides autem quemq; oculos habes, sed oculi Domini sunt alti, Homo in facium, Deus in præcordia contemplatur. Principles and inferences concerning the visible Ch. An. 1607. p. 13

Order, 2. Part of Constitutiõ, how farre requisite, & whether hindred by constraint.

Section 9.

WHat wanted they then? Nothing but Order; and not all Order, but yours: Order, a thing requisite & excellent; but let the world iudge whether essential. Consider now, I beseech you in the bowels of Christ Iesus, whither this be a matter for which heauen and earth should bee mixed: whether for vvant of your Order, all the world must bee put out of all Order, and the Church out of life and being: Nothing (say we) can bee more disorderlie, then the confusion of your Democracie, or popular state (if not Anarchy): Where all (in a sort) ordaine and excommunicate; Wee condemne you not for no true members of the Church: what can be more orderlesse (by your owne confessions) then the *Trine-vne* Church at Amsterdam? which yet you graunt but faultie. If there be disproportion and dislocation of some parts, is it no true humane body? will you rise from the feast, vnlesse the dishes be set on in your owne fashion? Is it no citie, if there be mud-walles halfe broken, lowe cottages vnequallie built, no state-house? But your order hath more essence, then you can expresse; and is the same vvhich Politicians in their trade call (τάξιν τῆς πολεως) an incorporating into one common ciuill body; by a voluntarie vnion, and that vnder a lawfull gouernment: Our Church vvants both: vvherein there is both constraint, and false office. Take your owne resemblance and your owne asking: Say that some tyrant (as *Basilius* of Russia) shall forceably compell a certaine number of subiects into Mosco, and shall holde them in, by an awfull Garrison, forcing them to new lawes and Magistrates, perhappes hard and bloodie: They yeeld; and making the best of all, liue together in a cheerefull communion, with due commerce, louing conuersation, submissiue execution of the inioyned lawes: In such case, Whether is Mosco a true City, or not? Since your Doctor cites *Aristotle*; let it not irke him to learne of that Philosopher, who can teach him, that when *Clisthenes* had driuen out the Tyrant from Athens, and set vp a new Gouernment, and receiued many strangers, and bondmen into the Tribes, it vvas doubted, not vvhich of them were citizens, but vvhether they vvere made citizens vniustly. If you should finde a company of true Christians in vtmost India, would you stand vpon tearms, and inquire how they became so? Whiles they haue what is necessary for that heauenly profession; what needs your curiositie trouble it selfe with the meanes?

D. Alliſag. the Deſcript. Confeſſ. of the Browniſts. Brow. State of true Chriſtians. Inquir. into N. Whire. *Anſ. ibid. Ariſt. Polit. 3. c. 1.*

Ariſt. Polit. 3. c. 1. Edeſius & Frumentius pueri a Meropio Tyrio Philoſopho in Indiam deportati, poſtea ibi Chriſtianam religionẽ plantarũt Ruffin. l. 1 c. 9. Fœmina inter Iberos.

Sect.

Section 16.

YOu see then what an idle plea constraint is in the Constitution of a City, the ground of all your exception: But it is otherwise in Gods Citie, the Church; why then dooth his Doctorshippe parallel these two? And why may not euen constraint it selfe haue place in the lawfull constitution or reformation of a Church? Did not *Manasses* after his comming home to God, charge and commaund *Iuda* to serue the Lord God of Israel? Did not worthy *Iosiah* when he had made a couenant before the Lord, cause all that were found in Ierusalem, and *Beniamin*, to stand to it, and compelled all that were found in Israel, to serue the Lord their GOD? What haue Queene *Elizabeth*, or King *Iames* done more? or what other? Did not *Asa* vpon *Obeds* propheſie, gather both *Iuda* and *Beniamin* and all the strangers from Ephraim, *Manasses*, and *Simeon*, and enact with them, that whosoeuer would not seeke the Lord GOD should be slaine? What meanes this peruersnesse? You that teach wee may not stay Princes leasure to reforme, will you not allow Princes to vrge others to reforme? What crime is this, that men were not suffered to bee open Idolaters, that they were forced to yeeld submission to GODs ordinances? Euen your owne teach that Magistrates may compell infidels to beare the doctrine of the Church; and Papists, you say elsewhere (though too roughly) are infidels: But you say, not to be members of the Church: Gods people are of the willing sort: True, Neither did they compell them to this: They were before entred into the visible Church by true Baptisme, though miserably corrupted: They were not now initiated, but purged: Your subtil Doctor can tell vs from *Bernard* that faith is to be perswaded, not to be compelled: yet let him remember that the guest must be compelled to come in, though not to eate when they are come. Compelled, not by perswasions; for these were the first inuitations, therefore by further meanes; Though this conceite hath no place with vs; where men are vrged not to receiue a new faith, but to performe the olde; to abandon that wicked Idolatry which had defiled them, and to entertaine but that truth, which the very power of their Baptisme challenged at their hand: But this was the olde song of the Donatists; Farre be it from our conscience to compel any man to the faith. If God did not drawe vs, and by a sweete violence bend our wills to his, when should we follow him? Either you haue not read, or not cared for the practise of the auncient Church, and *Augustines* resolution concerning the sharpe penalties, imposed vpon the Donatists (would God none of your kindred) in his time; with his excellent defences of these proceedings.

Constraint requisite. 1. *Chron.* 33. 16 2. *Chr.* 34. 32. 33 2. *Chron.* 15. 13 *Barr. ag. Giff. Brow. Reform. without tarry. Greene-wood Confer. with Cooper. Brow. refor. without tar. Confer with D. Andr. M. Hutch. Confer. with D. An. Refor. without tar. Ber. Fides Suadenda nõ cogẽda. Counterpoi. Dixit Paterfamilias seruis Quoscunq; inueneritis, cogite intrare &c. Aug. ep. 48. Plesſ. de Eccleſ. c. 10 Augustin. Quod si cogi per legem aliquem vel ad bona licuisset, vos ipsi miseri a nobis ad fidem purissimam cogi debuistis: sed absit a nostra conscientia, vt ad fidem nostrã aliquem cogamus. Augus. Epist. 48. & 68 Qui phreneticum ligat & qui lethargi excitat, ambo pus molestum, ambos amat. Ibid. Clamant, Neminem ad vnitatem cogendum; quid hoc aliud, quam quod de vobis quidam Quod volumus sanctum est.*

Section 9.

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WHat wanted they then? Nothing but Order; and not all Order, but yours: Order, a thing requisite & excellent; but let the world iudge whether essential. Consider now, I beseech you in the bowels of Christ Iesus, whither this be a matter for which heauen and earth should bee mixed: whether for vvant of your Order, all the world must bee put out of all Order, and the Church out of life and being: Nothing (say we) can bee more disorderlie, then the confusion of your Democracie, or popular state (if not Anarchy): Where all (in a sort) ordaine and excommunicate; Wee condemne you not for no true members of the Church: what can be more orderlesse (by your owne confessions) then the *Trine-vne* Church at Amsterdam? which yet you graunt but faultie. If there be disproportion and dislocation of some parts, is it no true humane body? will you rise from the feast, vnlesse the dishes be set on in your owne fashion? Is it no citie, if there be mud-walles halfe broken, lowe cottages vnequallie built, no state-house? But your order hath more essence, then you can expresse; and is the same vvhich Politicians in their trade call (τάξιν τῆς πολεως) an incorporating into one common ciuill body; by a voluntarie vnion, and that vnder a lawfull gouernment: Our Church vvants both: vvherein there is both constraint, and false office. Take your owne resemblance and your owne asking: Say that some tyrant (as *Basilius* of Rusia) shall forceably compell a certaine number of subiects into Mosco, and shall holde them in, by an awfull Garrison, forcing them to new lawes and Magistrates, perhappes hard and bloodie: They yeeld; and making the best of all, liue together in a cheerefull communion, with due commerce, louing conuersation, submissiue execution of the inioyned lawes: In such case, Whether is Mosco a true City, or not? Since your Doctor cites *Aristotle*; let it not irke him to learne of that Philosopher, who can teach him, that when *Clisthenes* had driuen out the Tyrant from Athens, and set vp a new Gouernment, and receiued many strangers, and bondmen into the Tribes, it vvas doubted, not vvhich of them were citizens, but vvhether they vvere made citizens vniustly. If you should finde a company of true Christians in vtmost India, would you stand vpon tearms, and inquire how they became so? Whiles they haue what is necessary for that heauenly profession; what neede your curiositie trouble it selfe with the meanes?

D. Alliſag. the Deſcript. Confeſſ. of the Brownists. Brow. State of true Christians. Inquir. into N. Whire. *Anſ. ibid. Ariſt. Pol. 3. c. 1.*

Ariſt. Pol. 3. c. 1. Edeſius & Frumentius pueri a Meropio Tyrio Philoſopho in Indiam deportati, poſtea ibi Chriſtianam religionẽ plantarũt Ruffin. l. 1. c. 9. Famina inter Iberos.

Sect.

Sectio 16.

YOu ſee then what an idle plea conſtraint is in the Conſtitution of a City, the ground of all your exception: But it is otherwiſe in Gods Citie, the Church; why then dooth his Doctorſhippe parallel theſe two? And why may not euen conſtraint it ſelfe haue place in the lawfull conſtitution or reformation of a Church? Did not *Manaſſe* after his comming home to God, charge and commaund *Iuda* to ſerue the Lord God of Iſrael? Did not worthy *Ioſiah* when he had made a couenant before the Lord, cauſe all that were found in Ieruſalem, and *Beniamin*, to ſtand to it, and compelled all that were found in Iſrael, to ſerue the Lord their GOD? What haue Queene *Elizabeth*, or King *Iames* done more? or what other? Did not *Aſa* vpon *Obeds* propheſie, gather both *Iuda* and *Beniamin* and all the ſtrangers from Ephraim, *Manaſſes*, and *Simeon*, and enact with them, that whoſoeuer would not ſeeke the Lord GOD ſhould be ſlaine? What meanes this peruerſneſſe? You that teach wee may not ſtay Princes leaſure to reforme, will you not allow Princes to vrge others to reforme? What crime is this, that men were not ſuffered to bee open Idolaters, that they were forced to yeeld ſubmiſſion to GODs ordinances? Euen your owne teach that Magiſtrates may compell infidels to beare the doctrine of the Church; and Papiſts, you ſay elſewhere (though too roughly) are infidels: But you ſay, not to be members of the Church: Gods people are of the willing ſort: True, Neither did they compell them to this: They were before entred into the viſible Chruch by true Baptiſme, though miſerably corrupted: They were not now initiated, but purged: Your ſubtil Doctor can tell vs from *Bernard* that faith is to be perſwaded, not to be compelled: yet let him remember that the gueſt muſt be compelled to come in, though not to eate when they are come. Compelled, not by perſwaſions; for theſe were the firſt inuitations, therefore by further meanes; Though this conceite hath no place with vs; where men are vrged not to receiue a new faith, but to performe the olde; to abandon that wicked Idolatry which had defiled them, and to entertaine but that truth, which the very power of their Baptiſme challenged at their hand: But this was the olde ſong of the Donatiſts; Farre be it from our conſcience to compel any man to the faith. If God did not drawe vs, and by a ſweete violence bend our wills to his, when ſhould we follow him? Either you haue not read, or not cared for the practiſe of the auncient Church, and *Auguſtines* reſolution concerning the ſharpe penalties, impoſed vpon the Donatiſts (would God none of your kindred) in his time; with his excellent defences of theſe proceedings.

Conſtraint requiſite. 1. Chron. 33. 16 2. Chr. 34. 32. 33 2. Chron. 15. 13 Barr. ag. Giff. Brow. Reform. without tarry. Greene-wood Conſer. with Cooper. Brow. reſor. without tar. Conſer with D. Andr. M. Hutch. Conſer. with D. An. Reſor. without tar. Ber. Fides Suadenda nõ cogẽda. Counterpoiſ. Dixit Paterfamilias ſeruis Quoſcunq; inueneritis, cogite intrare &c. Aug. ep. 48. Plaſſ. de Eccleſ. c. 10 Auguſtin. Quod ſi cogi per legem aliquem vel ad bona licuiſſet, vos ipſi miſeri a nobis ad fidem puriſsimam cogi debuiſtis: ſed abſit a noſtra conſcientia, vt ad fidem noſtrã aliquem cogamus. Auguſt. Epiſt. 48. & 68 Qui phreneticum ligat & qui lethargo excitat, ambobus moleſtus, ambos amat. Ibid. Clamant, Neminem ad vnitatem cogendum; quid hoc aliud, quam quod de vobis quidam, Quod volumus ſanctum eſt.

Section 11.

Constitution of the Church of England. Bar. & Greenw. passim.

BVt tell vs then, what should haue beene done? The Gospell should haue beene euerie where preached; All conuerts should haue beene singled out, and haue giuen a voluntarie and particular confession of their faith, & repentance: I answere you: The Gospell was long and worthily preached in the dayes of King *Edward*; enough to yeeld both Martyrs to the stake, and professours to the succeeding times: Were their holy Sermons, their learned writings, and their pretious blood (which was no lesse vocall) of no force? Afterwards, in the beginning of famous Queene *Elizabeths* reparation, what confluence was there of zealous Confessors returning now from their late exile? How painefully and diuinely did they labour in this Vineyard of God? How did they (with their many holy Partners, which had shrowded themselues during that storme of persecution, in a dangerous secrecy) spread themselues ouer this Land, & each-where drew flocks of hearers to them, and with them? Is all this nothing to their ingratefull posterity? If you murmure that there were no more, take heed least you forget there were so manie: for vs, we do seriously blesse God for these, and triumph in them.

All this premised; now comes a Christian Edict from the State, that euerie man shall yeelde obedience to this truth, vvherein they had beene thus instructed: It was performed by the most; vvhose submission, vvhat vvas it but an actuall profession of their faith, and repentance? And since such vvas their face, who dares iudge of their hearts? More then this, if euer can bee shewed absolutely necessarie in such a state of the Church to the very Constitution, and repaired-beeing thereof, I doe heere vow neuer to take the Church of England for my mother.

H. answ. Counterp.

Wee knowe, and grieue to see how scornfully your whole *Sect*, and amongst the rest, your resolute D^r. turnes ouer these gratious entrances and proceedings of these two royall and blessed Reformers; and whom should hee finde to raise his scoffes vpon, but that Saint-like Historian Master *Foxe*? Now (saies Master *Foxe*) a new face of things began to appeare, as it were in a Stage, new Players comming in, the olde thrust out: Now (saith your Doctors Comment) new Bishoppes came in, as Players vpon the olde Stage of the Popish Church, as if the Church vvere no whit altered, but the men: Shall wee say, this is too much malice, or too little wit, and conscience? Euen in the Lord Protectors dayes, that holy man reports, that after the Scriptures restored, and Masses abolished, greater things followed these softer beginnings, in the reformation of the Churches: Learned and godly Diuines were called for from forrain parts, a separatiō was made (though not

Act. & Mon. Edit. 5 p. 1180

Counterp. 226

P. Martyr. P. Fagius, Bucer. &c.

not ſo much vvilling, as vvilfull) of open and manifeſt aduerſaries from Profeſſors, whether true or diſſembled: Commiſsioners were appointed to viſite euerie ſeuerall Dioceſſe. Euerie Bench of them had ſeuerall godlie and learned Preachers to inſtruct the people in the truth, and to diſſwade them from Idolatry and Superſtition. The Popes Supremacy not thruſt, but taught downe: All wil-woorſhippe vvhatſoeuer, oppugned by publique Sermons: Images deſtroyed, Pilgrimages forbidden, the Sacraments inioyned to be reuerentlie, and holily miniſtred, Eccleſiaſticall perſons reformed in life, in doctrine: Proceſsions laide downe, Preſence and attendance vpon Gods vvorde commaunded, the holy expending of Sabboth daies appointed, due preparation to GODs Table called for, ſet times of teaching inioyned to Biſhoppes and other Miniſters, all ſhrines and Monuments of Idolatrie required to bee vtterlie taken from publique and priuate houſes: All this, before his Parliament: By that, all bloodie lawes againſt Gods trueth vvere repealed, zealous Preachers encouraged, ſo as (ſaith that woorthy Hiſtorian) GOD was much glorified, and the people in manie places greatlie edified. VVhat neede I goe further then this firſt yeare? Heare this and bee aſhamed, and aſſure your ſelues that no man can euer reade thoſe holy Monuments of the Church but muſt needes ſpet at your ſeparation. After that ſweete and hopefull Prince, what his renowmed Siſter Queene *Elizabeth* did, the preſent times doo ſpeak, and the future ſhall ſpeak, when all theſe Murmurers ſhall ſleepe in the duſt. The publique diſputations, zealous Preachings, reſtaurations of baniſhed religion and men, extirpations of Idolatrie, Chriſtian lawes, wiſe and holy proceedings, and renewed couenants with GOD, are ſtill freſh in the memories of ſome, and in the eares of all; ſo as all the world will iuſtly ſay, you haue loſt ſhame with truth, in denying it: Yea to fetch the matter yet further, If the Reader ſhall looke backe to the dayes of their puiſſant Father King *Henry* the eight, hee cannot but acknowledge (eſpecially during the time of Queene *Anne*, and before thoſe ſixe bloodie Articles) a true face of a Church (though ouer-ſpredde with ſome morphue of corruptions) and ſome commendable forwardneſſe of Reformation: for both the Popes Supremacie was abrogated, the true doctrine of Iuſtification commonly taught, confidence in Saints vntaught, the vanity of Pardons declared, worſhippe of Images and Pilgrimages forbidden, learned & godly Miniſters required, their abſences and miſ-demeanures inhibited, the Scriptures tranſlated, publikely & priuately inioyned to be read, and receiued, the word of GOD commaunded to bee ſincerely and carefully preached: and to all this, holy Maſter *Foxe* addeth for my concluſion, ſuch a vigilant care was then in the King and his Councell, how by all waies and meanes to redreſſe Religion, to reforme errours, to correct corrupt cuſtomes, to helpe ignorance, and to reduce

Sixe Artl. 1547

Pag. 1182 *Col.* 2. 60

Act. & Monum. p. 999. & 1000

Act. & Monū Edit. 5. *p.* 1002.

the mis-leading of Christs Flocke, drowned in blinde Popery, superstitious customes, and Idolatry, to some better forme of Reformation, whereunto hee prouided not onely these Articles, Precepts, Iniunctions aboue specified, to informe the rude people, but also procured the Bishops to helpe forwarde the same cause of decayed doctrine, vvith their diligent preaching, and teaching of the people. Go now and say, that suddenly in one day, by Queen *Elizabeths* trumpet, or by the sound of a Bell, in the name of Antichrist, all were called to the Church: Goe, say with your Patriarch, that wee erect Religions by Proclamations, and Parliaments.

Bar. ag. Gyff. Conference with Sperin. & M. Egerton. Greenw. & Bar. Arg. to M. Cartwr. M. Trauers, M. Clark Browne Reform. without tarrying

Vpon these premises I dare conclude, and doubt not to mainetaine against all Separatists in the world, that England (to goe no higher) had in the daies of King *Henry* the eight, a true visible Church of God: and so by consequent their succeeding seede was by true Baptisme iustlie admitted into the bosome thereof; and therefore that euen of them vvithout any further profession, Gods Church was truly constituted. If you shall say that the following Idolatrie of some of them in Queene *Maries* dayes excluded them: Consider how hard it vvill be to prooue that GODs couenant with any people, is presentlie disannulled by the sinnes of the most, whether of ignorance, or weakenesse; and if they had heerein renounced God, yet that GOD also mutually renounced them. To shut vp your Constitution then: There is no remedy: Eyther you must goe forwarde to Anabaptisme, or come backe to vs: All your Rabbines cannot aunswere that charge of your rebaptized brother: If wee be a true Church, you must returne; If wee be not (as a false Church is no Church of God) you must rebaptise: If our Baptisme bee good, then is our constitution good. Thus your owne Principles teach. The outwarde part of a true visible Church is a Vow, Promise, Oath, or Couenant betwixt GOD and the Saints: Now I aske, Is this made by vs in Baptisme, or no? If it be, then wee haue (by your Confession (for so much as is outwardly required) a true visible Church: so your separation is vniust: If it be not, then you must rebaptise: for the first Baptisme is a nullity: and (if ours be not) you were neuer thereby as yet entred into any visible Church.

M. Smith ag. R. Clifton.

Principl. & Infer. pag. 11.

SEP.

To the Title of a Ring-leader, wherewith it pleaseth this Pistler to stile mee, I answere that if the thing I haue done be good, it is good and commendable to haue beene forward in it; if it be euill, let it be reproued by the light of GODs word, and that God to whom I haue done that I haue done, will (I doubt not) giue mee both to see, and to heale mine errour by speedy repentance: if I haue fledde away on foot, I shall returne on Horse-backe: But as I durst neuer sette foot into this way, but vpon a most sound and vnresistable conuiction of conscience

science by the word of GOD (as I vvas perswaded) so must my retyring be wrought by more solide reasons from the same word, then are to be found in a thousand such pretty pamphlets and formall flourishes as this is.

Section. 12.

AS for the title of Ring-leader, wherewith I stiled this pamphleter; if I haue giuen him too much honour in his Sect, I am sory: Perhappes I should haue put him (pardon an homely, but in this sense, not vnusual word) in the taile of this Traine: Perhaps I should haue endorsed my Letter to Master *Smith*, and his shadow; So I perceiue hee vvas: Whatsoeuer, whither hee lead or follow, God meetes with him. If hee lead: *Behold I will come against them that prophesie false dreames* (saith the Lord) *and doe tell them, and cause my people to erre by their lies.* If hee come behinde; *Thou shalt not follow a multitude in euill* (saith God). If either, or both, or neither, If he will goe alone; *Woe vnto the foolish Prophets* (saith the Lord) *which follow their owne spirits, & haue seene nothing.* Howsoeuer, your euill shall bee reproued by the light of Gods word: Your coniunction I cannot promise, your reproof I dare; If thereupon you finde grace to see and heale your errours, wee should with all brotherlie humblenesse attend on foote vppon your returne on Horse-backe; but if the sway of your mis-resolued conscience be headie and vnresistable; and your retyring hopelesse; these not solide reasons, these prettie pamphlets, these formall flourishes shall one daie be fearefull & materiall euidences against you before that aweful Iudge, which hath alreadie saide, That iudgements are prepared for the scorners, and stripes for the backe of fooles.

The Answeters title.

Ier. 23. 32

Ezech. 13. 2

Pro. 19. 29

Sep.

Your pittying of vs, and sorrowing for vs, especially for the wrong, done by vs, were in you commendable affections, if by vs iustly occasioned; but if your Church be deeply drencht in Apostasie, and you cry Peace Peace, when suddaine and certaine desolation is at hand, it is you that doe wrong, though you make the complaint: and so being cruell towards your selues, and your owne, whom you flatter, you cannot bee truely pittifull towards others whom you bewaile. But I will not discourage you in this affection, least wee finde few in the same fault: the most in stead of pitty and compassion, affoording vs nothing but fury and indignation.

Section. 13.

I Professed to bestow pitty and sorrow vpon you and your wrong: You entertaine both harshlie, and with a churlish repulse: VVhat should

The Apostasie of the Church of England.

ſhould a man doe with ſuch diſpoſitions? Let him ſtroke them on the backe, they ſnarle at him, and ſhow their teeth: Let him ſhew them a Cudgell, they flie in his face: You allow not our actions, and return our wrong; Ours is both the iniurie and complaint: How can this bee? You are the agents, wee ſit ſtill, and ſuffer in this rent: Yet (ſince the cauſe makes the Schiſme) let vs inquire, not vvhoſe the action is, but whoſe the deſert: Our Church is deepe drencht in Apoſtaſie; and wee crie Peace, Peace: No leſſe then a whole Church at once, and that not ſprinkled, or wetſhod, but drencht in Apoſtaſie; What, did wee fall off from you, or you from vs? Tell me, were wee euer the true Church of God? and were wee then yours? Wee cannot fall vnleſſe wee once ſtood: Was your Church before this Apoſtaſie? Show vs your anceſtours in opinion: Name me but one that euer taught as you doe, and I vow to ſeparate: Was it not? Then wee fell not from you: Euery Apoſtaſie of the Church muſt needes be from the true Church. A true Church, and not yours? And yet can there be but one true; See now whether in branding vs with Apoſtaſie, you haue not prooued yours to be no true Church; Still I am ignorant: Queene *Maries* dayes (you ſay) had a true Church, which ſeparated from Popery, choſe them Miniſters, ſerued GOD holily, from thence was our Apoſtaſie: But, were not the ſame alſo (for the moſt part) Chriſtians in King *Edwards* dayes? Did they then, in that confuſed allowance of the Goſpell, ſeparate? Or (I pray you) were *Cranmer*, *Latimer*, *Ridley*, *Hooper* and the reſt, parts of that Church, or no? VVas there any other ordination of Miniſters then from them? Reiect theſe, and all the world will hiſſe at you; Receiue them, and where is our Apoſtaſie? VVhat Antichriſtianiſme haue wee, whereof theſe vvere freed? But you leape backe (if I vrge you farre) from hence to the Apoſtles times, to fetch our once true Church from farre, that it might bee deare: You ſhall not carue for vs: wee like not theſe bolde ouer-leapes of ſo manie Centuries: I ſpeak boldly, you dare not ſtand to the trial of any Church, ſince theirs: Now, I heare your Doctor ſay, this Challenge ſauours of Rome: Antiquitie is with you, a Popiſh plea: Wee haue willinglie taken vp our aduerſaries, at this (by pretence, their owne) vveapon: You debarre it in the conſcience of your owne nouell ſingularity: Yet your Paſtor can bee content to make vſe of *Tertullian* alone againſt all Fathers; That ſuch things are iuſtlie to bee charged with vanitie, as are done without any precept either of the Lord, or of the Apoſtles: And, the Apoſtles did faithfullie deliuer to the nations the Diſcipline they receiued of Chriſt; which wee muſt beleeue to bee the tumultuarie Diſcipline of the refined houſe-full at Amſterdam: VVhat? all in all Ages, and places till now Apoſtates? Say if you can, that thoſe famous Churches, wherein *Cyprian*, *Athanaſius*, *Ambroſe*, *Hierome*, *Auſten*, *Chryſoſtome*, and the reſt of thoſe bleſſed lights liued, were leſſe deepe in

A Treatiſe of the Miniſtery of England, againſt *M. H.* pag. 125

H. Amſworth in his fore-ſpeech to his Count. *Inqu. into Wh. Tertul l. de Ora. Tertul. l. de Præſcript. So de Virginib, Veland.* That no continuance of time can preiudice Truth.

Si me reprehendas errantem, patere me quaſo errare cum talibus. Aug. Hier.

in this Apoſtaſie then ours? O Apoſtaticall Fathers, that ſeparated not! yea, ſay if you dare, that other reformed Churches are not ouer the ankles with vs in this Apoſtaſie? What hard newes is this to vs, vvhen as your Oracle dare ſay not much leſſe, of the Reformed Churches of Netherlands, with whom you liue? Thus he writes: For not hearing of them in other Congregations in theſe countries; this I aunſwer, That ſeeing by the mercie of God, wee haue ſeene and forſaken the corruptions, yet remaining in the publique Miniſtration, and condition of theſe Churches (if they bee all like to theſe of this Citie) wee cannot therefore partake with them, in ſuch caſe, vvithout declining and Apoſtaſie from the truth, which wee haue our ſelues already receiued, and profeſſed. See heere, to partake with them in Gods ſeruice is Apoſtaſie; If ſo in the acceſſoryes, Alas, what crime is in the principall? It were but Apoſtaſie to heare an Engliſh Sermon; a Dutch is no leſſe: Woe is you that you dwell ſtill in Meſhech: Good men; it were not more happy for you then the Church, that you were well in heauen. No leſſe then Apoſtaſie? Let no Reader bee appalled at ſo fearefull a worde; this is one of the tearmes of Arte familiar to this way: Find but any one page of a Dutch printed volume without Apoſtaſie, Excommunication, Commingling, Conſtitution, & ſuſpect it not theirs: Hereſie is not more frequent at Rome, then Apoſtaſie at Amſterdam; nor indulgences more ordinarie there, then heere Excommunications. Common vſe makes terrible things eaſie: Their owne Maſter *Sl.* for holding with the Dutch Baptiſme, and read-praiers, is acknowledged to bee caſt out for an Apoſtate: yea their Doctor M^r. *Amſworth* is noted with this marke from themſelues: There is much latitude (as happie is) in their Apoſtaſie: For when *Stanſhal Mercer* and *Iacob Iohnſon* were to be choſen Officers in their Church, and exception was taken by ſome at their Apoſtaſie, anſwere was made, It was not ſuch Apoſtaſie as debarred them from office, it was but a ſlippe. *Iohn Marke* (whether, as *Iſychius* and *Theophilact* thinke the bleſſed Euangeliſt, or ſome other holy Miniſter) is by the whole Parlour at Amſterdam, branded with this ſame Apoſtaſie; who departed indeede, but from *Paul* in his iourney, not from Chriſt in his faith, and therefore his (ἀποστάντα) is expounded by (μὴ συνελθοῦντα) Act. 15. 38. why doe we think much to drinke of an Euangeliſts cuppe? Yet let this ignorant Epiſtler teach his cenſorious aunſwerer one point of his owne (that is the Separatiſts) skill: and tell him that hee obiects two crimes to one poore Church, which are incompatible; want of Conſtitution and Apoſtaſie. Thus writes your Maſter of vs: If it were admitted, (which can neuer be proued) that they ſometimes had beene true eſtabliſhed Churches. Loe here, wee neuer had true Conſtitution, therefore we are not capable of Apoſtaſie: If we once had it, and ſo were true Churches

Fr. Iohnſon in his Anſw. to T.

Wh. p. 26 Anſw. ag. Brough. & p. 27 Theſe Dutch Ch. offend not only in practicall diſorders, but in their Cõſtitution, Gouernment, worſhip, &c.

Troubl. and Excom. at Amſterd. p. 10. Browne charged with it by Barr. Letter to M. Egert, G. Iohnſon ibid. p. 194 Fr. Iohnſ. Inq. Act. 15. 38 Departing, i. not going with them. Barr. pref. to the Separation defend. In his obſeruations. p. 251 We doe not there cõdemne the pariſh Aſſemblies as ſeparated from Chriſt, but proue them not as yet gathered to Chriſt. So Confer. with Sperin. p. 9. Fr. Iohnſon. Inquir. pag. 36

Churches, heare what your Paſtor ſaith: As Chriſt giueth to all true Churches their being, ſo wee muſt leaue it vnto him to take it away, when, & as he pleaſeth. And therefore ſince he hath not remooued his Candleſticke, nor taken away his Kingdome, in ſpight of all obiected Apoſtaſies, wee ſtill continue ſo: and by conſequent your ſeparation vpon this ground is moſt vniuſt. An Apoſtate had wont to be the fearefull ſurname of damned *Iulian: Tortus* was an eaſie accuſer, to whom yet, wee may ſay with *Elihu*, *Num dicis regi, Apoſtata?* Beholde now ſo many Apoſtates as men: Holy *Cyprian* deſcribes him by forſaking Chriſts colours, and taking vp armes for Gentiliſme in life, or hereſie in iudgement: And *Auguſtine* tells vs, there cannot be a greater ſinne then Apoſtaſie; making elſe-where this ſinner, worſe then the Infidell. And the olde vulgar can giue no woorſe tearme to (מרד) where hee findes it, yea to (סרר) rebelles themſelues. What dooth this brand to a Church, not Chriſtian onely (though you deny it:) but famous: Of whom is truely verefied (after all your ſpleene) that which the ſpirit writes to the Angel of Epheſus: *Laborauſti & non Defeciſti*: Say if you can, what Article of the Chriſtian, and Apoſtolike faith haue we renounced? What hereſie maintaine wee? Wherein haue wee runne from the tents of Chriſt? What holde wee that may not ſtand with life in Chriſt, and ſaluation? Wee challenge all men and Diuells in this point, for our innocence: Diſtinguiſh for ſtarke ſhame, of ſo foule a worde; or (which is better) eate it whole; and let not this blemiſh be left vpon your ſoule & name in the Records of God, and the world; that you once ſaide of a Church to good for yours, Drencht in apoſtaſie. If wee crie Peace, whiles you crie Apoſtaſie; ſurely wee flatter, whiles you rayle: betwixt theſe two dangerous extreames, wee knowe an wholeſome meane, ſo to approue that we foſter not ſecuritie: ſo to cenſure, that we neither reuile, nor ſeparate: and in one worde, to doe that which your Paſtor could exhort the ſeparators from your Separation (for euen this Schiſme hath Schiſmes) If wee ſhould miſlike, yet to reſt in our differences of iudgement, and notwithſtanding peaceably to continue with the Church: Had you taken this courſe, you ſhould neither haue needed to expect our pitie, nor to complaine of our cruelty. Surely, whether our loue be cruell, or not, your hatred is: wherof, take heed leaſt you heare from old *Iacob*, Curſed be their wrath for it was fierce, and their rage for it was cruell.

How can you expect compaſſion, when you breathe fire, and write gall? Neuer mention the fury of others indignation, til the venomous & deſperate writings of *Barrow* and *Greenwood* be either worne out with time, or by the Thunder-bolts of your (not rare) cenſures be ſtrucke downe to hell, whence their malicious neſſe came. I forbeare to recapitulate: how much rather had I help to burie, then to reuiue ſuch an vnchriſtian exprobrations?

SECT.

H. Bar. Obſcurar. 242. No faults diſannul the being of a church vntill contempt of Gods word be added thereunto after due conuiction. The faults & errors of a Church may be ſeuerely reproued & conuinced according to the quality thereof, and yet the Church not be condemned. N.B.

Iob 24. 19

Vulg. edit. Cypr. Epiſt. ad Cornel. Non eſt maius peccatum quam Apoſtatare a deo Aug. in Pſ. 18 *Prou.* 6. 12 *Iob.* 34. 18 *Ezec.* 2. 3 *Apocal.* 2. 3 Thou haſt laboured, and not giuen in.

Tertul. de Pat. Si hominibus placetur, Dominus offenditur; ſi vero illud eſtimur & Laboramus vt poſſimus deo placere, & conuicia & maledicta debemus humana contemnere.

Confeſſed by M. Iohnſ. loc. ſeq. Inq. of Th. White, p. 65

Gen. 49. 7

Cypr. de ſimplic. prael. Quid facit in corde Chriſti. zno luporum feritas & canum rabies? Auguſt. Confeſſ. l. 9. *c.* 9 *Qualia ſolet eructare turgens indigeſta diſcordia?*

SEP.)

The first action laide against vs, is of vnnaturalnesse and ingratitude towards our mother the Church of England, for our causelesse separation from her: to vvhich vniust accusation, and triuiall querimony, our most iust defence hath beene, and is, that to our knowledge wee haue done her no vvrong: vvee doe freely, and with all thankefulnesse acknowledge euery good thing she hath, and vvhich our selues haue there receiued.

SECTION 14.

INgratitude and vnnaturalnesse to your Mother is obiected, In that you flie from her, yea now (woe is me) that you spet in her face, and marke her for an harlot: Would God the accusation were as farre from being iust, as from being triuiall: Yet perhappes you intend it not in the lightnesse of this charge, but the commonnesse: you haue caused mee to smart for my charity, yet I forbeare it not: What is your defence? That you haue done her no wrong, to your knowledge. Modestly spoken, but doubtfully: we knowe your wrong, but wee knowe not your knowledge: it is well if your wrong bee not wilfull: an ignorant wrong is both in more hope of amends, and of mercie: But is not this caution added, rather for that you thinke no hard measure can possibly be a wrong to so vile a Church? I aske, and would be denied: No, you doe freely, and with all thankefulnesse acknowledge euery good thing she hath: Whatsoeuer you doe to vs, I will not any more in fauour of you, wilfullie wrong my selfe: you haue bidden me now to take you as a complete Separatist: and speake this for your selfe and yours. Let the Reader now iudge, whether the wrong of your Sect be wilfull; and acknowledgement of our good, free and thankfull. Your first falsenamed Martyr shall giue the first witnes of the titles of our Church: Who (saith he) that were not drunke and intoxicate with the Whores cuppe, could affirme this confuse Babell, these cages of vncleane Birds, these prisons of foule and hatefull spirits, to bee the spouse of Christ? And else-where, hee calls the people of our Church Goates and Swine: Is this any wrong to your knowledge? The same Author: They haue not (saith hee) in their Churches any one thing in their practise and proceedings, not one pin, naile, or hooke according to the true patterne: Doe you not now freely and thankefullie acknowledge our Churches good things? What is more ordinarie with him, and his brother in euill, *Greenewood*, then to call our woorthy Ministers *Baals* Priests, Cuinites, the marked seruants of Antichrist, sellers of the Whores wares, worshippers of the Beast: Is this yet any wrong to your knowledge? Pastor *Johnson* stickes not to saie, that the Ministerie and woor-

The Septatists acknowledgements of the graces of the Church of England.

H. Barr. Præf. to the separ. defended. Causes of separ. def. p. 12. Confer. with D. Andr.

Præf. to separ. def.

Gyff. refuted such Donat. Obseruat. of M. H. Bar. p. 239.

worshippe of the Church of England were taken out of the Whoores cuppe; and plainely stiles our Church (as which of you doe not?) daughter of the great Babylon, that mother of whooredomes and abhominations of the earth: yet more; That Hierarchy, Worship, Constitution and Gouernment, which they professe and practise, being directly Antichristian, doe vtterly destroy true Christianity, so as their people and Churches, cannot in that estate bee iudged true Christians: Doe you not now freely and thankfully acknowledge our good things? What can any Diuell of hell say woorse against vs then this, That wee are no Christians? Or what good can there be in vs, if no true Christianity? If wee denied euery Article of the Christian Creed: if we were Mahumetans (as your good Pastor stickes not to compare vs) if the most damned Heretiques vnder heauen, what could hee say but no Christians? Your teacher and Pastour (which is a wonder) agree: For your Doctor *Ainsworth* makes this one head of his poysonous counterpoyson, that Christ is not the head, Mediatour, Prophet, Priest, King of the Church of England: You, their Disciple are not yet promoted to this height of immodesty; yet what are your good things? Euen to you, we are Apostates, Traytors, Rebels, Babylonish: This is well for a learner: Hereafter (if you wil hear me) keep our good things to your selfe, and report our euill.

Fr. Iohns. Reas. 9. ag. M. Iac. p. 74

Iohns. ag. M. Iac. Except. 3 Nota Bene.

Ibid.

Counterpoys. p. 127. & 131.

Yea, that your vncharitablenesse may be, aboue all examples, monstrous; You doe not onely deny vs any interest in the Church of Christ, but exclude vs (what you may) from all hope and possibility of attaining the honour of Christendome: For when a godlie Minister protested to Maister *Barrow*, the trueth of his ministerie; vpon the approbation also of his people, hee receiued this answere from him: Though you had such allowance, it could nothing auaile, but rather ouerthrowe your Ministery; they being as yet vngathered to Christ, and therefore neither may not in this estate chuse them a Minister, nor any exercise a Ministery vnto them, without hainous sacriledge. O desperate iudgement; wee neither are Christians, nor can be: No Christianity without faith, no faith without the Ministerie of the word, no word to vs without sacriledge: What are we, that the verie offer of bringing vs to GOD should be criminall? These are your acknowledgements of our good; who haue learned of your Pastour to kisse and kill all at once; to blesse and curse with one breath: your mercies are cruell.

Bar. Cōfer. with M. Sperin. as Bar. himself hath written it. p. 9

Fr. Ioh. 7. Reas. aga. Iac. p. 64 G. Iohns. Pref. to the Pastor.

The vnnaturalnesse of some principal Separatists.

Russin. l. 2. Eccl. hist. c. 5 *Aug.* Epist. & Possid. in vita *Aug.*

Section 15.

BVt who can wonder at your vnnaturalnesse to the Church, that heares what measure you mete to your own? Error is commonly ioined with cruelty: The outrageous demeanures of the Circumcelliones in *Augustines* time, and more then barbarous tyrannie of the

the Arrians before him are well knowne by all Hiſtories, and not enough by any: God forbid, that I ſhould compare you to theſe. Heare rather of *Nouatus*, the father of a not vnlike Sect, of whom *Cyprian* reports, that he would neither beſtow bread on his father aliue, nor buriall on him dead, but ſuffered him both to ſtarue and ſtinke in the ſtreet: and for his wife (leaſt ſhe ſhould be mercifull to any) he ſpurned her with his heele; and ſlew his owne child in her body: What need I ſeek ſo far? I grieue to think and report, that your owne Paſtor hath paralleled this cruelty: His owne brother (which is no leſſe ſauage) though one of your Sect, is the publicke accuſer and condemner of him in this crime to all the world: who after a pitifull relation of his eight yeares quarels with him, and four yeares excõmunication, in his Epiſtle before a large volume to this purpoſe, writes thus:

After all theſe, hath not our kinde, carefull, and olde Father come a long iourney to make Peace? Hath hee not laboured with you, the Elders and the Church, to bring you to peace? Hath he not vſed the help and counſell of the Reformed Churches heerein? Yet will you not be reclaimed; but adding that ſinne aboue all, haue alſo monſtrouſly excommunicated your father, the peace-ſeeker, &c. And ſtraight; How oft deſired hee you (as if hee had beene the ſonne, and you the father) euen with teares, that you would repent. In a worde, how came hee and I to your doore, ſhewing you that it might bee (vpon his departing) you ſhould ſee his face no more, &c. yet you forced him by your ill dealing, ſtill to leaue vpon you, his curſe, and all the curſes written in Gods booke againſt vnthankefull and diſobedient children. Thus far a brother concerning a brother, againſt father and brother; Other ſtrangely-vnkinde vſages of both, I had rather leaue to the diſcouery of Maſter *White*, and this miſerable plaintiue, who haue written enough to make an enemie aſhamed: But whereupon was all this fearefull broile in a pure Church? For nothing but a little lace, and whale-bone in his wiues ſleeue. The Troian warre could not bee ſlandered with ſo weighuie a beginning. As for your Elder, *Daniell Studly* (whome your Paſtor ſo much extolleth) if Maſter *Whites* Apoſtaſie may bee your ſhift againſt his relation; let him ſpeake who ſhould haue beene a fellow-Elder with him, baniſhed for your truth, though elected by your cenſure: Mark (ſaith G. *Johnſ.* of this *Studly*) how the Lord hath iudged him with vnnaturalneſſe to his owne children, ſuffering them to lye at other mens feete, and hang on other mens hands, whiles he, his wife, and her daughter fared daintily, & went prankingly in apparell, euen in this place of baniſhment. It is no ioy to me to blazon theſe, or your other ſinnes; would God they were fewer, and leſſe in vs all. Onely it was fit the world ſhould know, as how vndutifull you are to your common parent, ſo that Father, Brother, Children beare part with your mother in theſe your cruelties.

Euſeb. hiſt eccl. Damnis grauiſſimis & cædibus afficiebant, armati diuerſis telis.

Socrates. l. 3. c. 22 & 30.

Cypr. l. 2. Ep. 8. Nouati pater in vico ſame mortuus nec poſtea ab illo ſepultus.

Sic Optat. l. 1 Purpurius Donatiſta occidit ſororis filios &c.

G. Iohnſ. Diſcourſe of troubles and excommunications at Amſterdam, printed 1603

Ibid. p. 5.

Diſcouerie of Browniſme. Vid. G. Iohnſ. booke.

Inq. into Th. Wh. Diſcou.

Same Epiſt. 15

They ſay Filia ſponſa.

Mihi accuſatio etiam vera contra fratrem diſplicet. Hieron. aduerſus Ruffin.

SEP.

The ſuperabundant grace of God couering and paſſing by the manifolde enormities in that Church wherewith theſe good things are inſeparably commingled, and vvherein vvee alſo through ignorance and infirmitie were inwvrapped. But vvhat then? ſhould vvee ſtill haue continued in ſinne, that grace might haue abounded? If God haue cauſed a further truth like a light in a darke place, to ſhine in our hearts, ſhould vve ſtill haue mingled that light vvith darkeneſſe, contrarie to the Lords owne practiſe? Gen. 1.4. and expreſſe precept? 2. Cor. 6. 14.

SECTION 16.

What the Separatiſts thinke themſelues beholden to the Church of England for. Bar. exam. before the Archb. & L. Anderſon. Browne ſtate of Chriſtians d. 39. *Qui non habet quod det, quomodo det? vox Donat. Opt. l. 1 Barrow ſupra. Fr. Johnſ ag. M. Iacob. p. 41 Exc. 2.*

IF then ſuch be the good things of our Church; What good can you acknowledge to haue receiued from her? Nothing giues what it hath not: A Baptiſme perhaps; Alas, but no true Sacrament, you ſay: yea the ſeale of graceleſneſſe and miſchiefe; As little are you beholden to the Church for that, as the Church to you, for your good acceptation: Why are you not rebaptized? You that cannot abide a falſe Church, why doe you content your ſelues with a falſe Sacrament? eſpecially, ſince our Church, being not yet gathered to Chriſt is no Church, and therefore her baptiſme a nullity.

What elſe doe you owe to the liberality of this Step-dame? You are cloſe; your Paſtor is lauiſh for you both; who thus ſpeakes of himſelfe, and you, and vs: I confeſſe that whiles I was Miniſter in your Church of England, I ſtood in an Antichriſtian eſtate; yet doubt I not, but euen then, being of the elect of God I was partaker through faith, of the mercy of God in Chriſt to ſaluation: but as for you (Maſter *Iacob* & his fellow-Chriſtians) whiles you thus remaine, you cannot in that eſtate approue your ſelues to haue the promiſe of ſaluation. Behold here, the Church of England gaue you but an Antichriſtian eſtate; if God giue ſecret mercy, what is that to her?

Gods ſuperabundant grace doth neither abate ought of her Antichriſtianiſme, nor mooue you to follow him in couering, and paſſing by the manifolde enormities in our Church, wherewith thoſe good things are inſeparably commingled: Your owne mouth ſhall condemn you: Doth God paſſe ouer our enormities, and doe you ſticke, yea ſeparate? Doth his grace couer them, and doe you diſplay them? Haue you learned to bee more iuſt then your Maker? Or if you be not aboue his iuſtice, Why are you againſt his mercy? God hath not diſclaimed vs, by your owne confeſsion; you haue preuented him. If Princes leaſures may not bee ſtayed in reforming, yet ſhall not Gods in reiecting? Your ignorance enwrapped you in our errors: his

infinite

infinite wisdome sees them, and yet his infinite mercy forbeares them: so might you at once haue seene, disliked, stayed: If you did not herein goe contrarie to the courses of our common God, how happie should both sides haue bene? yea how should there be no sides? How should wee bee more inseparably commingled, then our good and euill?

But should you haue continued still in sinne that grace might haue abounded? God forbid: you might haue continued heere without sin (saue your owne) and then grace would no lesse haue abounded to you, then now your sinne abounds in not continuing: What neede you to surfet of anothers mans Trencher? Others sinnes neede no more to infect you, then your graces can sanctifie them. As for your further light, suspect it not of God: suspect it to be meere darkenes: and if the light in you be darknesse, how great is that darknes? What? so true and glorious a light of God, and neuer seen till now? No worlds, times, Churches, Patriarches, Prophets, Apostles, Martyrs, Fathers, Doctors, Christians, euer saw this truth looke forth besides you, vntill you? External light was Gods first creature, and shall this spiritual light, whereby all Churches should bee discerned, come thus late? Mistrust therefore your eyes, and your light: and feare *Isayes* woe, and the Iewes miserable disappointment: we wait for light, but loe it is darkenesse; for brightnesse, but wee walke in obscuritie.

Gen. 1.2

Esa. 5.20 Woe to them that put darknes for light. *Esa.* 59.9

SEP.

But the Church of England (say you) is our mother, and so ought not to be auoided; But say I, we must not so cleaue to holy mother Church, as we neglect our heauenly Father, and his commandements, which we know in that estate wee could not but transgresse, and that heynously, and against our consciences, not only in the want of many Christian ordinances, to which we are most straightly bound both by Gods word and our owne necessities.

SECTION 17.

THe Church of England is your mother, to her small comfort; shee hath borne you, and repented. Alas, you haue giuen her cause to powre out *Iobs* curses vpon your birth-day, by your not only forsaking but cursing her: Stand not vpon her faults, which you shall neuer proue capitall: Not only the best Parent might haue broght forth a rebellious sonne to be stoned. What then? Do we preferre duty to pietie, and so plead for our holy mother Church, that we neglect our heauenly Father, yea offend him? See what you say: it must needes bee an holy mother that cannot bee pleased without the displeasure of GOD: A good wife, that opposes such an husband: a good sonne

The Motherhood of the Church of England, how far it obligeth vs.

Deut. 21.22.23

Mater Ecclesia, mater est etiam matris nostra. Aug. Ep. 38

sonne that vpbraides this vniustly: Therefore is she a Church, your mother, holy, because she bred you to God, cleaues to him, obeyes his commandements, and commands them. And so farre is shee from this desperate contradiction, that she voweth not to hold you for her sonne, vnlesse you honour God as a father. It is a wilfull slander, that you could not but heynously transgresse vnder her: I dare take it vpon my soule, that all your transgression which you should necessarily haue incurred by her obedience, is nothing so heynous, as your vncharitableneſse in your censures and disobedience. Conscience is a common plea euen to those you hate: wee enquire not how strong it is, but how well informed: not whether it suggest this, but whereupon. To goe against the conscience is sinne, to follow a mis-informed conscence is sinne also: If you doe not the first, wee knowe you are faultie in the second: Hee that is greater then the conscience will not take this for an excuse: But wherein should haue beene this transgression: so vnauoidable, heynous, against conscience? First in the want of many Ordinances, to which wee are most strictly bound, both by Gods worde, and our owne necessities.

The want of pretended Ordinances of God, whether sinfull to vs: & whether they are to be set vp without Princes.

ὁ γαρ σαμ. λοβημιαιvει &c. ἀλλα ψυχῆς μολυσμος. Nemo per exteriorem violentiam corrumpitur, si interior innocentia custodiatur. c. 11. q. 3. Custodi. &c. Ad docendum populum Israeliticum, omnipotens deus propheticis præconium dedit, non regibus imperauit. Aguſt. l 2. contr. Gaud. c 11. Barr. causes of separa. def. p. 6. Barrow. Refor. without tarrying.

Section 18.

CAn you thinke this hangs well together? You should here want many of Gods ordinances: why should you want them? Because you are not suffered to enioy them: who hinders it? Superiour powers: Did euer man wilfully and heynously offend, for wanting of that which hee could not haue? What hath conscience to doe with that which is out of our power? Is necessitie with you becomne a sinne, and that heynous? *Dauid* is driuen to lurke in the wilderneſse, and forced to want the vse of many diuine ordinances: It was his sorow, not his transgresion: He complaines of this, but doth he accuse himselfe of sinne? Not to desire them had beene sinne, no sinne to bee debarred them: Well might this be *Sauls* sin, but not his. Haue you not sins enow of your owne, that you must needs borrow of others? But I see your ground: You are bound to haue these ordinances; and therefore without Princes, yea against them: so it is your transgresion to want them in spight of magistrates, *Gandentius* the Donatist taught you this of old; And this is one of the Hebrew songs which Master *Barrow* sings to vs in Babylon, that we care not to make Christ attend vpon Princes, and to be subiect to their lawes, and gouernement: and his Predecessor (the roote of your sect) tels vs in this sense the kingdome of heauen must suffer violence; and that it comes not with obseruation; that men may say Loe, the Parliament, or loe the Bishops decrees: and in the same treatise; The Lords kingdome must wait on your policie, forsooth; and his Church must bee framed to your ciuill state, &c. Iust as that Donatist

tiſt of olde, in *Auguſtine*, *Quid vobis &c.* What haue you to doe with worldly Emperours? and as that other in *Optatus*: *Quid Imperatori cum Eccleſia?* What hath the Emperour to doe with the Church? Yea your Martyr feares not to teach vs, that Gods ſeruants being as yet priuate men, may and muſt together build his Church, though all the Princes of the world ſhould prohibit the ſame vpon paine of death: Belike then you ſhould ſinne hainouſly, if you ſhould not be rebells. The queſtion is not, whether we ſhould aske leaue of Princes to be Chriſtians; but whether of Chriſtian Princes we ſhould aske leaue to eſtabliſh circumſtances of gouernment: God muſt be ſerued though wee ſuffer; our blood is well beſtowed vpon our maker: but in patience, not in violence. Priuate profeſsion is one thing; Publique reformation and iniunction is another; Euery man muſt do that in the maine: none may doe this, but they of whom God ſayes, I haue ſaide, ye are Gods: and of them: There is difference betwixt Chriſtian and Heathen Princes: If (at leaſt) all Princes were not to you Heathen: If theſe ſhold haue beene altogether ſtayed for, Religion had come late: If the other ſhould not be ſtaied for, Religion would ſoone be ouerlaid with confuſion: Laſtly, the body of Religion is one thing, the skirts of outward gouernment another: that may not depend on men to bee imbraced, or (with loyalty) proſecuted: theſe (vpon thoſe general rules Chriſt) both may, and doe, and muſt: If you cut off but one lap of theſe with *Dauid*, you ſhall be touched: To denie this power to Gods Deputies on earth, what is it, but Ye take to much vpon you *Moſes* and *Aaron*, all the Congregation is holy: wherefore lift ye your ſelues aboue the Congregation of the Lord? See, if herein you come not too neer the walles of that Rome which ye ſo abhorre and accurſe, in aſcribing ſuch power to the Church, none to Princes. Let your Doctour tell you, whether the beſt Iſraelites in the times of *Abijah*, *Aſa*, *Iehoſaphat*, *Ezekiah*, *Ioſiah*, tooke vpon them to reforme without, or before, or againſt their Princes? Yea did *Nehemiah* himſelfe without *Artahſhaht* (though an heathen King) ſet vpon the wals of Gods Citie? Or what did *Zerubbabel*, & *Ieſhua* without *Cyrus*? In whoſe time *Haggai* and *Zechariah* propheſied indeede, but built not: And when contrarie letters came from aboue, they laid by both Trowels and Swords: They would be Iewes ſtill, they would not be rebels for God: Had thoſe letters enioyned Swines fleſh, or Idolatrie, or forbidden the vſe of the Law, thoſe which now yeelded, had ſuffered, and at once teſtified their obedience to authoritie, and pietie to him that ſits in the aſſemblie of theſe earthen Gods. I vrge no more: Perhaps you are more wiſe, or leſſe mutinous: you might eaſily therefore purge your conſcience from this ſinne, of wanting what you might not perforce enioy.

Say that your Church ſhould imploy you backe to this our Babylon, for the calling out of more Proſelytes: you are intercepted, im-

Aug. contr. Petilian. l. 2
Optatus Mileuit. lib. 3.

Barr. 2. Examination before the L. Archb. and L. Chiefe-Iuſtice. cõpar. with his reply to M. Gyff. Art. 5.

1. *Sam.* 24. 6

Num. 16. 3.

Counterpoiſ. p. 2. 30.
2 *Chro.* 13
2 *Chr.* 14. & 15
2 *Chr.* 29
2 *Chr.* 30
2 *Chr.* 34
Ezr 2. & 3. 2.

Ezr. 4. 23. 24

priſoned: Shall it be ſinne in you not to heare the Propheſies at Amſterdam? The Clinke is a lawfull excuſe: If your feet be bound, your conſcience is not bound. In theſe negatiues, outward force takes away both ſinne and blame, and alters them from the patient to the actor: ſo that now you ſee your ſtrait bonds (if they were ſuch) looſed by obedience, and ouer-ruling power.

The bonds of Gods word vniuſtly pleaded by the Separ.

* *Auguſt. Ep. 58 Paſtores autem & doctores quos maxime vt diſcernerem voluiſti eoſdem puto eſſe ſicut & tibi viſum eſt, vt non alios Paſtores, alios Doctores intelligeremus, ſed ideo cum prædixiſſet Paſtores, ſubiunxiſſe Doctores, vt intelligeret Paſtores ad officium ſuum pertinere doctrinam.*

Barr. ag. Gyff. inueighs for this cauſe againſt the Conſiſtorie of Geneua.

Fr. Iohnſ. complaints of the Dutch and Fr. Churches. Deſcription of a viſible Church, cannot make a Diſtinct. in the Definition of their Offices. State of Chriſtians 119. Deſcript. of viſ. Ch. H. Clap. Epiſt. before his treatiſ. of ſin ag. the ho. Ghoſt. Browniſts 4. Poſition. Trouble & excom. at Amſter. Fr. Iohnſ. in a letter to Maſt. Smith.

Section 19.

BVt what bonds were theſe ſtraight ones? Gods word and your owne neceſsitie: Both ſtrong and indiſſoluble.

Where God hath bidden, God forbid that wee ſhould care for the forbiddance of men: I reuerence from my ſoule (ſo doth our Church, their deere ſiſter) thoſe worthie forraine Churches which haue choſen and followed thoſe formes of outward gouernment that are euery way fitteſt for their owne condition. It is enough for your Sect, to cenſure them: I touch nothing common to them with you: *While the worlde ſtandeth, where will it euer bee ſhewed out of the ſacred booke of God, that hee hath charged, Let there be perpetuall Lay-Elders in euery congregation: Let euery aſſembly haue a Paſtor and Dotor, diſtinct in their charge and offices: Let all deciſions, excommunications, ordinations, be performed by the whole multitude: Let priuate Chriſtians (aboue the firſt turne, in extremitie) agree to ſet ouer themſelues a Paſtor, choſen from amongſt them, and receiue him with praier, and (vnleſſe that ceremonie bee turned to pompe and ſuperſtition) by impoſition of hands. Let there be widdowers (which you call relieuers) appointed euery where to the Church-ſeruice. Let certaine diſcreet and able men which are not Miniſters be appointed to preach the Goſpell, atd whole truth of God to the people.

All the learned diuines of other Churches are in theſe left, yea in the moſt of them cenſured by you: Hath God ſpoken theſe things to you alone? Pleade not Reuelations, and wee feare you not. Pardon ſo homely an example: As ſoone and by the ſame illumination ſhall *G. Iohnſ.* prooue to your Conſiſtorie the lace of the Paſtors wiues ſleeue, or rings, or Whale-bones, or others amongſt you (as your Paſtour confeſſeth) knit-ſtockings, or corke-ſhooes forbidden flatly by Scriptures, as theſe commanded. Wee ſee the letter of the Scriptures with you: you ſhall fetch blood of them with ſtrayning, ere you ſhall wring out this ſenſe: No, no, (M. R.) neuer make God your ſtale: Many of your ordinances came from no higher then your owne braine: Others of them though God acknowledges yet hee impoſed not: Pretend what you will: Theſe are but the cords of your owne conceit, not bonds of Chriſtian obedience.

Sec-

Section 20.

THe first of these then, is easily vntwisted: your second is necessitie: Then which, what can be stronger? what lawe, or what remedie is against necessitie? What we must haue, wee cannot want: Oppose but the publique necessitie to yours: your necessitie of hauing, to the publique necessitie of withholding: and let one of these necessities (like two nayles) driue out another: So they haue done, and your owne necessitie (as the stronger) hath preuailed; for that other necessitie might bee eluded by flight: you haue sought and found else-where what the necessitie of our lawes denied, and the necessitie of your conscience required. Beware lest vniustly: Sinne is as strong bond to a good heart as impossibility; Christians cannot do what they ought not: Contrarie to the lawes of your Prince and Countrey, you haue fled not onely from vs, but from our Communion. Either is disobedience no sinne, or might you doe this euill that good may come of it? But what necessitie is this? simple and absolute, or conditionall? Is there no remedie but you must needs haue such Elders, Pastors, Doctors, Relieuers, such offices, such executions? Can there be no Church, no Christians without them? What shall we say of the families of the Patriarks, of the Iewish Congregations vnder the law, yea of Christ & his Apostles? Either deny them to haue bin visible Churches, or shew vs your distinct offices amongst them: But as yet (you say) they were not: Therefore God hath had a true Church (thousands of yeares) without them: Therefore they are not of the essence of the Church: You call mee to the times since Christ: I demand then, was there not a worthy Church of God in Ierusalem from the time of Christs Ascension, till the election of the seauen Deacons. Those Hundred and twentie Disciples, Act. 1. 15. and three thousand Conuerts, Act. 2. 41. Those continuall Troupes that flocked to the Apostles, were they no true Church? Let the Apostles and Euangelists be Pastors and Doctors: where were their Elders, Deacons, Relieuers? Afterwards, when Deacons were ordained, yet what newes is there of Elders, till Act. 11? yet that of Hierusalem was more forward then the rest: Wee will not (as you are wont) argue from scriptures negatiuely: no proofe, yet much probabilitie is in Saint *Pauls* silence: Hee writes to Rome, Corinth, and other Churches: those his Diuine letters in a sweet Christian ciuilitie salute euen ordinarie Christians: And would hee haue vtterly passed by all mention of these Church-officers amongst his so precise acknowledgement of lesser titles in others, if they had beene ere this ordained? yet all these more then true Churches, famous some of them, rich, forward and exemplarie. Onely the Philippian Church is stiled with Bishops and Deacons, but no Elders besides them

The necessity of their pretended ordinances.

Nulla necessitas maior est charitate. Hieron. Apol. ad Ruff.

Fr. Iun. de Eccl. Sed accidunt persæpe tempora quibus aut noua Ecclesia generatur, aut altera pars interrumpitur (scilicet προϊσταμένου) et tamen Ecclesia esse non desinit, formâ nimirum essentiali adhuc permanente.

Act. 7. beg. Cypr. l. 3. Ep. 9. Meminisse diaconi debent quoniam Apostolos (id est) Episcopos et præpositos Dominus elegit, Diaconos autem post ascensum Domini in cælos Apostoli sibi constituerunt Episcopatus sui et Ecclesiæ ministros.
Rom. 1. 8
1 Cor. 1. 5
1 Thess. 1, 7
Gal. 4. 15
Phil. 1. 2

them. The Churches of Chriſt ſince theſe, (if at leaſt you will graunt that Chriſt had any Church till now) haue continued in a recorded ſucceſsion through many hundreds of years: Search the monuments of her Hiſtories: Shewe vs where euer in particular Congregations all theſe your neceſſary Offices (as you deſcribe them) were either found or required. It was therefore a new-no-Neceſsity that bound you to this courſe, or (if you had rather) a neceſsitie of Fallibility: If with theſe God may bee well ſerued, hee may bee well ſerued without them. This is not that *Vnum neceſſarium* that Chriſt commends in *Mary*: you might haue ſate ſtill with leſſe trouble, and more thanks.

SEP.

But alſo in our moſt ſinfull ſubiection to many Antichriſtian enormities, vvhich vve are bound to eſchue as hell.

SECTION 21.

The enormities of the Church in common.

BVt beſides that wee ought to haue had ſomewhat which wee want, we haue ſomewhat which we ſhould haue wanted: Some? yea many Antichriſtian enormities. To ſay wee are abſolute, and neither want nor abound, were the voyce of Laodicea or Tyrus in the Prophet: Our Church as ſhee is true, ſo humble: and is as farre from arrogating perfection, as acknowledging falſhood: If ſhee haue enormities, yet not ſo many: or if many, not Antichriſtian. Your *Cham* hath eſpied ninetie one nakednesſes in this his mother, and glories to ſhewe them; All his malice cannot ſhew one fundamentall errour: and when the foule mouth of your falſe Martyr hath ſaide all, they are but ſome ſpots and blemiſhes, not the olde running iſſues, and incurable botches of Egypt: the particulars ſhall pleade for themſelues. Theſe you eſchue as hell: While you goe on thus vncharitably both alike; Do you hate theſe more, then Maſter *Smith*, and his faction hates yours? His Character ſhall be iudge: So doe wee value your deteſtation, as you his. It were well for you if you eſchued theſe enormities leſs, and hell more: Your ſinfull ſubiection to theſe vnchriſtian humours, will prooue more fearfull then to our Antichriſtian enormities.

Fr. Iohnſ. ag. M. Iarch.

Bar. Gyff. refuted, 6. Tranſgreſ. p. 28.

SEP.

She is our mother: ſo may ſhe be, and yet not the Lords vvife: euery mother of children is not a wife. Ammi *and* Ruhamah *were bidden to plead with their mother Apoſtat Iſrael, and plead that ſhe was not the Lords wife, nor hee her husband, Ho.* 2. 1. 2. *And though you forbid vs a thouſand times, yet muſt we plead: not to excuſe our fault, but to iuſtifie our innocency: and that not onely*

mely nor so much in respect of our selues, as of the truth: which without sacriledge we may not suffer to be condemned vnheard. And if you yet heare her not, rather blame your selues as deafe, then vs as dumb. Hierome ad Eustoch. Epitaph. Paulæ ex Psal. 67.

Section 22.

SHe may bee your Mother (you say) and not the Lords Wife. It is a good Mother that hath children and no husband: Why did you not call her plaine whore? Your olde Emblеme is, As is the Mother, so is the Daughter. These are the modest circumlocutions of a goodsonne, who cares not to proue himselfe a bastard, that his mother may be markt for an Harlot: Be you a true Lo-ammi; but England shall neuer (I hope) prooue an Apostate Israell: We haue no Calues in our Dan and Bethel, none of *Ieroboams* Idolatrie: We haue still called God Ishi, and neuer burnt incense to Baalim: It is your synagogue that hath fallen away from vs, as Israel from Iuda: But these children were bidden to plead: Gods command shields them from the note of vngratious. *Abraham* must sacrifice his son: and this son must condemne his mother; shew vs either our equall desert, or your equall warrant. Where hath God proclaimed our Church not his? By whose hand hath hee published her diuorce? You haue shamed her wombe, not she her bed, not God her demeanure.

The Church of England is the Spouse of Christ. *Cypr. de simplic. Prælator. Adulterari non potest sponsa Christi incorrupta est & Pudica.* 1. *Kin.* 12. 29 *Hos.* 2. 16. 2. 13.

Your tongues are your owne, who can forbid you? We know you will pleade and excuse, and censure, and defend, till all the world bee wearie: we may pray with *Hierome* to this sense that of the Psalmist, *Increpa Domine bestias calami*: yet we see your pennes, tongues, and presses, busie and violent. I will not apply to you that which *Augustine* of his Donatists. Though truth compell you to be dumbe, yet iniquitie will not suffer you to be silent. But if you write whole Marts and worldes of volumes, you shall neuer be able either to iustifie your innocence, or excuse your fault: In the meane time the noise of your contentions is so great, that your truth cannot be heard: Learned *Iunius*, and our learnedst Diuines, and neighbour Churches, haue oft heard your clamours, neuer your truth: So little haue you of this and so much of the other, that wee are ready to wish (as hee of olde) either our selues deafe, or you dumbe.

Aug. contr. Epist. Parmen. l. 1.

Epistol. Iuni. ad Separ.

Sep.

Is not Babylon the mother of Gods people? whom hee therefore commandeth to depart out of her, least being partakers of her sinnes, they also partake of her plagues. And to conclude, what say you more against vs, for your mother

ther the Church of England, then the Papists do for their mother and your mothers mother, the Church of Rome, against you, whom they condemne as vnnaturall bastards and impious Patricides in your separations from her.

Section 23.

How the Church of England, hath separated from Babylon. *Giff. refut. 2. transg. Reuel. 18.2* And forespeach to Counterpoise.

THe spirit of your *Proto-Martyr* would hardly haue digested this Title of Babylon, Mother of Gods people; a murdering Step-mother, rather: She cannot be a Mother of Children to God, and no Church of God: Notwithstanding, Gods people (wold hee say) may bee in her, not of her. So Babylon bore them not, but Sion in Babylon, But I feare not your excesse of charitie: You flye to your Doctours challenge; and aske what wee say against you for vs, which Rome will not say for her selfe against vs: Will you iustifie this plea of Rome, or not? If you will; why do you reuile her? If you will not; why do you obiect it?

Heare then what wee say both to you and them, our enemies both: and yet the enemies of our enemies: First, wee disclaime, and defie your Pedigree and theirs. The Church of Rome was neuer our Mothers Mother: Our Christian faith came not from the seauen-hilles: Neither was derived either from *Augustine* the Monke, or Pope *Gregorie*. *Britanny* had a Worthie Church before either of them lookt into the world: It is true that the ancient Romane Church was Sister to ours: heere was neere kindred, no dependance: And not more consanguinitie, then (while she continued faithfull) Christian loue: Now she is gone a whoring, her chast Sister iustly spitteth at her: yet euen still (if you distinguish, as your learned *Antagonist* hath taught you, betwixt the Church and Papacie) Shee acknowledges her Sisterhood, though shee refraines her conuersation: as shee hath many slauish and factious abettors of her knowne and grosse errors (to whom wee deny this title) affirming them the body whereof Antichrist is the head, the great whore and mother of abhominations; so againe how many thousands hath shee, which retaining the foundation according to their knowledge, (as our learned *Whitakers* had wont to say of *Bernard*) follow *Absolom* with a simple heart: all which to reiect from Gods Church, were no better then presumptuous crueltie. It were well for you before God and the world, if you could as easily wash your hands of vnnaturall impietie, and trecherousnesse, as wee of bastardy and vniust sequestration. There can be no bastardy, where was neuer any motherhood, wee were nephewes to that Church, neuer sonnes: vnlesse as Rome was the Mother citie of the worlde, so by humane institution, wee suffered our selues to bee ranged vnder her Patriarchall authoritie, as being the most famous Church of the VVest: a matter of courtesie, and pretended Order; no necessitie, no spirituall obligation.

A Simone Zelota Niceph. Alij a Ioſ. Arimath, cuius hic ſepulchrum cernitur. Angli Paſcha Græco more celebrarunt. Iacob. Armin. Diſp. Cant. 8. 8. Fr. Iun. l. ſing. de Eccle.

As

As for our ſequeſtration, your mouth and theirs may bee ſtopt with this Anſwere: As all corrupted Churches, ſo ſome things the Church of Rome ſtill holdes aright; a true God in three perſons, true Scriptures, though with addition, a true Chriſt, though mangled with foule and erroneous conſequences; true Baptiſme, though ſhamefully deformed with rotten traditions; and many other vndeniable truths of God: ſome other things (and too many) her wicked Apoſtaſie hath deuiſed and maintained abhominably amiſſe; the body of her Antichriſtianiſme, groſſe errours, and (by iuſt ſequell) hereſies; their Popes ſupremacie, infallibility, illimitation, tranſubſtantiation, idolatrous and ſuperſtitious worſhip, and a thouſand other of this branne: In regarde of all theſe latter, wee profeſſe to the world a iuſt and ancient ſeparation from this falſe faith & deuotion of the Romiſh Church; which neither you will ſay, nor they ſhall euer prooue, faulty: yea rather they haue in all theſe ſeparated from vs, who ſtill irrefragably profeſſe to hold with the ancient, from whom they are departed. In regard of the other wee are ſtill with them, holding and imbracing with them what they holde with Chriſt: neither will you (I thinke) euer prooue that in theſe we ſhould differ: As for our communion, they haue ſeparated vs by their proud and fooliſh excommunications: if they had not, wee would iuſtly haue begun: from their Tyrannie and Antichriſtianiſme, from their miſerable Idolatrie: but as for the body of their poore ſeduced Chriſtians, which remaine amongſt them vpon the true foundation (as doubtleſſe there are thouſands of them which laugh at their Pardons, Miracles, Superſtitions, and their truſt in merites, repoſing onely vpon Chriſt) wee adhere to them in loue and pittie, and haue teſtified our affection by our blood, readie vpon any iuſt call to doe it more; neither would feare to ioine with them in any true ſeruice of our common God: But the full diſcourſe of this point, that honorable and learned *Pleſſes* hath ſo foreſtalled, that what ſoeuer I ſay, would ſeeme but borrowed. Vnto his rich Treatiſe I referre my Reader, for full ſatisfaction: Would God this point were thorowly knowen, and well weighed on all parts. The neglect or ignorance whereof hath both bred and nurſed your ſeparation, and driuen the weake and inconſiderate into ſtrange extremities.

Phil. Morn du Pleſſes Lib. de Eccleſ cap. 10.

This ſay, wee for our ſelues in no more charitie then truth: But for you; how dare you make this ſhameleſſe compariſon? Can your heart ſuffer your tongue to ſay, that there is no more difference betwixt Rome and vs, then there is betwixt vs and you? How many hundred errors, how many damnable hereſies haue we euinced with you, in that (ſo compounded) Church? ſhew vs but one miſ-opinion in our Church that you can proue within the ken of the foundation? Let not zeale make you impudent: Your Doctor could ſay (ingenuouſly ſure) that in the doctrines which ſhee profeſſeth, ſhee is far better and purer then that Whore

Counterp. p. 171

1. Penry Exam. before M. Fan-Shaw & Iust. Yong.

Whore mother of Rome, and your laſt Martyr, yet better: If you meane (ſaith he) by a Church (as the moſt doe) that publique profeſſion whereby men do profeſſe ſaluation to be had by the death and righteouſneſſe of Ieſus Chriſt, I am free from denying any Church of Chriſt to be in this Land: for I know the doctrine touching the holy Trinitie, the natures and offices of the Lord Ieſus, free iuſtification by him; both the Sacraments, &c. publiſhed by her Maieſties authoritie, and commanded by her lawes, to be the Lords bleſſed & vndoubted truths, without the knowledge and profeſsion whereof no ſaluation is to bee had: Thus he with ſome honeſtie, though little ſenſe. If therefore your will doe not ſtand in your light, you may well ſee, why wee ſhould thus forſake their Cōmunion, & yet not you ours. Yet though their corruptions be incomparably more, we haue not dared to ſeparate ſo far from them, as you haue done from vs for leſſe: Still wee holde them euen a viſible Church, but vnſound, ſick, dying; ſick, not of a conſumption only, but of a leproſie or plague (ſo is the Papacie to the Church) diſeaſes, not more deadly then infectious: If they be not rather in *Sardies* taking; of whom the ſpirit of God ſaith, Thou haſt a name that thou liueſt, but thou art dead; and yet in the next words biddes them awake, and ſtrengthen the things which are ready to dy. And though our iudgement and practiſe haue forſaken their erronious doctrines and ſeruice, yet our charitie (if you take that former diſtinction) hath not vtterly forſaken and condemned their perſons. This is not our coolneſſe, but equalitie: your reprobation of vs for them, hath not more zeale then headſtrong vncharitableneſſe.

Fr. Iun. l. de Eccleſ. M. Hooker Eccleſ. pol. Du Pleſſes. l. de Eccl. Iacob. Armin. diſput. D. Reynolds Theſ. D. Field of the Ch. Rome. 3. & 2.

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And were not Luther, Zuinglius, Cranmer, Latimer *and the reſt beget to the Lord in the womb of the Romiſh Church? did they not receiue the knowledge of his truth when they ſtood actuall members of it? whō notwithſtanding afterwards they forſooke, and that iuſtly for her fornications.*

SECTION 24.

The ſeparation made by our holy Martyrs.

BVt how could you without bluſhing once name *Cranmer, Latimer*, and thoſe other holy Martyres, which haue been ſo oft obiected to the conuiction of your ſchiſme? Thoſe Saints ſo forſook the Romiſh Church, as wee haue done, died witneſſes of Gods truth in that Church, from which you are ſeparated: Liued, preached, gouerned, ſhed their blood in the cōmunion of the Church of England, which you diſclaime & condemn as no Church of God, as meerly Antichriſtian: Either of neceſsity they were no martyrs, yea no Chriſtians, or elſe your ſeparations & cenſures of vs are wicked. Chuſe whether you will; They were in the ſame caſe with vs; wee are in the ſame caſe with them;

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no difference but in time: either their blood will be vpon your heads, or your owne: this Church had then the ſame conſtitution, the ſame confuſion, the ſame worſhippe, the ſame Miniſtery, the ſame gouernment (vvhich you brand vvith Antichriſtianiſme) ſwayed by the holie hands of theſe men of God; condemne them, or allow vs. For their ſeparation: They found many main errours of doctrine in the Church of Rome (in the Papacy nothing but errours) worth dying for: ſhew vs one ſuch in ours, and wee will not onely approoue your ſeparation, but imitate it.

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But heere in the name of the Church of England, you vvaſh your hands of all Babyloniſh abominations, which you pretend you haue forſaken, and herſ or them. And in this regarde you ſpeake thus: The Reformation you haue made of the many and maine corruptions of the Romiſh Church wee doingenuouſly acknowledge, & do withal imbrace with you all the truths which to our knowledge you haue receiued in ſtead of them. But Rome was not built all in a day. The myſtery of iniquity did aduance it ſelfe by degrees: and as the riſe vvas, ſo muſt the fall be. That man of ſinne, and lawleſſe man, muſt languiſh and die away of a conſumption. 2. Theſ. 2. 8. And what though many of the hieſt Towers of Babel, and of the ſtrongeſt Pillers alſo be demoliſhed, & pulled downe, yet may the building ſtand ſtill, though tottering to and fro (as it doth) and onely vnderpropped and vpheld with the ſhoulder and arme of fleſh, without which in a very moment it vvould fall flat vpon, and lie leuell with the earth.

SECTION 25.

What ſeparatiõ England hath made.

THe Church of England dooth not now waſh her hands of Babyloniſh abhominations, but rather ſhewes they are cleane. Would God they were no more foule with your ſlander then her owne Antichriſtianiſme. Heere will bee found not pretences but proofes of our forſaking Babylon; of your forſaking vs, not ſo much as wel-coloured pretences: You begin to be ingenuous; while you confeſſe a reformation in the Church of England: not of ſome corruptions, but many, and thoſe many not ſlight, but maine.

The gifts of Aduerſaries are thankleſſe: As *Ierome* ſaid of his *Ruffinus*; ſo may wee of you, that you wrong vs with praiſes: This is no more praiſe then your next page giues to Antichriſt himſelfe. Leaue out Many, and though your commendations be more vncertaine, wee ſhall accept it: ſo your indefinite propoſition ſhall ſound to vs as generall, That wee haue reformed the maine corruptions of the Romiſh Church: None therefore remaine vpon vs; but ſlight and ſuperficiall blemiſhes. So you haue forſaken a Church of a foule skin, but of a ſound heart; for want of beauty, not of truth.

But you ſay many, not All; that if you can picke a quarrell with one, you might reiect all: yet ſhew vs that one maine and ſubſtantiall errour, which wee haue not reformed: and you doe not more embrace thoſe truths with vs which wee haue receiued, then wee will condemne that falſhood which you haue reiected: and imbrace the truth of that Separation which you haue practiſed.

The degrees whereby that ſtrumpet of Babylon got on Horſe-backe you haue learned of vs, who haue both learned and taught, that as Chriſt came not abruptlie into the world, but vvith manie preſages and prefigurations (The day vvas long dawning ere this Sunne aroſe) ſo his aduerſarie (that Antichriſt) breaks not ſuddenly vpon the Church, but comes vvith much preparation, and long expectance: and as his riſe, ſo his fall muſt be graduall, and leiſurely: Why ſay you then, that the whole Church euerie where, muſt at once vtterly fall off from that Church where that man of ſinne ſitteth? His fall depends on the fall of others, or rather their riſing from vnder him: If neither of theſe muſt be ſudden, why is your haſt? But this muſt not be, yet ought: as there muſt be hereſies, yet there ought not: It is one thing what God hath ſecretly decreed, another what muſt be deſired of vs: If we could pull that harlot from her ſeate, and put her to *Iezabels* death, it vvere happie: Haue we not endeuoured it? What ſpeake you of the hyeſt Towers, and ſtrongeſt pillers, or tottering remainders of Babylon? wee ſhew your all her rooſes bare, her walles raced, her vaults digged vp, her Monuments defaced, her Altars ſacrificed to deſolation: Shortly all her buildings demoliſhed, not a ſtone vpon a ſtone ſaue in rude heapes, to tell that heere once was Babylon: Your ſtrife goes about to build againe that her tower of confuſion. God diuides your languages: It will be well, if yet you build not more then we haue reſcued.

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You haue renounced many falſe doctrines in Popery, and in their places imbraced the truth. But vvhat if this truth be taught vnder the ſame hatefull Prelacie, in the ſame deuiſed office of Miniſtery, and confuſed communion of the profane multitude, and that mingled with many grieuous errours?

SECTION 26.

The maine grounds of ſeparation. *Bar. & Gr. ag. Giff. Conſer. & Exam. paſſim. Perry in his exa.*

YOu will now be free both in your profeſsion and gift; You giue vs to haue renounced many falſe doctrines in Popery: and to haue imbraced ſo many truths: wee take it vntill more: You profeſs where you ſtick; what you miſlike: In theſe foure famous heads, which you haue learned by heart frō all your predeceſſors: An hatefull Pre-

Prelacy, A deuiſed Miniſterie, a confuſed and profane communion, and laſtly the intermixture of grieuous errors.

What if this truth were taught vnder an hatefull Prelacy? Suppoſe it were ſo? Muſt I not imbrace the truth becauſe I hate the Prelacy? What if Iſrael liue vnder the hateful Egyptians? What if *Ieremy* liue vnder hatefull *Paſhur*? What if the Iewes liue vnder an hatefull Prieſthood? What if the diſciples liue vnder hatefull Scribes? What are others perſons to my profeſſion? If I may bee freely allowed to be a true profeſſed Chriſtian, what care I vnder whoſe hands? But why is our Prelacy hatefull? Actiuely to you; or paſſiuely from you? In that it hates you? Would God you were not more your owne enemyes: Or rather becauſe you hate it? your hatred is neither any newes, nor paine: Who or what of ours is not hatefull to you? Our Churches, Belles, Clothes, Sacraments, Preachings, Praiers, Singings, Catechiſmes, Courts, Meetings, Burialles, Mariages: It is maruell that our ayre inſects not: and that our heauen and earth (as *Optatus* ſaide of the Donatiſts) eſcape your hatred: Not the forwardeſt of our Preachers (as you tearm them) haue found any other entertainement; no enemy could be more ſpightfull, I ſpeake it to your ſhame. Rome it ſelfe in diuers controuerſarie diſcourſes hath bewrayed leſſe gall, then *Amſterdam*: The better they are to others, you profeſſe they are the worſe: yea vvould to God that of *Paul* were not verefied of you: hateful, & hating one another: But we haue learned, that of wiſe Chriſtians not the meaſure of hatred ſhould be reſpected, but the deſert: *Dauid* is hated for no cauſe, *Michaiah* for a good cauſe: Your cauſes ſhall bee examined in their places onwardes. It were happy if you hated your owne ſinnes more, and peace leſſe: our Prelacy would trouble you leſſe, and you the Church.

Exo. 1.2.3. &c.
Ier. 20.1
Ier. 5. vlt.

Iohnſ. Preſ. to his 7. *Reaſ.*

Iohnſ. 7. *Reaſ. p.* 66
Tit. 3.4

Pſal. 69.4

Section 27.

FOr our deuiſed office of Miniſtery, you haue giuen it a true title. It was deuiſed indeede by our Sauiour when he ſaid, Go teach all Nations and Baptiſe; and performed in continuance when hee gaue ſome to be Paſtors and Teachers; and not only the office of Miniſtery in generall, but ours whom hee hath made both able to teach, and deſirous, ſeparated vs for this cauſe to the worke, vpon due tryall admitted vs, ordained vs by impoſition of hands of the Elderſhippe, and prayer, directed vs in the right diuiſion of the worde, committed a charge to vs; followed our Miniſtery with power, and bleſſed our labours with gratious ſucceſſe, euen in the hearts of thoſe whoſe tongues are thus buſie to denie the truth of our vocation: Behold here the deuiſed Office of our Miniſtery: VVhat can you deuiſe againſt this? Your Paſtor, who (as his brother writes) hopes to worke wonders by his Logicall skill, hath killed vs with ſeuen Arguments, vvhich hee

The truth and warrant of the Miniſtery of England.
Mat. 28. 19
Eph. 4. 11
2. *Tim.* 2. 2
1. *Tim.* 3. 1
Act. 13
1. *Tim.* 3. 9
1. *Tim.* 5. 22
2. *Tim.* 2. 15
ὀρθοτομ.
Diſcourſe of the Trouble & excõ. at Amſt.
Certaine Arg. ag the Cõm. with the Miniſt. of England.

Counterpoyſ.

hee profeſſeth the quinteſſence of his owne, and *Penryes* extractions, whereto your Doctor referres vs as abſolute. I would it were not tedious or worth a Readers labour to ſee them ſcanned. I proteſt before God and the world, I neuer read more groſs ſtuffe ſo boldly & peremptorily faced out: ſo ful of Tautologies and beggings of the Queſtion neuer to be yeelded. Let me yet mention the maine heads of them, and for the reſt be ſory that I may not be endleſſe.

To proue therefore that no communion may bee had with the Miniſtery of the Church of England, hee vſes theſe ſeuen Demonſtrations. Firſt, Becauſe it is not that Miniſtery which Chriſt gaue, and ſet in his Church: Secondly, Becauſe it is the Miniſtery of Antichriſts Apoſtaſie: Thirdly, Becauſe none can communicate with the Miniſtery of England, but he worſhippes the beaſts Image, and yeeldeth ſpirituall ſubiection to Antichriſt: Fourthly, Becauſe this Miniſtery deriueth not their power and functions from Chriſt: Fiftly, Becauſe they miniſter the holy things of God by vertue of a falſe ſpirituall calling: Sixtly, Becauſe it is a ſtrange Miniſtery, not appointed by God in his word: Seuenthly, Becauſe it is not from heauen, but from men.

Now I beſeech thee Chriſtian Reader, iudge whether that which this man was wont ſo oft to obiect to his brother (a crackt braine) appeare not plainely in this goodly equipage of reaſons: for what is all this but one, and the ſame thing tumbled ſeuen times ouer? which yet with ſeuen thouſand times babbling ſhall neuer be the more probable. That our Miniſterie was not giuen and ſet in the Church by Chriſt, but Antichriſtian, what is it elſe to be from men, to bee ſtrange, to bee a falſe ſpirituall calling, not to be deriued from Chriſt, to woorſhippe the Image of the beaſt? So this great Challenger that hath abridged his nine Arguments to ſeuen, might aſwell haue abridged his ſeuen to one and a halfe. Here would haue beene as much ſubſtance, but leſſe glorie: As for his maine defence: Firſt, wee may not either haue, or expect now in the Church that Miniſtery which Chriſt ſet: Where are our Apoſtles, Prophets, Euangeliſts? If wee muſt alwaies looke for the verie ſame adminiſtration of the Church which our Sauiour left, why doe we not challenge theſe extraordinary functions? Doe wee not rather thinke, ſince it pleaſed him to beginne with thoſe Offices which ſhould not continue, that herein he purpoſely intended to teach vs, that if we haue the ſame heauenly buſines done wee ſhould not be curious in the circumſtances of the perſons? But for thoſe ordinary callings of Paſtors and Doctors (intended to perpetuity) with what forehead can he denie them to be in our Church? How manie haue wee that conſcionably teach and feede, or rather feede by teaching? Call them what you pleaſe, Superintendents (that is) Biſhops, Prelates, Prieſts, Lecturers, Parſons, Vicars, &c. If they preach Chriſt truly, vpon true inward abilities, vpon a ſufficient (if not perfect) outward vocation: ſuch a one (let

(let all Histories witnesse) for the substance, as hath beene euer in the Church since the Apostles times: they are Pastors and Doctors allowed by Christ: Wee stand not vpon circumstances and appendances of the fashions of ordination, manner of choice, attire, titles, maintenance: but if for substance these be not true Pastors and Doctors, Christ had neuer any in his Church, since the Apostles left the earth. All the difficultie is in our outward calling: Let the Reader grant our graue and learned Bishoppes to be but Christians, and this will easily bee euinced lawfull, euen by their rules: For, if with them euery plebeian artificer hath power to elect and ordaine by vertue of his Christian profession (the act of the worthiest standing for all) how can they deny this right to persons qualified (besides common graces) with wisedome, learning, experience, authoritie? Either their Bishopricke makes them no Christians (a position which of all the world, besides this Sect, would bee hissed at) or else their hands imposed are thus farre (by the rules of Separatists) effectual. Now your best course is (like to an Hare that runs backe from whence shee was started) to flie to your first holde: No Church, therfore no Ministery: So now, not the Church hath deuised the Ministery, but the Ministery hath deuised the Church: I follow you not in that idle Circle: Thence you haue beene hunted alreadie: But now, since I haue giuen account of ours; I pray you tell mee seriously, Who deuised your Office of Ministery? I dare say, not Christ, not his Apostles, not their Successors: What Church euer in the world can be produced (vnlesse in case of extremity for one turne) whose conspiring multitude made themselues ministers at pleasure? what rule of Christ prescribes it? What Reformed Church euer did, or dooth practise it? What example warrants it? where haue the inferiors laid hands vpon their Superiors? What Congregation of Christendome in all records affoorded you the necessary patterne of an vnteaching Pastor, or an vnfeeding Teacher?

Vbi res conuenit quis non verba contemnat? August. de Ordin. 2

Brow. state of Christians.

It is an old policy of the faulty, to complaine first: Certainely, there was neuer Popish Legend a more errand deuise of man then some parts of this ministery of yours, so much gloried in for sincere correspondence to the first institution.

Section 28.

YOur scornefull exception at the confused communion of the profane multitude, sauors strong of a Pharisee, who thought it sin to conuerse (*cum terræ filiis*) the base vulgar, & whose very Phylacteries did say, Touch me not, for I am cleaner then thou. This multitude is profane (you say) and this communion confused: If some be profane, yet not all, for then could bee no confusion in the mixture: If some be not profane, why doe you not loue them as much as

Confused Cõmunion of the profane.

Perplexa sunt ista duorum genera in hac seculo inuicemq; permixta donec vltimo iudicio dirimantur. Aug. de Ciuit. d. l. 133.

as you hate the other? If all maine truths be taught amongst some godly, some profane; why will you more shun those profane, then cleaue to those truths, and those godly? If you haue duely admonished him, and detested and bewailed his sin; what is anothers mans profanenesse to you? If profanenesse be not punished, or confusion be tolerated, it is their sinne, whome it concerneth to redresse them: If the Officers sinne, must wee runne from the Church? It is a famous and pregnant protestation of God by *Ezechiel*: The righteousnesse of the righteous shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe. And if the fathers sowre Grapes cannot hurt the childrens teeth, how much lesse shall the neighbours? But whither will you runne from this communion of the profane? The same fault you finde with the Dutch and French; yea in your owne. How well you haue auoided it in your separation, let Master *White*, *George Iohnson*, Master *Smith* be sufficient witnesses, whose plentifull reports of your knowne vncleannesses, smothered mischiefes, malitious Proceedings, corrupt packings, communicating with knowne offenders, bolstering of sins, & willing conniuences, as they are shamefull to relate, so might well haue stopt your mouth from excepting at our confused Communion of the profane.

Eze. 18. 20
Orig. Vnusquisq; propter proprium peccatum moritur, in propriâ iustitiâ viuet, &c.
Fr. Iohns. Artic. ag. the Dutch & Fr.
Answ. ag. Broughton. Discouer. of Brown. Troubles and excom. at Amst. Charact. pref. Cypr. Ep. 2 Iidem in publico accusatores in occulto rei, in semetipsos censores pariter & nocentes: Damnant foris quod intus operantur.

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Shall some generall truths (yea though few of them in the particulars may be soundly practised) sweeten and sanctifie the other errours? doth not one heresie make an heretike? & doth not a litle leauen, whether in doctrin or manners leauen the whole lumpe? 1. Cor. 5. 6. Gal. 5. 9. Hag. 2. 13. *If Antichrist held not many truths, wherewith should hee countenance so many forgeries, or how could his worke be a mistery of iniquity? which in Rome is more grosse, and palpable; but in England spun with a finer threed, and so more hardly discouered. But to wade no further in vniuersalities; wee will take a little time to examine such particulars, as you your selfe haue picked out for your most aduantage, to see whether you be so cleare of Babels Towers in your owne euidence, as you beare the world in hand.*

SECTION 29.

Our Errours intermingled with Truth.

HOw many and grieuous errours are mingled with our Truths, shal appeare sufficiently in the sequell; If any want, let it be the fault of the accuser. It is enough for the Church of Amsterdam to haue no errours. But ours are grieuous: Name them, that our shame may be sequell to your griefe: So many they are, and so grieuous, that your Martyr, when hee was vrged to instance, could finde none but our

Barr. Confer. with M. Hutchins. &c. & D. Andr.

opinion

nion concerning Chriſts deſcent into hell; and except he had ouer-reached, not that. Call you our Doctrines ſome generall truths? Looke into our Confeſſions, Apologies, Articles, and compare them vvith any, with all other Churches; and if you finde a more particular, ſound, Chriſtian, abſolute profeſſion of all fundamentall truths in any Church, ſince Chriſt aſcended into heauen, renounce vs, as you doe, and we will ſeparate vnto you: But theſe truths are not ſoundly practiſed: Let your Paſtor teach you, that if errours of practiſe ſhould bee ſtood vpon, there could be no true Church vpon earth: Pull out your owne beame firſt: we willingly yeeld this to be one of your truths, that no truth can ſanctifie errour: That one hereſie makes an Heretike: but learne withall, that euerie errour dooth not pollute all truths: That there is hay and ſtubble which may burne, yet both the foundation ſtand, and the builder be ſaued: Such is ours at the worſt, why doe you condemne where GOD will ſaue? No Scripture is more worne with your tongues and pennes, then that of the leauen, 1. Cor. 5. 6. If you would compare Chriſts leauen with *Pauls*, you ſhould ſatisfie your ſelfe. Chriſt ſaies the kingdom of heauen is as leauen; *Paul* ſaies a groſſe ſinne is leauen: Both leauens the whole lumpe: neither may be taken preciſely, but in reſemblance: not of equalitie, (as hee ſaide well) but of quality: For notwithſtanding the leauen of the kingdome, ſome part you grant is vnſanctified; So notwithſtanding the leauen of ſinne, ſome (which haue ſtriuen againſt it to their vtmoſt) are not ſowred: The leauening in both places muſt extend onely to whome it is intended: the ſubiects of regeneration in the one; the partners of ſinne in the other: So our Sauiour ſaith, Yee are the ſalt of the earth; Yet too much of the earth is vnſeaſoned: The trueth of the effect muſt bee regarded in theſe ſpeeches, not the quantity: It was enough for Saint *Paul* to ſhew them by this ſimilitude, that groſſe ſinnes where they are tolerated haue a power to infect others: whether it bee (as *Hierome* interprets it) by ill example, or by procurement of iudgements: and thereupon the inceſtuous muſt be caſt out: Al this tends to the excommunicating of the euill, not to the ſeparating of the good: Did euer *Paul* ſay, if the inceſtuous bee not caſt out, ſeparate from the Church. Show vs this, and wee are yours: Elſe it is a ſhame for you that you are not ours: If Antichriſt holde manie truths, and wee but many, wee muſt needes be proud of your praiſes: We hold all his truths, and haue ſhowed you, how we hate all his forgeries, no leſſe then you hate vs: Yet the myſterie of iniquity is ſtill ſpunne in the Church of England; but with a finer threed: So fine that the very eies of your malice cannot ſee it; yet none of our leaſt motes haue eſcaped you: Thanks be to our good God, wee haue the great myſterie of godlineſſe ſo fairely & happily ſpun amongſt vs, as all, but you, bleſs God with vs, and for vs: As ſoon ſhall you find charity and peace in your Engliſh Church, as hereſie in our Church of England.

Inquir. into M. White p. 35. Mat. 13. 33

M. Bredwell.

Hierom. In hoc ignoratio, quia malo exemplo poſſunt plurimi interire? Sed & per vnius delictum in omnē populum Iudaeū iram dei legimus adoeniſſe.

1. Tim. 3. 16

SECT-

SEP.

Where (ſay you) are thoſe proud towers of their vniuerſall Hierarchie? One in Lambeth, another in Fulham: and whereſoeuer a pontificall Prelate is, or his Chauncellor, Commiſſary, or other ſubordinate, there is a Tower of Babel vnruinated. To this end I deſire to know of you whether the office of Archbiſhops, Biſhops, and the reſt of that ranke, were not parts of that accurſed Hierarchie in Queene Maries *dayes, and members of that man of ſinne? If they were then as ſhoulders and armes vnder that head the Pope, and ouer the inferiour members; and haue now the ſame Eccleſiaſticall Iuriſdiction deriued and continued vpon them, whereof they were poſſeſſed in the time of Popery (as it is plaine they haue by the firſt Parliament of Queene* Elizabeth) *Why are they not ſtill members of that body, though the head the Pope be cut off?*

SECTION 30.

Whether our Prelacy be Antichriſtian.

TO the particular inſtances: I ask where are the proud towers of their Vniuerſal Hierarchy: You anſwer roundly: One in Lambeth, another in Fulham, &c. What Vniuerſall? Did euer any of our Prelates challenge all the world as his Dioceſſe? Is this ſimplicity, or malice? If your Paſtor tell vs that as vvell a vvorld as a Prouince, Let me returne it; If he may be Paſtor ouer a Parlour full: Why not of a City? And if of a City, vvhy not of a Nation? But theſe you will prooue vnruinated Towers of that Babell: You aske therefore whether the office of Archbiſhops, Biſhops, and the reſt of that ranke, were not in Queene *Maries* dayes, parts of that accurſed Hierarchy, and members of that man of ſin. Doubtleſſe they were: Who can deny it? But now (ſay you) they haue the ſame Eccleſiaſticall Iuriſdiction continued: This is your miſerable Sophiſtry: Thoſe Popiſh Archbiſhops, & Biſhops & Clergie were members of Antichriſt: not as Church-Gouernors, but as Popiſh. While they ſwore ſubiection to him, while they defended him, whiles they worſhipt him aboue all that is called GOD, and extorted this homage from others, how could they be other but limmes of that man of ſin? ſhall others therfore which defie him, reſiſt, trample vpon him, ſpend their liues and labors in oppugnation of him, be neceſſarily in the ſame caſe, becauſe in the ſame roome? Let me help your Anabaptiſts with a ſound Argument: The Princes, Peeres & Magiſtrates of the Land in Queen *Maries* daies were ſhoulders and armes of Antichriſt; their calling is ſtill the ſame; therefore now they are ſuch: Your M. *Smith* vpon no other ground diſclaimeth Infants Baptiſme, crying out that this is the maine relique of Antichriſtianiſme. But ſee how like a wiſe Maſter you confute your ſelfe: They are ſtill members of the body, though the head (the Pope) be cutte off: The head is Antichriſt, therefore the body without the head is no part of Antichriſt: Hee that is without the head Chriſt, is no member of Chriſt; ſo contrarily: I heare you ſay, the very Iuriſdiction and office is here Anti-

7. *Arg. 1. Anſw. Counterpoyſ.*

Character of the beaſt. ag. R. Cliſton.

chriſtian,

chriſtian, not the abuſe: What? in them, and not in all Biſhops ſince, and in the Apoſtles times? Alas, who are you that you ſhould oppoſe all Churches and times? Ignorance of Church-ſtory, and not diſtinguiſhing betwixt ſubſtances and appendances, perſonal abuſes, and callings, hath ledde you to this errour: Yet ſince you haue reckoned vp ſo many Popes, let mee helpe you with more: Was there not one in Lambeth when Doctor *Cranmer* was there? One in Fulham when *Ridley* was there? One in Worceſter when *Latimer* was there? One at Wincheſter when *Philpot* was there? Wee will goe higher; Was not *Hilarius* at Arles, *Paulinus* at Nola, *Primaſius* at Vtica, *Eucherius* at Lyons, *Cyrill* at Alexandria, *Chryſoſtome* at Conſtantinople, *Auguſtine* at Hippo, *Ambroſe* at Milaine? What ſhould I be infinite? Was not *Cyprian* at Carthage? *Euodius* and after him *Ignatius* in S. *Iohns* time at Antioch, *Polycarpus* at Smyrna, *Philip* at Ceſarea, *Iames* and *Simeon* and *Cleophas* at Hieruſalem, and (by much conſent of Antiquitie) *Titus* in Creet, *Timothy* at Epheſus, *Marke* at Alexandria: yea to be ſhort, was there not euery where in all Ages, an allowed ſuperioritie of Church-Gouernours vnder this title? Looke into the frequent Subſcriptions of all Councels, and their Canons: Looke into the Regiſters of all times, and finde your ſelfe aunſwered: Let reuerend *Caluin* bee our Aduocate: I would deſire no other words to confute you, but his: Hee ſhall tell you that euen in the Primitiue Church, the Presbyters choſe one out of their number in euerie city, whom they titled their Biſhop, leaſt diſſenſion ſhould ariſe from equalitie. Let *Hemingius* teach you that this was the practiſe of the pureſt Church: Thus it was euer; and if Princes haue pleaſed to annex either large maintenances, or ſtiles of higher dignitie, and reſpect vnto theſe, doe their additions annihilate them? Hath their double honour made voide their callings? Why more then extreame needineſſe? If *Ariſtotle* would not allow a Prieſt to be a tradeſman, yet *Paul* could yeelde to homelie Tent-making: if your Elders growe rich or noble, doe they ceaſe to bee, or begin to be vnlawfull? But in how many volumes hath this point been fully diſcuſſed? I liſt not to gleane after their full Carts.

Arch-deacon.

Beatiſſimus Papa paſsim in Epiſt.
Ignat. ad Trallian. Euſeb. l. 3 Et Euſeb. Hier. Catalog. ſcrip. Epiphanio, &c. Cal. Inſtit. l. 4 Hieron. Euagrio Heming. Poteſt. Eccleſ. claſ. 3. c. 10
Hinc Eccleſia purior ſecuta ſi pora Apoſtolorũ, fecit alios Patriarchas, quorum erat curare vt Epiſcopi cuiuſq; diœceſeos ritè eligerentur, vt ſuã munus Epiſcopi ſinguli probè adminiſtrarẽt &c. Ariſt. Pol. 7 Potentia diuitiarum & paupertatis humilitas vel humiliorem vel inferiorẽ Epiſcopũ non facit. Hieron. Euagr.

SEP.

And ſo doe all the Reformed Churches in the world (of whoſe teſtimonie you boaſt ſo loud) renounce the Prelacy of England, as part of that Pſeudo-Clergie, *and Antichriſtian Hierarchie deriued from Rome.*

SECTION 31.

The iudgemẽt and practiſe of other Reformed Churches

FRom your own Verdict you deſcend to the teſtimonies of all reformed Churches: I bluſh to ſee ſo wilfull a ſlander fall from the pen of a Chriſtian. That all Reformed Churches renounce our Pre-

Prelacy as Antichristian, what one hath done it? Yea, what one forraine Diuine of note, hath not giuen to our Clergie the right hand of fellowship? so farre is it from this, that *I. Alasco* was the allowed Bishop of our first Reformed strangers in this land; so farre, that when your Doctor found himselfe vrged (by M. *Spr.*) with a cloud of witnesses for our Church and Ministery, as *Bucer, Martyr, Fagius, Alasco, Caluin, Beza, Bullinger, Gualter, Simler, Zanchius, Iunius, Rollocus*, and others, hee had nothing to say for himselfe, but though you come against vs vvith Horse-men and Chariots, yet wee will remember the name of the Lord our God; and turnes it off with the accusation of a Popish plea, and reference to the practise of the Reformed: And if therefore they haue so renounced it, because their practise receiues it not; VVhy like a true make-bate doe you not say, that our Churches haue so renounced their Gouernment? These sisters haue learned to differ, and yet to loue, and reuerence each other: and in these cases to inioy their owne formes, without prescription of necessity, or censure. Let reuerend *Beza* be the Trumpet of all the rest, who tells you that the Reformed English Churches continue, vpheld by the authority of Bishops, and Archbishops, that they haue had men of that ranke, both famous Martyrs, and worthy Pastors & Doctors: and lastly congratulates this blessing to our Church: or let *Hemingius* tell you the iudgement of the Danish Church: *Iudicat cæteros ministros &c.* it iudgeth saith hee, that other ministers should obey their Bishops in all things, which make to the edification of the Church, &c. But what doe I oppose any to his name-lesse *All*? his owne silence confutes him enough in my silence.

Answ. Counterpoys. 3. Consid. Psa. 20. 7

Bez. de minist. Euang. c. 18 Cited also by D. Down p. 29 Heming. Iudicat cæteros ministros suis Episcopis obtemperare debere. Potest. Eccl. c. 10

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It seemes the sacred (so called) Synode, assumeth little lesse vnto her selfe in her determinations: otherwise, how durst shee decree so absolutely as shee doth touching things reputed indifferẽt, viz. that all men in all places must submit vnto them without exception, or limitation? Except she could infallibly determine, that these her ceremonies thus absolutely imposed, should edifie all men at all times, how durst she thus impose them? To exact obedience in and vnto them, whether they offend or offend not, whether they edifie or destroy, vvere intolerable presumption.

Section 32.

Our Synodes determination of things indifferent. *Article 21*

THere was neuer a more idle and beggerly cauill then your next: your Christian Reader must needs thinke you hard driuen for quarrels, whẽ you are fain to fetch the Popes infallibility out of our Synod, whose flat decree it was of old: That euen general Councels may erre, and haue erred. But wherein doth our sacred Synode assume this

this infallibility, in her determinations? Wherefore is a Synode, if not to determine? But of things reputed indifferent? What elſe are ſubiect to the conſtitutions of men? Good and euill are either directly, or by neceſſarie ſequell ordered by GOD: theſe are aboue humane power: What haue men to doe, if not with things indifferent? All neceſſary things are determined by God, indifferent by men from God, which are as ſo many particulars, extracts from the generals of GOD: Theſe things (ſaith learned *Caluin*) are indifferent, and in the power of the Church: Either you muſt allow the Church this, or nothing. But theſe decrees are abſolute, what lawes can bee without a commaund? The law that ties not, is no law: No more then that (ſaith *Auſten*) which ties vs to euill. But for all men, and all times? How for all? For none (I hope) but our owne. And why not for them? but without exception, and limitation: Doe not thus wrong our Church: our late Archbiſhop (if it were not piacular for you to read ought of his) could haue taught you in his publique writings, theſe fiue limitations of inioined ceremonies: Firſt, that they bee not againſt the word of God: Secondly, that iuſtification or remiſſion of ſins be not attributed to them: Thirdly; That the Church bee not troubled with their multitude: Fourthly, that they be not decreede as neceſſary, and not to bee chaunged: And laſtly, that men be not ſotyed to them, but that by occaſion they may be omitted ſo it be without offence and contempt; you ſee our limits: but your feare is in this laſt, contrary to his. He ſtands vpon offence in omitting, you in vſing: As if it were a iuſt offence to diſpleaſe a beholder, no offence to diſpleaſe and violate authority: What law could euer be made to offend none? Wiſe *Cato* might haue taught you this, in *Liuie*, that no law can bee commodious to all: Thoſe lips which preſerue knowledge, muſt impart ſo much of it to their hearers, as to preuent their offence: Neither muſt Law-giuers euer fore-ſee what conſtructions will be of their lawes, but what ought to be: Thoſe things which your conſiſtory impoſes, may you keepe them if you liſt? Is not the willing neglect of your owne Parlor-decrees puniſhed with excommunication? And now what is all this to infallibility? The ſacred Synode determines theſe indifferent rites for decency and comlineſs to be vſed of thoſe, whom it concernes, therefore it arrogates to it ſelfe infallibility: A concluſion fit for a ſeparatiſt.

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Sancta dei & Apoſtolica Synodus 413. Peruenit ad ſanctam ſynodum can. Nic. 18. 309. Sancta ſynod. Laodicena. 288.

Anaſtaſius: The holy and peaceable Synode at Antioch: The holy Synode of God, and Apoſtolicall, at Romevnder Iulius. The holy and great Synode at Nice: And not to bee endleſſe: The holy Synode of Laodicea (though but prouinciall). What doe theſe Idle exceptions argue but want of greater?

SEP.

To let paſſe your Eccleſiaſticall conſiſtories wherein ſinnes and abſolutions from them are as venall and ſaleable as at Rome; Is it not a law of the Eternall God, that the Miniſters of the Goſpell, the Biſhops or Elders ſhould bee apt and able to teach? 1. Tim. 3. 2. Tit. 1. 9. and is it not their grieuous ſin to be vnapt hereunto? Eſa. 56. 10. 11. And yet vvho knoweth not that the Patrons amongſt you preſent, that the Biſhops inſtitute, the Archdeacons induct, the Churches receiue, and the Lawes both Ciuill and Eccleſiaſticall allow and iuſtifie Miniſters vnapt and vnable to teach. Is it not a law of the Eternall God that the Elders ſhould feede the flocke ouer vvhich they are ſet, labouring amongſt them in the vvord and doctrine? Act. 20. 28. 1. Pet. 5. 1. 2. And is it not ſin to omit this duty? Plead not for Baall. Your diſpenſations for Non-reſidencie and pluralities of Benefices, as for two, three, or more; yea tot quot, as many as a man will haue or can get, are ſo many diſpenſations with the lawes of God, and ſins of man. Theſe things are too impious to be defended, and too manifeſt to be denied.

SECTION 33.

Sins ſold in our Courts.

SOm great men when they haue done ill, outface their ſhame with enacting Lawes to make their ſinnes lawfull. While you thus charge our practiſe, you bewray your owne: Who hauing ſeparated from Gods Church, deuiſe ſlaunders to colour your ſinne: Wee muſt be ſhameſull, that you may bee innocent: You load our Eccleſiaſticall conſiſtories with a ſhameleſſe reproach: Farre bee it from vs to iuſtifie any mans perſonall ſinnes; yet it is ſafer ſinning to the better part: Fie on theſe odious compariſons: ſinnes as ſaleable as at Rome? vvho knowes not that to bee the Mart of all the world? Periuries, murders, treaſons are there bought and ſolde: when euer in ours? The Popes Cofers can eaſily confute you alone: What tell you vs of theſe? let me tell you: Mony is as fit an aduocate in a conſiſtory, as fauour or malice: Theſe, ſome of yours haue complained of, as bitterly as you of ours. As if wee liked the abuſes in Courts: as if corrupt executions of wholeſome lawes muſt bee imputed to the Church, whoſe wrongs they are. No leſſe hainous, nor more true is that which followeth. True Elders (not yours) ſhould bee indeed *Αὐθεντικοί*: This we call for, as vehemently (not ſo tumultuouſly) as your ſelues.

G. Ioh. Trou. & Exco. at Amſte.

That they ſhould feede their flockes with worde and doctrine, vvee require more then you: That Patrons preſent, Biſhoppes inſtitute, Arch-

Arch-deacons induct ſome, which are vnable, we graunt and bewaile: But that our Church-lawes iuſtifie them, wee deny, and you ſlaunder: For our law (if you knowe not) requires, that euery one to bee admitted to the Miniſtery, ſhould vnderſtand the Articles of Religion, not onely as they are compendiouſlie ſet downe in the Creede, but as they are at large in our booke of Articles; neither vnderſtand them onelie, but be able to proue them ſufficiently out of the Scripture, and that not in Engliſh onely, but in Latine alſo: This competency would proue him (for knowledge) *Diſcretum*: If this bee not performed, blame the perſons, cleare the law. Profound Maſter *Hooker* telles you, that both arguments from light of nature, lawes, and ſtatutes of Scripture, the Canons that are taken out of auncient Synodes, the Decrees and conſtitutions of ſincereſt times, the ſentences of all Antiquity, and in a word, euery mans full conſent and conſcience, is againſt ignorance in them that haue charge and cure of ſoules. And in the ſame booke; Did anie thing more aggrauate the crime of *Ieroboams* Apoſtaſie, then that hee choſe to haue his Clergie the ſcumme and refuſe of his whole land? Let no man ſpare to tell it them, they are not faithfull towardes God, that burden wilfully his Church, with ſuch ſwarmes of vnworthy creatures: Neither is it long, ſince a zealous and learned Sermon dedicated to our preſent Lord Arch-biſhoppe by his owne Chaplaine, hath no leſſe taxed this abuſe, whether of inſufficiency, or negligence (though with more diſcretion) then can be expected from your malitious pen. Learne henceforth not to diffuſe crimes to the innocent.

For the reſt; your *Baal*, in our diſpenſations for pluralities, would thus plead for himſelfe: Firſt hee would bidde you learne of your Doctor to diſtinguiſh of ſinnes: ſinnes (ſaith hee) are either controuertible, or manifeſt: if controuertible or doubtfull, men ought to beare one with anothers different iudgement; if they doe not, &c. they ſin: ſuch is this: if ſome be reſolued, others doubt; and in whole volumes plead, whether conuenience, or neceſſitie: how could your charity compare theſe with ſinnes euicted? Secondly, hee would tell you that theſe diſpenſations are intended and directed, not againſt the offence of God, but the daunger of humane lawes: not ſecuring from ſinne, but from loſſe: But, for both theſe points of Non-reſidence and inſufficiencie, if you ſought not rather ſtriſe then ſatisfaction; his Maieſties ſpeech in the Confer. at Hampton Court, might haue ſtaied the courſe of your quarrellous pen; No reaſonable minde, but would reſt in that gratious and Royall determination. Laſtly, Why looke you not to your owne Elders at home? euen your handfull hath not auoyded this crime of Non-reſidency; What woonder is it, if our world of men haue not eſcaped?

Can. 74 M. Hooper 5. b Eccleſ. Pol.

Pag. 26. 3

D. Down. of the office and dignity of the Miniſt.

Counterpoyſ. p. 179 Diſt. 34. Can. Ieſton.

Papa poteſt contra Apoſtolum diſpenſare. & Cauſ. 25. q. 1 Can. ſunt quidã. Diſpenſat in Euangelio &c. De conceſſ. prabend. Tit. 8. Cũ Propoſuit ſecũdum plenitudinem poteſtatis de iure poſſumus ſupra ius diſpenſare. & Gloſſa paulo infr. Papa contra Apoſtolũ diſpenſat. &c. Sũ. conſer. p. 52 M. Whites diſco.

SEP.

You are wiser and I hope honester then thus to attempt, though that received maxime amongst you (No ceremony, no Bishoppe; no Bishoppe, no King) sauors too strongly of that weed. But what though you bee loyall to earthly Kings and their Crownes, and Kingdomes; yet if you be Traytors and rebels against the King of his Church Iesus Christ, and the Scepter of his Kingdome, not suffering him by his lawes and officers to raigne ouer you, but in steed of them doe stoop to Antichrist in his offices & ordinances: shal your loyaltie towards men excuse your treasons against the Lord? though you now cry neuer so lowde, we haue no King, but Cæsar, Ioh. 19.15. yet is there another King, one Iesus, which shall returne, and passe a heauy doome vpon the rebellious, Luk. 19.27. These enemies which would not haue mee reigne ouer them, bring them and slay them before me.

SECTION 34.

Our loyaltie to Princes cleared, theirs questioned.

Bar. ag. Gyff. Inconst. of Brow. p. 113

YOu that confesse our wisedome and honesty, must now plead for your owne: your hope is not more of vs, then our feare of you. To depose Kings and dispose Kingdomes is a proud worke: you want power, but what is your will? For excommunication it is cleare enough: While you fully hold that euery priuate man hath as much power in this censure, as the Pastor; and that Princes must be equally subiect with them to these their censures: Let any man now deuise, if the Brownists could haue a King; how that King could stand one day vnexcommunicated? Or if this censure meddle onely with his soule, not with his Scepter: How more then credible is it, that some of your assemblies in Queene *Elizabeths* dayes concluded, that shee was not (euen in our sense) supreame head of the Church, neither had authoritie to make lawes Ecclesiasticall in the Church? It is well if you will disclaime it: But you knowe your received position; That no one Church is superior to other: No authority therefore can reuerse this Decree; your will may doe it: yea, what better then rebellion appeare in your next clause? While you accuse our loyaltie to an earthly King, as treasonable to the King of the Church, Christ Iesus; If our loyaltie bee a sinne, where is yours? If we be traytors in our obedience what doe you make of him that commands it? Whether you would haue vs each man to play the *Rex*, and erect a new gouernment, or whether you accuse vs as rebels to Christ in obeying the olde: God blesse King *Iames* from such subiects. But whose is that so vnsauorie weed; No Bishoppe, no King? Knowe you whom you accuse? let me shew you your aduersary; it is King *Iames* himselfe in his Hampton Conference: is there not now suspicion in the word? surely you had

Ibid.

Inquir. into Th. White.

P. 36

had cauſe to feare that the King would proue no good ſubiect: Belike, not to Chriſt: What doe you elſe in the next but proclaime his oppoſition to the King of KINGS? or ours in not oppoſing his? As if wee might ſay with the Iſraelites. O Lord our God, other Lords beſides thee haue ruled vs: If wee would admit each of your Elders to bee ſo many Kings in the Church, wee ſhould ſtoope vnder Chriſts ordinances: Shew vs your Commiſſion, and let it appeare, whether we be enemies, or you vſurpers; Alas, you both refuſe the rule of his true Deputy, and ſet vp falſe; Let this fearefull doome of Chriſt light where it is moſt due: Euen ſo let thine enemies periſh, O Lord. *Eſ.* 36. 13

SEP.

Not to ſpeake of the errour of vniuerſall grace, and conſequently, of free-will that groweth on apace amongſt you, vvhat doe you elſe but put in for a part vvith GOD in conuerſion? though not through freedome of vvill, yet in a deuiſed Miniſtery, the meanes of conuerſion: it being the Lords peculiar as vvell to appoint the outvvarde Miniſtery of conuerſion, as to giue the inwarde grace.

SECTION 35.

GOe on to ſlaunder: Euen that which you ſay you will not ſpeak, you doe ſpeak with much ſpight and no truth: What hath our Church to doe with errours of vniuerſall grace or freewill: Errours which her Articles doe flatly oppoſe: what ſhameleſneſſe is this? Is ſhee guilty euen of that which ſhee condemnes? if ſome few priuate iudgements ſhall conceiue, or bring foorth an errour, ſhall the whole Church doe penance? would God that wicked and hereticall Anabaptiſme, did not more growe vpon you then thoſe errours vpon vs: you had more neede to defend, then accuſe: But ſee, Chriſtian Reader, how this man dragges in crimes vpon vs as *Cacus* did his Oxen: Wee doe (forſooth) part ſtakes with God in our conuerſion: wherein? in a deuiſed Miniſtery: the means of conuerſion; well fetcht about: There may be a Miniſtery without a conuerſion; and (*è converſo*) There may be a conuerſion without a Miniſtery: Where now are the ſtakes parted? yet thus wee part ſtakes (with the Apoſtle) that wee are Gods fellow-labourers in this great worke: Hee hath ſeparated vs to it, and ioyned vs with him in it; it is hee (as we haue proued) that hath deuiſed our Miniſtery: yea, your ſelfe ſhall proue it: it is his peculiar to appoint the outwarde Miniſtery, that giues the inwarde grace. But hath not God giuen inwarde grace, by our outwarde Miniſtery? Your hearts ſhall be our witneſſes: What will follow therefore, but that our Miniſtery is his peculiar appointment? Errors of Freewill, &c. fained vpõ the Church of England. 1. *Cor.* 3. 9 Θεοῦ γαρ συνεργοί ἐσμεν.

SEP.

Where (ſay you) are thoſe rotten heapes of Tranſubſtantiating of bread? And where, ſay I, learned you your deuout kneeling to, or before the bread, but from that errour of Tranſubſtantiation? Yea vvhat leſſe can it inſinuate, then either that, or ſome other the like Idolatrous conceit? If there were not ſomthing more in the bread and wine then in the water at Baptiſme, or in the word read or preached, Why ſhould ſuch ſolemne kneeling be ſo ſeuerely preſſed at that time, rather then vpon the other occaſions? And well and truely haue your owne men affirmed that it were farre leſſe ſinne, and appearance of an Idolatry that is nothing ſo groſſe, to tye men in their prayers, to kneele before a Crucifixe, then before the bread and vvine: and the reaſon followeth, for that, papiſts commit an Idolatry farre more groſſe and odious in vvorſhipping the bread, then in vvorſhipping any other of their Images or Idolles vvhatſoeuer. Apol. of the Min. of Lincoln. Dioc. part. 1. page 66.

SECTION. 36.

Kneeling at the Sacrament of the Lords Supper.

De Conſecr. d. 2 Ego Beręg. Apol.

OVr Kneeling you deriue (like a good Herald) from the error of Tranſubſtantiation: but to ſet downe the deſcent of this pedigree, will trouble you: wee doe vtterly deny it, and challenge your proofe. How new a fiction Tranſubſtantiation is, appeares out of *Berengaries* recantation to Pope *Nicholas*: The error was then ſo yong, it had not learned to ſpeake; ſhew vs the ſame noueltie in our kneeling: Till of late men held not the bread to be God; of olde they haue held it ſacred: This is the geſture of reuerence in our prayer at the receit, as Maſter *Burgeſſe* well interpreted it, not of Idolatrous adoration of the bread. This was moſt-what in the eleuation: the aboliſhing whereof cleares vs of this imputation: you knowe we hate this conceit, why doe you thus force wrongs vpon the innocent? Neither are wee alone in this vſe: The Church of Bohemie allowes, and practiſes it: and why is this errour leſſe palpable in the wafers of Geneua? If the King ſhould offer vs his hand to kiſſe, wee take it vpon our knees: how much more when the King of heauen giues vs his ſonne in theſe pledges? But if there were not ſomething more then iuſt reuerence, why doe wee ſolemnely kneele at the Communion, not at Baptiſme? Can you finde no difference? In this (beſides that there is both a more liuely and feeling ſignification of the thing repreſented) we are the parties, but in the other, witneſſes: This therefore I dare boldly ſay; that if your partner M. *Smith* ſhould euer (which God forbid) perſwade you to rebaptiſe, your fitteſt geſture (or any others at full age) would be to receiue that Sacramentall water, kneeling: How glad you are to take all ſcraps, that fall

fall from any of ours for your aduantage? would to God this obſeruation of your malitious gatherings wold make all our reuerend bretheren wary of their cenſures: Surely, no idolatry can bee worſe then that Popiſh λατρολατρεια. The Bread, and the Crucifixe, ſtriue for the hier place: if wee ſhould therefore bee ſo tyed to kneele before the bread, as they are tyed to kneele before the Crucifixe, their ſentence were iuſt: They adore the Crucifixe, not wee the bread: they pray to the Crucifixe, not wee to the bread: they direct their deuotions (at the beſt) by the Crucifixe to their Sauiour, wee doe not ſo by the bread, wee kneele no more to the bread, then to the Pulpit when wee ioyne our prayers with the Miniſters: But our quarrell is not with them; you that can approue their iudgements in diſlike, might learne to follow them in approbation, and peaceable Communion with the Church: if there be a gaſſed place you will bee ſure to light vpon that. Your charitie is good, whatſoeuer your wiſedome bee.

SEP.

To let paſſe your deuout kneeling vnto your Ordinary when you take the Oath of Canonicall obedience, or receiue abſolution at his hands, which (as the maine actions are religious) muſt needes bee religious adoration, what is the adoring of your truely humane (though called Diuine) ſeruice-booke in & by which you worſhip God, as the Papiſts do by their Images? If the Lord Ieſus in his teſtament haue not cõmanded any ſuch book, it is accurſed & abhominable: if you thinke hee haue, ſhew vs the place where, that wee may know it with you; if manyfeſt vnto vs that ever the Apoſtles vſed themſelues or commended to the Churches after them any ſuch ſeruice-booke. Was not the Lord in the Apoſtles time, and Apoſtolicke Churches, purely and perfectly worſhipped, when the Officers of the Church in their miniſtration manifeſted the ſpirit of prayer which they had receiued according to the preſent neceſſities and occaſions of the Church, before the leaſt parcell of this patchery came into the world? And might not the Lord now be alſo purely & perfectly worſhipped, though this printed Image, with the painted and carued Images, were ſent back to Rome, yea or caſt to bell from whence both they and it came? Speake in your ſelfe, might not the Lord be intirely worſhipped with pure and holy worſhip, though none other book but the holy Scriptures were brought into the Church? If yea (as who can deny it that knowes what the worſhip of God meaneth) what then doth your ſeruice-book there? The word of God is perfect and admitteth of none addition. Curſed be he that addeth to the word of the Lord, and curſed be that which is added, and ſo bee your great Idoll the Communion Booke, though like Nabuchadnezzars Image ſome part of the matter bee gold and ſiluer, which is alſo ſo much the more deteſtable by how much it is the more highly aduanced amongſt you.

SECTION 37.

Whether our Ordinary and Seruice-Book, be made Idols by vs.

YEt more Idolatry? And which is more, New, and ſtrange; ſuch (I dare ſay) as will neuer be found in the two firſt Commaundements. Behold here two new Idols, Our Ordinary, and our Seruice-book, a ſpeaking Idol, and a written Idol. *Calecute* hath one ſtrange Deity the diuel, *Siberia* many, whoſe people worſhip euery day what they ſee firſt. Rome hath many merry Saints: but Saint Ordinary, and Saint Seruice-booke, were neuer heard of till your Canonization. In earneſt, doe you think we make our Ordinary an Idol? what elſe? You kneele deuoutly to him when you receiue either the Oath or abſolution. This muſt needs be religious adoration: is there no remedy? You haue twiſe kneeled to our Vice-Chauncellour, when you were admitted to your degree; you haue oft kneeled to your parents, and Godfathers to receiue a bleſſing, did you make Idols of them? the partie to be ordained kneels vnder the hand of the presbitery: doth he religiouſly adore them? Of olde they were wont to kiſſe the hands of their Biſhops, ſo they did to *Baal*: God and our Superiors haue had euer one & the ſame outward geſture: Though here, not the Agent is ſo much regarded; as the action: if your Ordinary would haue ſuffered you to haue done this peece of Idolatry, you had neuer ſeparated.

Paulus in vita Ambroſ.

But the true God-Bell and Dragon of England is the humane-Diuine-Seruice-Booke: Let vs ſee what aſhes or lumpes of pitch this *Daniel* brings: We worſhip God in & by it, as Papiſts doe by their Images: Indeed we worſhip God in, & by prayers contained in it: Why ſhould we not? Tell mee why is it more Idolatry for a man to worſhip God in, and by a prayer read, or got by heart, then by a praier conceiued? I vtter both, they are both mine: if the heart ſpeake them both, feelingly and deuoutly, where lies the Idol? In a conceiued prayer, is it not poſſible for a mans thought to ſtray from his tongue? in a prayer learned by heart, or read, is it not poſsible for the heart to ioyne with the tongue? If I pray therefore in ſpirit, and heartily vtter my deſires to God, whether in mine owne words, or borrowed (and ſo made mine) what is the offence? But (ſay you) if the Lord Ieſus in his Teſtament haue not commanded any ſuch Booke, it is accurſed, and abhominable: But ſay I: if the Lord Ieſus hath not any where forbidden ſuch a book, it is not accurſed nor abhominable: Shew vs the place where, that wee may knowe it with you: Nay, but I muſt ſhew you where the Apoſtles vſed any ſuch ſeruice-booke: ſhew you me, where the Apoſtles baptized in a Baſen: or where they receiued women to the Lords table: (for your ὁ ἀνθρώπος 1. Cor. 11. will not ſerue) ſhew mee that the Bible was diſtinguiſht into Chapters and verſes in the Apoſtles time: ſhew me that they euer celebrated the Sacrament of the Supper at any other time then euening, as your Anabaptiſts now doe: ſhew me that they vſed

Paſſag. twixt Cliſton and Smith.

Aegyptii vbi lauté epulati ſunt, poſt cœnam id faciunt. Socr. l. 5. 21

ſed one prayer before their Sermons alwaies, another after, that they preached euer vpō a Text: where they preached ouer a Table: or laſtly, ſhew me where the Apoſtles vſed that prayer which you made before your laſt prophecy; and a thouſand ſuch circumſtances. What an idle plea is this from the Apoſtolike times? And if I ſhould tell you that S. *Peter* celebrated with the Lords praier, you will not beleeue it: yet you knowe the Hiſtory. But let the Reader knowe that your quarrell is not againſt the matter, but againſt the booke; not as they are prayers, but as ſtinted, or preſcribed: Wherein, all the world beſides your ſelues are Idolaters: Beholde all Churches that were, or are, are partners with vs in this crime. Oh Idolatrous Geneua, and all French, Scottiſh, Daniſh, Dutch Churches! All wᵗʰ both haue their ſet praiers wᵗʰ vs, & approue them. *Quad ad formulam, &c.* as concerning a forme of praiers and rites Eccleſiaſtical (ſaith reuerend *Caluin*), I doe greatly allow that it ſhould be ſet and certaine, from which it ſhould not bee lawfull for Paſtors in their function to depart. Iudge now of the ſpirit of theſe bolde controllers, that dare thus condemne all Gods Churches, through the world as Idolatrous. But ſince you call for Apoſtolike examples; did not the Apoſtle *Paul* vſe one ſet form of apprecations, of benedictions? What were theſe but leſſer praiers? The quantity varies not the kinde: Will you haue yet auncienter precedents? The Prieſt was appointed of olde to vſe a ſet forme vnder the law, Num. 6. 23. ſo the people, Deut. 26. 3. 4. 5. &c. 15. Both of them a ſtinted Pſalme for the Sabboth, Pſal. 92. What ſaith your Doctor to theſe? Becauſe the Lord (ſaith he) gaue formes of Prayers and Pſalmes, therefore the Prelates may? Can wee thinke that *Ieroboam* had ſo ſlender a reaſon for his Calues? Mark (good Reader) the ſhifts of theſe men: This anſwerer calles for examples, and wil abide no ſtinting of prayers, becauſe wee ſhew no patternes from Scripture: We doe ſhew patternes from Scripture, and now their Doctor ſaith, God appointed it to them of olde, muſt we therefore doe it? So, whether we bring examples or none, we are condemned: But Maſt. Doctor, whom I beſeech you ſhould wee follow, but God in his owne ſeruices? If God haue not appointed it, you cry out vpon inuentions: if GOD haue appointed it, you cry, wee may not follow it: ſhew then where God euer inioyned an ordinary ſeruice to himſelfe, that was not ceremoniall (as this plainly is not): which ſhould not be a direction for vs? But if ſtinting our prayers be a fault (for as yet you meddle not with our blaſphemous Collects) it is well that the Lords praier it ſelfe beareth vs companie, and is no ſmall part of our Idolatrie: Which, though it were giuen principallie as a rule to our praiers, yet ſince the matter is ſo heauenly, and moſt wiſely framed to the neceſſitie of all Chriſtian hearts; to deny that it may bee vſed intirely in our Sauiours words, is no better then a fanatical curiouſnes: yeeld one & all; for if the matter be more diuine, yet the ſtint is no leſs faulty: This is not the leaſt part

Platin. initio.

Caluin Ep. ad Protect. Angl. Ep. 87

Anſw. to the Miniſt. Counterp. 237

Counterp. 236

Omnibus artibus gregis (id eſt) Apoſtolis ſuis dedit morem orandi, dimitte nobis &c. Aug Ep. 89

part of our parchery: except you vnrip this, the rest you cannot. But might not God be purely and perfectly worshipped without it? Tell mee, Might not GOD be purely and perfectly worshipped without Churches, without houses, without garments, yea without hands or feet? In a word, could not God be purely worshipped, if you were not? Yet would you not seeme a superfluous creature: speake in your selfe: Might not God bee intirely worshipped with pure and holy worship, though there were no other bookes in the world, but the Scripture? If yea, as who can deny it, that knows what the worship of God meaneth? What then doe the Fathers and Doctors, and learned Interpreters? To the fire with all those curious arts and volumes, as your Predecessours called them: Yea, let me put you in minde, that God was purely & perfectly worshipped by the Apostolike Church before euer the new Testament was written. See therefore the idlenes of your proofes; God may be serued without a prescription of prayer, but (if all Reformed Churches in Christendome erre not) better with it: The word of God is perfect, and admits no addition: Cursed were we, if we should adde ought to it: Cursed were that wch should be added: But cursed be they that take ought from it, and dare say, ye shall not pray thus, OVR FATHER, &c. Doe wee offer to make our praiers Canonicall, doe we obtrude them as parts of Gods word? Why cauill you thus? Why doth the same prayer written adde to the word, which spoken addeth not? Because conceiued prayer is commanded, not the other: But first, not your particular praier: Secondly, without mention either of conception, or memory; God commands vs to pray in spirit, and with the heart: These circumstances only as they are deduced from his Generals, so are ours: But whence soeuer it please you to fetch our Book of publike Praier, frō Rome or Hell, or to what Image soeuer you please to resemble it; Let moderate spirits heare what the pretious Iewel of England saith of it: We haue come as neere as wee could to the Church of the Apostles, &c. neither only haue we framed our doctrine, but also our Sacraments, and the forme of publique prayers according to their Rites and Institutions. Let no Iew now obiect Swines-flesh to vs: He is no iudicious man (that I may omit the mention of *Cranmer, Bucer, Ridley, Taylor, &c.* some of whose hands were in it, all whose voices were for it) with whom one Iewell will not ouer-weigh tenne thousand Separatists.

Apolog. p. 170 Accessimus &c.

H. Bat. ag. Gyff.

Sect.

The number of Sacraments seemes greater among st you by one at the least, then Christ hath left in his Testament, and that is Marriage; which howsoeuer you doe not in expresse tearmes call a Sacrament (no more did Christ and the Apostles call Baptisme and the Supper Sacraments) yet doe you in truth

truth create it a Sacrament, in the adminiſtration and vſe of it. There are the parties to bee married and their mariage, repreſenting Chriſt and his Church, and their ſpiritual Vnion: to which myſterie, ſaith the Oracle of your ſeruice-Booke expreſly, God hath conſecrated them: there is the Ring hallowed by the ſaid ſeruice-Booke, (whereon it muſt bee laid) for the Element; there are the wordes of conſecration; In the name of the Father, and of the Son, and of the holy Ghoſt; there is the place, the Church; the time vſually, the Lords day; the Miniſter, the Pariſh-Prieſt. And being made as it is a part of Gods worſhip, & of the Miniſters office, what is it if it be not a Sacrament? It is no part of praier, or preaching, and with a ſacrament it hath the greateſt conſimilitude: but an Idoll I am ſure it is in the celebration of it, being made a Miniſteriall duty and part of Gods worſhippe, without warrant, call it by what name you vvill.

SECTION. 38.

HOw did Confirmation eſcape this number? how did Ordination? it was your ouer-ſight, I feare, not your charity: ſome things ſeeme, and are not: ſuch is this your number of our Sacraments: you will needes haue vs take-in marriage into this ranke: why ſo? we doe not (you confeſs) call it a Sacrament as the vulgar, miſinterpreting *Pauls Myſterium*, Eph. 5. why ſhould we not if we ſo eſteemed it? wherefore ſerue names, but to denotate the nature of things? if wee were not aſhamed of the opinion, wee could not bee aſhamed of the word: No more (ſay you) did Chriſt and his Apoſtles call Baptiſme & the Supper, Sacraments; but we doe, and you with vs: See now whether this clauſe doe not confute your laſt: where hath Chriſt euer ſaid, There are two Sacraments? Yet you dare ſay ſo: what is this but in your ſenſe an addition to the word: yea, we ſay flatly, there are but two: yet wee doe (you ſay) in truth create it a Sacrament: how oft, and how reſolutely hath our Church maintained againſt Rome, that none but Chriſt immediatly can create Sacraments? If they had this aduantage againſt vs, how could we ſtand? How wrongfull is this force, to faſten an opinion vpon our Church which ſhe hath condemned? But wherein ſtands this our creation? It is true, the parties to be married, and their marriage repreſent Chriſt, and his Church, and their ſpiritual vnion: Beware leaſt you ſtrike God through our ſides: what hath Gods ſpirit ſaid, either leſſe, or other then this? *Ephe.* 5. 25. 26. 27. & 32. Dooth he not make Chriſt the husband, the Church his ſpouſe? Dooth he not from that ſweet coniunction, and the effects of it, argue the deer reſpects that ſhould bee in marriage? Or what doth the Apoſtle allude elſewhere vnto, when he ſaies (as *Moſes* of *Eue*) we are fleſh of Chriſts fleſh, and bone of his bone? And how famous amongſt the auncient is that reſemblance of *Eue* taken out of *Adams* ſide ſleeping, to the Church taken

Marriage not made a Sacrament by the Church of England.

ken out of Chriſts ſide ſleeping on the Croſſe? Since marriage therefore ſo clearely repreſents this myſterie: and this vſe is holy and ſacred: what errour is it, to ſay that marriage is conſecrated to this myſterie? But what is the Element? the Ring; Theſe things agree not; you had before made the two parties to be the matter of this Sacrament? What is the matter of the Sacrament, but the Element? If they bee the matter, they are the Element; and ſo not the Ring; both cannot be: if you will make the two parties to be but the receiuers; how dooth all the myſterie lie in their repreſentation? Or if the Ring bee the Element, then all the myſtery muſt be in the Ring, not in the parties: Labour to be more perfect, ere you make any more new Sacraments: but this Ring is laide vpon the ſeruice-booke: why not? For readineſſe, not for holineſſe: Nay, but it is hallowed (you ſay) by the booke: If it bee a Sacramentall Element, it rather hallowes the booke, then the booke it: you are not mindfull enough for this trade: But what exorciſmes are vſed in this hallowing? Or who euer helde it any other then a ciuill pledge of fidelitie? Then follow the wordes of conſecration: I pray you, what difference is there betwixt hallowing, & conſecration? The Ring was hallowed before the book; now it muſt be conſecrated: How idlely? by what words? In the name of the Father, &c. Theſe words you knowe are ſpoken after the Ring is put on: was it euer heard of, that a Sacramentall Element was conſecrated after it was applied? ſee how ill your ſlaunders are digeſted by you: The place is the Church, the time is the Lords day, the Miniſter is the actor, and is it not thus in all other reformed Churches aſwell as ours? Beholde, we are not alone: all Churches in the world (if this will doe it) are guilty of three Sacraments: Tell me, would you not haue marriage ſolemnized publiquely? You cannot miſlike: though your founder ſeemes to require nothing here but notice giuen to witneſſes, and then to bed: Well, if publique; you account it withall, a graue and weighty buſineſſe: therefore ſuch, as muſt be ſanctified by publique prayer: What place is fitter for publique prayer then the Church? Who is fitter to offer vp the publique prayer, then the Miniſter? who ſhould rather ioyne the parties in marriage, then the publique depury of that God, who ſolemnely ioyned the firſt couple? who rather then he which in the name of God may beſt bleſſe them? The praiers which accompany this ſolemnity are parts of Gods worſhip, not the contract it ſelfe: This is a mixt action, therefore, compounded of Eccleſiaſticall and ciuill: impoſed on the Miniſter, not vpon neceſsity but expedience: neither eſſentiall to him, but accidentally annexed, for greater conuenience. Theſe two friuolous grounds haue made your cauil eyther very ſimple, or very wilfull.

Br. ſtate of Chriſtians. 172.

Sep.

Sect.

Your Court of faculties from whence your dispensations and tolerations for Non-residency, and Plurality of Benefices are had together with your commuting of penances and absoluing one man for another. Take away this power from the Prelats, and you maime the beast in a limme.

Section. 39.

Commutation of Penance in our Church.

SEe if this man be not hard driuen for accusations, when he is faine to repeate ouer the very same crime, which hee had largely vrged before: All the world will knowe that you want variety, when you send in these twise-sodde Coleworts: Somwhat yet wee find new, Commutation of Penance. Our Courts would tell you, that here is nothing dispensed with; but some ceremonie of shame in the confession: which in the greater sort is exchanged (for a common benefit of the poore) into a pecuniary mulct; yet (say they) not so, as to abridge the Church of her satisfaction, by the confession of the offender: and if you graunt the ceremony deuised by them, why doe you finde fault that it is altered, or commuted by them? As for absolution, you haue a spite at it, because you sought it, & were repulsed: If the censures be but their owne (so you hold) why blame you the menaging of them in what manner seemes best to the authors? This power is no more a limme of the Prelacy, then our Prelacy is that beast in the Reuelation: and our Prelacy holdes it selfe no more Saint *Iohns* beast, then it holds you Saint *Pauls* beast. Phil. 3. 2.

Sect.

In your high Commission Court very absolute, where by the Oath Ex Officio *men are constrained to accuse themselues of such things as whereof no man will or can accuse them; what necessity is laide vpon men in this case, let your prisons witnes.*

Section 40.

Oath ex officio

I Aske of auricular Confession; you send me to our High Commission Court: these two are much alike: But here is also very absolute necessity of confessiō. True; but as in a case of iustice, not of shrift: to cleare a truth, not to obtaine absolution: to a bench of Iudges, not to a Priests care; Here are too many ghostly Fathers for an auricular Confession: But you will mistake; it is enough against vs, that men are constrained in these Coures to confesse against themselues: why name you

you these Courts onely? Euen in others also oathes are vrged, not onely (*ex officio mercenario*, but *nobili*): The honourablest Court of Star-Chamber giues an oath in a Criminall case to the Defendant; So doth the Chancerie, and Court of Requests: Shortly, to omit forraine examples, how many instances haue you of this like proceeding in the common-lawes of this land? But withall you might learne that no Enquiry *Ex officio* may be thus made but vpon good grounds, as fame, scandal, vehement presumption, &c. going before, and giuing iust cause of suspicion: Secondly, that this proceeding is not allowed in any case of crime, whereby the life, or limmes of the examined party, may bee endangered: nor yet, where there is a iust suspicion of future periury vpon such inforcement. Thus is the suspected wife vrged to cleare her honesty by oath: Thus the Master of the house must cleare his truth, Exod. 22. 8. Thus *Achan* and *Ionathan* are vrged to be their owne accusers, though not by Oath: But if perhaps any sinister course be taken by any corrupt Iusticer in their proceedings; must this bee imputed to the Church? Looke you to your petty-Courts at home; which some of your owne haue compared to these courses, not onely to the Commission-Court of England, but to the Inquisition of Spaine: See there your Pastor defending himselfe to bee both an accuser and Iudge in the same cause: See their proceedings *Ex Officio* without Commission: and if your prisons cannot witnes it, your excommunications may.

D. Cosens his Apol.

D. Andr. determ. de Iure iurando. ἐπόμνυτον *Num. 5. 12 Iosh. 7. 19 1. Sam. 14. 43 G. Iohns. & M. Crud. Trouble at Amsterd. p. 132 Non potest quis in vna causa eodem momento duas portare personas, vt in eodē iudicio & accusator sit & iudex. Optat. Milevit. l. 7*

SEP.

Though you haue lost the shrines of Saints, yet you reteine their daies, and those holy as the Lords day, and that with good profit to your spirituall carnall Courts, from such as profane them with the least and most lawfull labour, notwithstanding the libertie of the six dayes labour, which the Lord hath giuen: and as much would the Masters of these Courts bee stirred at the casting of these saints daies out of the Calendar, as were the masters of the possessed maide, when the spirit of diuination was cast out of her, Act. 16. 19.

SECTION. 41.

Holy-dayes how obserued in the Church of England.

WEe haue not lost, but cast away the Idolatrous shrines of Saints: their daies we retaine; theirs, not for worship of them, wch our Church condemneth, but partly for cōmoratiō of their high deserts, & excellent examples: partly for distinction: indeed therfore Gods daies, not theirs: their praises redound to him: shew vs where wee implore them, where wee consecrate daies to their seruice:

seruice: The maine end of Holy-dayes is for the seruice of God, and some, as *Socrates* sets downe of olde (*quo se a laborum contentione relaxent*) for relaxation from labour: if such dayes may be appointed by the Church (as were the Holy-dayes of *Purim*, of the dedication of the wall of Ierusalem, the dedication of the Temple) whose names should they rather beare (though but for meere distinction) then the blessed Apostles of Christ? But this is a colour only: for you equally condemn those dayes of Christs birth, Ascension, Circumcision, Resurrection, Annunciation, which the Church hath beyond all memory celebrated: what then is our fault? We keep these holy as the Lords day in the same manner, though not in the same degree: Indeede, wee come to the Church, and worship the God of the Martyrs and Saints: is this yet our offence? No: but wee abstaine from our most lawfull labour in them; True, yet not in conscience of the day, but in obedience to the Church: If the Church shall indict a solemne fast: doe you not houlde it contemptuous to spend that day in lawfull labour; notwithstanding that liberty of the sixe dayes which God hath giuen? Why shall that bee lawfull in a case of deiection, which may not in praise and exultation? If you had not loued to cauill, you would rather haue accepted the Apologie, or excuse of our sister Churches in this behalfe, then aggrauated these vncharitable pleas of your owne: yet euen in this, your owne Synagogue at Amsterdam (if we may beleeue your owne) is not altogether guiltlesse: your hands are still and your shoppes shut vpon festiuall daies; But we accuse you not: would God this were your worst. The Masters of our Courts wold tel you, they wold not care so much for this dispossession, as that it sttold be done by such coniurers as your selfe.

Sect. l. 5. c. 21
Est. 9 17
Nehe 12. 27
1 Mac. 4. 29
Iob. 10. 23
Aug. Ep. 44
Scias a Christianis Catholicis nullum esse mortuorum, nisi deum; vt numen adorari quod sit factum & conditum a Deo. Quæ tota orbe terrarum, &c. sicuti quoq; Domini passio & resurrectio & in cælum ascensus & aduentus spiritus sancti anniuersaria solemnitate celebrantur. Aug. Ep. 118
Churches of Fr. & Flanders. in Harm. confes.
Ib. Whit. 3 Discouer. p. 19

SEP.

If an ignorant and vnpreaching Ministery be approued amongst you, and the people constrained by all kinde of violence to submit vnto it, and therewith to rest (as what is more vsuall throughout the whole kingdome) then let no modest man once open his mouth to deny that ignorance is constrained and approued amongst you. If the seruice said or sung in the parish Church may be called deuotion, then sure there is good store of vnknowne deuotion, the greatest part in most parishes, neither knowing nor regarding what is said, nor wherefore.

SECTION 42.

YOur want of quarrells makes you still run ouer the same complaints: which if you redouble a thousand times will not become iust, may become tedious: God knowes how farre we are from approuing an vnlearned Ministery: The protestations of our gra-

Our approbation of an vnlearned Ministery disproued.

tious King, our Biſhops, our greateſt Patrons of conformitie in their publique writings, might make you aſhamed of this bolde aſſertion: we do not allow that it ſhould be, we bewaile that it wil be: our number of Pariſhes compared with our number of Diuines, will ſoon ſhew, that either many Pariſhes muſt haue none, or ſome Diuines muſt haue many Congregations, or too many Congregations muſt haue ſcarce Diuine-incumbents: Our Drad Soueraigne hath promiſed a medicine for this diſeaſe; But withall tels you that Ieruſalem was not built all on a day. The violence you ſpeake of is commonly in caſe of wilfull contempt, not of honeſt and peaceable deſire of further inſtruction, or in ſuppoſall of ſome tolerable abilitie in the miniſtery forſaken: we do heartily pray for laborers into this harueſt: we do wiſh that all Iſrael could propheſie: we publiſh the Scriptures, we Preach, Catechize, Write, and (Lord thou knoweſt) how many of vs would doe more, if wee knew what more could be done, for the information of thy people, and remedy of this ignorance which this aduerſary reproues vs to approue.

Conſer. at Hampt.

We doubt not but the ſeruice ſaid in our Pariſh-Churches, is as good a ſeruice to God, as the extemporarie deuotions in your Parlors: But It is an vnknowne deuotion, you ſay: Through whoſe fault? The Readers, or the Hearers, or the matter? Diſtinct reading you cannot deny to the moſt Pariſhes: the matter, is eaſie Prayers, and Engliſh Scriptures: if the hearers be regardleſſe, or in ſome things dull of conceit, lay the fault from the ſeruice to the men: All yours are free from ignorance, free from wandering conceits: we enuie you not, ſome knowledge is no better then ſome ignorance, and careleſneſſe is no worſe then miſ-regard.

SEP.

What are your ſheet-penances for adultery, and all you purſe-penances for all other ſinnes? then which though ſome worſe in Popery, yet none more common.

SECTION 43.

Penances inioyned in the Church of England.

COmming now to the Vaults of Popery, I aske for their Penances, & Purgatorie; thoſe Popiſh Penances, which preſumptuous Confeſſors inioyned as ſatisfactory, and meritorious vpon their bold abſolutions: You ſende me to Sheete-penances and Purſe-penances: the one, ceremonious corrections of ſhame, inioyned and adioyned to publique confeſsions of vncleannes, for the abaſing of the offender, and hate of the ſin: ſuch like, as the ancient Church thought good to vſe for this purpoſe. Hence they were appointed (as *Tertullian* ſpeaketh) in ſackecloth and aſhes, to craue the prayers of the Church,

Sacco et cineri incubare, corpus ſordibus obſcurare, preſbyterii idoloi et arisDei adgenicolari. Tert de pœnit.

to

to besmeare their body with filthynesse, to throwe themselues downe before Gods minister, and Altar; not to mention other more harde and perhaps, no lesse ancient Rites; and hence, were those fiue stations of the Penitent, whereby hee was at last receiued into the body of his wonted Communion: the other, a pecuniarie mulct imposed vpon some (not all, you foulely slander vs) lesse hainous offences; as a penalty, not as a penance: I hope you deny not; Sodomie, Murther, Robberie, and (which you would not) Theft it selfe, is more deepely auenged: But did euer any of ours vrge either sheete or purse as the remedie of Purgatorie, or inioyne them, to auoid those infernall paines? vnlesse wee doe so, our Penances are not Popish, and our answerer is idle.

Canon. Greg. Neocesar. προκλαυσις ακροασις &c.

Sep.

Touching Purgatorie, though you deny the doctrine of it, and teach the contrarie, yet how vvell your practise sutes vvith it, let it bee considered in these particulars: Your absoluing of men dying excommunicate after they bee dead, and before they may haue Christian buriall. Your Christian Buriall in holy ground (if the party vvill bee at the charges;) your ringing of hallowed bells for the soule: your singing the Corps to the graue from the Church style; your praying ouer or for the dead, especially in these vvordes, That God vvould hasten his kingdome, that vvee vvith this our brother (though his life vvere neuer so vvretched and death desperate) and all other departed in the true faith of thy holy name may haue our perfect consummation both in body and soule. Your generall doctrines and your particular practises agree in this, as in the most other things, like Harpe and Harrow. In vvorde you professe many truths, which in deed you deny.

These and many moe Popish deuises (by others at large discouered to the vvorlde) both for pompe and profitte, are not onely not rased and buried in the dust, but are aduanced amongst you, aboue all that is called God.

Section 44.

The practises of the Church of England, concerning the Funerals of the dead.

YOur next accusation is more ingenuously malitious; our Doctrine you grant contrarie to Purgatorie: but you will fetch it out of our practise, that wee may build that which we destroy: Let vs therefore purge our selues from your Purgatorie: Wee absolue men dying Excommunicate; A rare practise, and which yet I haue not liued to see: but if Law-makers contemne rare occurrents, surely accusers do not: Once is too much of an euill: Mark then; Do we absolue his Soule after the departure? No: what hath the body to do wth Purgatory? Yet for the body: do we by any absolutiō seek to quit it from sinne

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The practises of the Church of England, concerning the Funerals of the dead.

sinne? Nothing lesse: reason it-selfe giues vs, that it is vncapable either of sinne or pardon; To lye vnburied, or to bee buried vnseemely, is so much a punishment, that the Heathens obiected it (though vpon the hauocke and furie of Warre) to the Christians: as an argument of Gods neglect. All that authoritie can doe to the dead Rebell, is to put his carcasse to shame, and deny him the honour of seemely sepulture: Thus doth the Church to those which will die in wilfull contempt. Those Grecian Virgins that feared not death, were yet restrained with the feare of shame after death: it was a reall not imaginarie curse of *Iezabell*; The dogges shall eate *Iezabell*. Now the absolution (as you call it, by an vnproper, but malicious name) is nothing else, but a libertie giuen by the Church (vpon repentance signified of the fault of the late offender) of all those externall rites of decent Funerall: Death it selfe is capable of inequalitie, and vnseemelinesse: Suppose a iust Excommunication: What reason is it, that hee which in his life and death would be as a Pagan, should be as a Christian in his buriall? What is any, or all this to Purgatorie?

Aug. de Ciuitat. l. 1.

Athenienses decreuerunt ne siquis se interfecisset sepeliretur in agro Attico. &c.

The next intimation of our Purgatorie, is our Christian buriall, in the place, in the manner: The place holy ground, the Church, Church-yard, &c. The manner Ringing, Singing, Praying ouer the Corps. Thus therefore you argue, Wee burie the bodie in the Church, or Church-yard, &c. therefore wee hold a Purgatorie of the Soule; a proofe not lesse strange then the opinion: Wee doe neither scorne the the carcasses of out friendes, as the olde Troglodites: nor with the old Egyptians respect them more, then when they were informed with a liuing soule: but wee keepe a meane course betwixt both, vsing them as the remainders of dead men, yet as dead Christians: and as those which we hope one day to see glorious. Wee haue learned to call no place holy in it selfe (since the Temple) but some more holy in their vse, then others. The olde (κοιμητηρια) of the Christians, wherein their bodies slept in peace, were not lesse estemed of them, then they are scorned of you. *Galienus* thought hee did them a great fauour (and so they tooke it) when he gaue them the liberty not onely of their Churches, but of their former burying-places. In the same booke *Eusebius* commends *Astyrius* a noble Senator, for his care, & cost of *Marinus* his burial. Of all these Rites of Funerall, and choice of place, we professe to hold with *Augustine*, that they are onely the comforts of the liuing, not helpes of the dead: yet as *Origen* also teacheth vs, wee haue learned to honour a reasonable (much more a Christian) soule; and to commit the instrument or case of it honourably to the graue. All this might haue taught our answerer, that wee make acount of an heauen, of a resurrection; not of a Purgatorie: But wee ring hallowed bells for the soule: Doe not those belles hang in hallowed Steeples too? and doe we not ring them with hallowed ropes? What fancie is this? If Papists

Sleeping-places Cœmeteria. Euseb. l. 7. c. 12
τῶν τοπων ἁγιωτατων καὶ κοιμητηρ. Splendidissima sepultura tradidit. Eus. l. 7. c. 15
Curatio funeris, conditio sepulturæ, pompa exequiarum, magis sunt viuorum solatia quam subsidia mortuorum Aug. de Ciuit. l. 1. c. 12
Si enim paterna vestis et annulus tanto char. est posteris, nullo modo ipsa spernenda sunt corpora. Aug. de Ciuit. l. 1. c. 13
Orig contr. Cels. l. 8. Rationalem animam honorare docemur &c.

were

were so fond of olde: their follie and their belles (for the most part) are both out of date; we call them soule-bels, for that they signifie the departure of the soule, not for that they helpe the passage of the soule. This is meere boyes-play: But wee pray ouer or for the dead; Doe we not sing to him also? Pardon mee, I must needes tell you, here is much spite, and little wit. To pray for the consummation of the glorie of all Gods elect: What is it, but thy kingdome come? How vainely do you seeke a knot in a rush, while you cauill at so holy a petition? Goe and learne how much better it is, to call them our Brothers, which are not, in an harmelesse ouer-weening, and ouer-hoping of charitie: then to call them no brothers, which are, in a proud and censorious vncharitableneſse: you cannot bee content to tell an vntruth, but you must face it out: Let any Reader iudge how farre our practise in this, hath dissented from our doctrine; would to God in nothing more: Yes (saith this good friend) in the most other things; our words professe, our deedes deny: at once you make vs hypocrites, and your selues Phariſes. Let all the worlde knowe, that the English Church at Amsterdam professeth nothing which it practiseth not: wee may not bee so holy, or so happy.

Generality is a notable shelter of vntruth: Many moe, you say, Popish deuices, yet name none; No, you cannot. Aduanced aboue all that is called God? surely this is a paradoxe of slanders: you meant at once to shame vs with falsehood, and to appose vs with Riddles: wee say to the Highest, whom haue we in heauen but thee? and for earth, your selfe haue granted wee giue too much to Princes, (which are earthen Gods) and may come vnder *Pauls* (τὸν σεσαμμα). Either name our Deitie, or craue mercy for your wrong: certainly, though you haue not remorse, yet you shall haue shame.

SET.

You are farre from doing to the Romish Idolls, as vvas done to the Ægyptian Idols Mithra *and* Serapis, *whose Priests were expelled their Ministery and Monuments exposed to vtter scorne and desolation, their Temples demolished and raced to the very foundation.*

SECTION 45.

THe Maiestie of the Romish Pettie-gods (I truely tolde you) was long agone, with *Mithra* and *Serapis*, exposed to the laughter of the vulgar: you straine the comparison too far; yet we follow you: Their Priests were expelled: for (as your Doct. yeeldeth) other Actors came vpon the same stage: others in religion, else it had been no change: Their Ministerie and Monuments exposed to vtter scorne:

The Churches still retained in England. *Socrat. Hist. Eccles. l. 5. c. 16. 7. Bed. hist. Eccl. l. 1. Cit. Gregor.*

Their Maſſes, their oblations, their adorations, their inuocations, their anoylings, their exorcizings, their ſhrift, their abſolutions, their images, roode lofts, and whatſoeuer elſe of this kinde: But the Temples of thoſe old Heathens were demoliſhed and raced: Heere is the quarell: ours ſtand ſtill in their proude Maieſtie: Can you ſee no difference betwixt our Churches and their Temples? The very name it ſelfe (if at leaſt you haue vnderſtood it) Kirke or Church (which is nothing but an abbreuiation of (κυριακον) the Lords houſe) might haue taught you, that ours were dedicated to God, and theirs to the Diuell, in their falſe gods: *Auguſtine* anſweres you, as directly, as if he were in my roome: The Gentiles (ſaith hee) to their Gods erected Temples; we not Temples vnto our Martyrs, as vnto Gods, but memorialls as vnto dead men, whoſe ſpirits with God are ſtill liuing: Theſe then if they were abuſed by Popiſh Idolatrie, is there no way, but downe with them, downe with them to the ground? Well fare the Donatiſts yet, your olde friends: they but waſhed the walles that were polluted by the Orthodoxe; by the ſame token that *Optatus* askes them, why they did not waſh the books, which ours toucht, & the heauens which they lookt vpon: What, are the very ſtones ſinfull? what can be done with them? The very earth where they ſhould lye on heapes would bee vncleane: But not their pollution angers you more, then their proude Maieſtie: What houſe can be too good for the maker of all things? As God is not affected with ſtate, ſo is hee not delighted in baſeneſſe. If the pompe of the Temple were ceremoniall, yet it leaues this moralitie behinde it, that Gods houſe ſhould bee decent: and what if goodly? If wee did put holineſſe in the ſtones, as you doe vncleaneneſſe, it might bee ſinne to be coſtly: Let mee tell you, there may be as much pride in a clay wall, as in a carued: Proud Maieſtie is better then proude baſeneſſe: The ſtone or clay will offend in neither, wee may in both: If you loue Cottages, the ancient Chriſtians with vs, loued to haue Gods houſe ſtately, as appeares by the example of that worthie Biſhop of Alexandria, and that gratious *Conſtantine*, in whoſe daies theſe ſacred piles bgan to lift vppe their heads vnto this enuied height: Take you your owne choyce, giue vs ours: let vs neither repine, nor ſcorne at each other.

Ep. Aug. ſuo c. 30. & Edilbarto regi c. 32. Contra ſibi &c. Sed & Hæreticorum templa vaſtata a Conſtantino. Euſeb. l. 3. c. 63.

Aug. de ciuit. l. 8. c. 27. Hooker 5 b c. 13 Id Aug. contr. Maximin. Arian. Nonne ſi templum &c. Optat Mileuitã l. 6. Lauiſtis procul dubio pallas, Indicate quid de codicibus feciſtis: Aut vtrumque lauate, aut &c. Si quod tangit aſpectus lauandum eſt, vt parietes, &c. Videmus rectum, videmus & cælum &c. hæc a vobis lauari non poſſunt.

Athanaſ. Apol. Euſeb. de vita Conſt.

Otho Friſing. l. 5. c. 3

SEP.

But your Temples, eſpecially your Cathedrall and mother Churches, ſtand ſtill in their proud Maieſtie poſſeſſed by Arch-Biſhops and Lord-Biſhops, like the Flamins and Arch-Flamins amongſt the Gentiles, from vvhome they vvere deriued and furniſhed vvith all manner of pompous and ſuperſtitious monuments, as carued and painted Images, maſſing Copes and ſurplices, chaunting and Organ-muſicke, and many other glorious ornaments of the Romiſh

miſh Harlot, by vvhich her Maieſtie is commended to, and admired by the vulgar: ſo farre are you in theſe reſpects for being gone, or fled, yea or crept either, out of Babylon.

Now if you be thus Babyloniſh vvhere you repute your ſelues moſt Sion-like, and thus confounded in your owne euidence, vvhat defence could you make in the things vvhereof an aduerſarie vvould challenge you? If your light be darkneſſe, how great is your darkeneſſe?

Section 46.

ALL this while I feared you had been in Popiſh Idolatrie; now I finde you in Heatheniſh: Theſe our Churches are ſtill poſſeſſed by their Flamins, and Arch-Flamins: I had thought none of our Temples had beene ſo ancient: Certainly I finde but one poore ruinous building, reported to haue worne out this long tyrannie of time: For the moſt, you might haue read their age, and their Founders in open records: But theſe were deriued from thoſe: ſurely, the Churches as much as the men: It is true, the Flamins, and whatcuer other heathen Prieſts, were put downe, Chriſtian Biſhops were ſet vp: Are theſe therfore deriued from thoſe? Chriſtianitie came in the roome of Iudaiſme: was it therefore deriued from it? Before you told vs, that our Prelacy came from that Antichriſt of Rome; now from the Flamins of the Heathen: Both no leſſe, then either: If you cannot be true, yet learne to be conſtant. But what meane you to charge our Churches with carued and painted Images? It is well you write to thoſe that knowe them; Why did you not ſay we bow our knees to them, and offer incenſe? perhaps you haue eſpied ſome olde duſtie ſtatue in an obſcure corner, couered ouer with Cob-webs, with halfe a face, and that miſerably blemiſht, or perhaps halfe a Crucifixe inuerted in a Church windowe, and theſe you ſurely noted for Engliſh Idols: no leſſe dangerous glaſſe you might haue ſeene at Geneua, a Church that hates Idolatrie, as much as you doe vs: What more? Maſsing copes and Surplices: ſome copes (if you will) more Surplices, no Maſsing: Search your bookes, againe; you ſhall finde Albes in the Maſſe, no Surplices. As for Organ-muſick, you ſhould not haue fetcht it from Rome, but from Ieruſalem: In the Reformed Church at Middleburgh, you might haue found this skirt of the Harlot: which yet you grant at leaſt crept out of Babylon; Iudge now (Chriſtian reader) of the weight of theſe grand exceptions: and ſee whether ten thouſand ſuch were able to make vs no Church, and argue vs not onely in Babylon, but to be Babylon it ſelfe: Thus Babyloniſh wee are to you, and thus Sion-like to God: euerie true Church is Gods Sion: euery Church that holds the Foundation is true, according to that golden rule, Epheſ. 2.21. Euery building that is coupled together in this corner-ſtone groweth vnto an holy Temple

The Founders and Furnitures of our Churches.

Lumb. l. 4. diſt. 24. Iſid. l. 7. Etimol. cap. 12. Theophilus Epiſc. cum cæteras ſtatuas deorum confringeret, vnam integram ſeruari iuſſit, eamq; in loco publico erexit, vt Gentiles tempore progrediente non inſpiciarentur ſe huiuſmodi Deos coluiſſe. Ammonius Grammaticus hac de re valde diſcruciatus, Dixit grauem plagam religioni Gracorum inflictam, quod illa vna ſtatua non euerteretur. Socrat. l. 5. c. 16.

Temple in the Lord: No aduersarie either man or Diuell can confound vs, either in our euidences, or their owne Challenges: we may be faultie, but wee are true: And if the darkenesse you finde in vs bee light, how great is our light?

SEP.

But for that not the separation but the cause makes the Schismaticke; and least you should seeme to speake euill of the thing you knowe not, and to condemne a cause vnheard, you lay downe in the next place the supposed cause of our separation, against vvhich you deale as insufficiently. And that you pretend to bee, none other then your consorting vvith the Papist in certaine Ceremonies: touching vvhich and our separation in regard of them thus you vvrite.

M. H. If you haue taken but the least knowledge of the grounds of our iudgement and practise, how dare you thus abuse both vs and the reader, as if the onely or chiefe ground of our separation vvere your popish ceremonies? but if you goe onely by guesse, hauing neuer so much as read ouer one treatise published in our defence, and yet sticke not to passe this your censorious doome both vpon vs and it; I leaue it to the reader to iudge whether you haue been more lauish of your censure or credit. Most vniust is the censure of a cause vnknowne, though in it selfe neuer so blame-worthy, vvhich neuertheless may be praise-worthy, for ought he knowes that censures it.

SECTION 47.

On what ground separation or ceremonies were obiected.

HE that leaues the whole Church in a grosse and wilfull error, is an hereticke; hee that leaues a particular Church for appendances is a schismaticke: such are you, both in the action, and cause: The act is yeelded, the cause hath beene in part scanned, shall be more: This I vainely pretended to be our consorting in ceremonies with the Papists: Behold heere the ground of your loude challenge of my ignorance: Ignorance of your iudgement and practise: Here is my abuse of you, of my reader: and, how durst I? Good words (M. R.) What I haue erred, I wil confesse: I haue wronged you indeed: but in my charitie: I knew the cause of Brownisme, but I knew not you: For (to say ingenuously) I had heard and hoped, that your case had beene lesse desperate; My intelligence was, that in dislike of these ceremonies obtruded, and an hopelesnesse of future libertie, you and your fellowes had made a secession, rather then a separation from our Church; to a place where you might haue scope to professe, and opportunitie to enioy your owne conceites: whence it was, that I tearmed you Ringleaders of the late separation, not followers of the first, and made your plea against our Church, imperfection, not falsehood: I hoped you, as not

not ours, so not theirs: not ours in place, so not quite theirs in peeuish opinion: I knew it to be no new thing for men inclining to these fancies, to begin new Churches at Amsterdam, seuerall from the rest: witnesse the letters of some (sometimes yours) cited by your owne Pastor: I knewe the former separation and hated it; I hoped better of the latter separation and pitied it: My knowledge both of * Master *Smith* whom you followed, and your selfe, would not let me thinke of you, as you deserued: How durst I charge you with that, which perhaps you might disauow? It was my charitie therefore, that made my accusations easie: it is your vncharitablenesse that accuses them of ignorance. I knew why a Brownist is a true schismatick; I knewe not you were so true a Brownist. But why then did I write? Taking your separation at best; I knew how iustly I might take occasion by it to dissuade from separation; to others good, though not to yours: Now I know you better, or worse rather, I think you heare more: Forgiue me my charitie, and make the worst of my ignorance. I knew that this separation (which now I know yours) stands vpon foure grounds: as some beast vpon foure feet. First, God worshipped after a false manner, Secondly, Profane multitude receiued, Thirdly, Antichristian Ministery imposed, Fourthly, subiection to Antichristian Gouernement: The ceremonies are but as some one paw in euery foot: yet if we extend the worde to the largest vse, diuiding all Religion into ceremonie, and substance; I may yet, and do auerre, that your separation is meerly grounded vpon Ceremonies.

Inq into M. White.

* Which vpon the Lords prayer hath confuted some positions of that sect.

Bar. & Green. passim. Penr. Exam.

SEP.

And touching the ceremonies here spoken of, howsoeuer vvee haue formerly refused them, submitting (as all others did and doe) to the Prelates spirituall iurisdiction, (herein through ignorance straying at Gnats, and swallowing Camels) yet are vve verily perswaded of them, and so vvere before vve separated, that they are but as leaues of that tree, and as badges of that man of sinne, vvhereof the Pope is head, and the Prelates shoulders And so vvee for our parts see no reason vvhy any of the Bishops sworne seruants (as all the Ministers in the Church of England are Canonically) should make nice to vveare their Lords liueries. Which ceremonies notwithstanding vvee knowe vvell enough, howsoeuer you for aduantage extenuate, and debase them vnto vs, to be aduanced, and preferred in your Church, before the preaching of the Gospell.

It is much that they being not so much as Reed, nor any part of the building (as you pretend) should ouerturne the best builders amongst you as they doe. The proportion betwixt Zoar and them holds vvell: Zoar vvas a neighbour vnto Sodome both in place and sinne, and obnoxious to the same destruction with it: and it was Lots *error to desire to haue it spared, Gen. 19. 15.*

18. 19. 20. *and so he neuer found rest nor peace in it, but forsooke it for feare of the same iust iudgement, which had ouertaken the rest of the Cities, vers.* 30. *The application of this to your ceremonies I leaue to your selfe, and them to that destruction, to which they are deuoted by the Lord.*

Section 48.

Estimation of Ceremonies, & subiection to the Prelates.

AND touching ceremonies; you refused them formerly, but not long: and when you did refuse them, you knew not wherefore; for immediatly before your suspension, you acknowledged them to be things indifferent, and for matter of scandall by them you had not informed your selfe (by your owne confession) of a whole quarter of a yeare after: Why refused you then, but as the Poet made his playes, to please the people, or as *Simon Magus* was baptised for cõpanie? But refusing them, you submitted to the Prelates spirituall iurisdiction: there was your crime; this was your Camell, the other your Gnats: Did euer any Prelate challenge spirituall rule ouer your conscience?

This they all appropriate to the great Bishop of our soules: and if other; grant them as your malice faineth: what sinne is it to be the subiect of a Tyrant? now vpon more grace, refusing the Prelacie, you haue branded the ceremonies: So you did before your separation; Tell vs how long was it after your suspension, and before your departure, that you could haue beene content (vpon condition) to haue worne this linnen badge of your man of sinne? Was not this your resolution, when you went from Norwich to Lincolne-shire, after your suspension? Deny it not; my witnesses are too strong. But let vs take you as you are: these ceremonies, though too vile for you, yet are good enough for our Ministers of England: As if you said, Lord, I thanke thee, I am not as this Publican: Why for our Ministers? Because, those are the Liueries, and these the sworne seruants of the Antichristian Bishoppes: Wee haue indeed sworne obedience to our Ordinarie, in honest and lawfull commandements, but seruice to Christ: But doth all obedience imply seruitude? This obedience is, as to spirituall Fathers, not to Masters: yet so are wee the seruants of Christ, that we are readie to giue our seruice to the least of his Saints: Thus vile will wee bee for God: How much more to those whome God hath made (as *Hierome* sayes) *Principes Ecclesiæ*: whiles they command for God: What doe wee heerein, but that which *Epiphanius* vrged of old against *Aërius*; What but the same which *Ignatius* (that holy and olde Martyr) requires (not once) of all Presbiters, and offers the ingagement of his owne soule for vs in this act.

1 *Cor.* 4. 1
Ier. in Ps. 44
Heming. Class. 3.
Potest Eccl. c. 10
Vt cuiq; suus clerus & sua plebs in his quæ Domini sunt, pie obsequerentur. Ignat. Epi. ad Tarsens.

As for our ceremonies, aggrauate them how you can for your aduantage, they are but ceremonies to vs: and such, as wherein we put no holinesse, but order, decencie, conuenience: But they are preferred (you say)

say) in our Church, before the preaching of the Gospell: A most wrongfull vntruth; We hold preaching an essentiall part of Gods seruice, ceremonies none at all: the Gospel preached we hold the life and soule of the Church; Ceremonies either the Garment, or the lace of the Garment: The Gospell preached we hold the Foundation and Wals, Ceremonies hardly so much as Reede, or Tile: But how then (say you) haue they ouerturned our best builders? This is a worde of rare fauour: I had thought you had held vs all ruiners, not builders: Or if builders, of Babell, not of Ierusalem: in which worke, the best builders are the worst. Those whose hand hath beene in this act would tell you, that not so much the Ceremonies are stoode vpon, as obedience: If God please to try *Adam* but with an Apple, it is enough: What doe we quarell at the valew of the fruit, when wee haue a prohibition? *Shimei* is slaine: what, meerely for going out of the Citie? the act was little, the bond was great: what is commanded, matters not so much, as by whom; insult not, we may thanke your outrage for this lolle.

For your retortion of my Zoar and Sodome: I can giue you leaue to bewitte, you vse it so seldome: but when you haue played with the allusion what you list, I must tell you that hee which will needes vrge a Comparison to goe on foure feete, is not worthy to goe vpon two: Zoar was neere to Sodome, not part of it: Zoar was reserued when Sodome was destroyed: Zoars nerenesse to the place where Sodome stoode, needed not haue giuen *Lot* cause of remoueall: Zoas might safely haue been the harbour of *Lot*: his feare was, for want of faith: God promised him & the place securitie: the far-fetcht application therefore of the wickednes of Zoar to our Ceremonies might well haue been forborne and kept to your selfe: much lesse needed you (like some Anti-*Lot*) to call for fire and brimstone from heauen vpon your Zoar.

Fidem Domino habere debuerat qui se eam seruaturum propter eum dixerat. Mercer. in Gen.

SEP.

How vvee vvould haue behaued our selues in the Temple, vvhere the Mony-changers were, and they that solde Doues, vve shall answere you, vvhen you proone your Church to be the Temple of God, compiled and built of spiritually-heawen and liuely stones, 1. *Kin.* 5. 17. 18. & 6. 7. 1. *Pet.* 2. 5. *and of the Cedars, Firs, and Thyne trees of Lebanon,* 2. *Chr.* 2. 8. *framed and set together in that comely order vvhich a greater then* Salomon *hath prescribed: vnto vvhich God hath promised his presence. But vvhilst we take it to be (as it is) a confused heape of dead and defiled, and polluted stones, and of all rubbish, of bryers and brambles of the vvildernesse, for the most part, fitter for burning then building, vve take our selues rather bound to shew our obedience in departing from it, then our valour in purging it, and to folow the prophets counsel in flying out of Babylon as the hee goats before the flock, Ier,* 50. 8.

SEC-

Section 49.

The ſtate of the Temple, and of our Church in reſemblance.

HOw you would haue behaued your ſelfe in the Temple to the mony-changers, you will anſwer when we proue our Church to bee Gods Temple, built of that matter, and in that forme which God hath preſcribed: and here you ſend vs to 1. K. 5. 17. and 2. Chr. 2. 8. Ignorantly; as if *Salomons* Temple had ſtood till Chriſts time: when neither the firſt, nor ſecond (though called *Beth Gnolam*) out-laſted more then foure hundred yeeres: Or as if the Market had beene vnder the very roofe of that Temple. Whether *Herods* were built of the ſame matter with *Salomons*, & in full correſpondence to it, I diſpute not: it was certainely dedicated to Gods ſeruice, and that (which you wold hardly digeſt) in a ſolemne anniuerſary holy-day; though not erected vpon the word of any Prophet. But to let paſſe Allegories: wee muſt proue our ſelues the true Church of God: Thus wee doe it: Wee are true Chriſtians, for wee were baptized into the name of Chriſt; wee truely profeſſe our continuance in the ſame faith, into which wee were baptized: wee ioyne together in the publique ſeruices of God: wee maintain euery point of the moſt ancient Creeds: wee ouerthrowe not the foundation by any conſequence. Therfore what euer is wanting to vs, what euer is ſuperfluous, in ſpight of all the gates of Hell, wee are the true Church of God. Let mee aske you: Were not the people of the Iewes in the Prophets and in Chriſts time a confuſed heape of dead and defiled, & (for I will vſe your Tautologies) polluted ſtones, and of all rubbiſh, of bryers and brambles of the Wilderneſſe, for the moſt part fitter for burning, then building? Can we be worſe then they? if wickedneſſe can defile a Church, they ſhall iuſtifie vs: did either thoſe Prophets or our Sauiour, rather ſhew their obedience to God in departing from it, then their valour in purging it? you haue well imitated theſe heauenly patterns. But what; Can your charitie find nothing but rubbiſh? Not one ſquare ſtone, not one liuing? You will be iudging till God iudge you: if you take not heed of theſe courſes, you wil ſo run wth the He-goats, that you will ſtand with the Goats on the left hand: That God whoſe place you haue vſurped, giue you more wiſdome and loue.

Sep.

And what I pray you is the valour which the beſt hearted and moſt zealous Reformers amongſt you, haue manifeſted in driuing out the Mony-changers? doth it not appeare in this, that they ſuffer themſelues to be driuen out with the two ſtringed Whippe of Ceremonies and ſubſcription, by the Money-changers, the Chancellors and Officialls, which ſell ſinnes like Doues; and by the chiefe Prieſts the Biſhoppes which ſette them on worke?

worke? so farre are the most zealous amongst you from driuing out the Moneychangers, as they themselues are driuen out by them, because they will not change with them to the vtmost farthing.

SECTION. 50.

THe valour of our most zealous Reformers hath truly shewed it self in yeeldance: As in Duels, so here, he is the most valiant that can so master himselfe as not to fight: you according to the common opinion of Swaggerers, blame the peaceable of cowardise, & accuse them of suffering. Beholde a new crime: That they suffer themselues to be driuen out: What should they haue done? Should they haue taken armes, and cry the sword of God, and *Gedion*? You that will not allow a Prince to compel subiects, Wil you allow subiects to compell Princes? God forbidde: This were high Treason against GODs anointed: what then? Should they approue the Ceremonies by subscription, by practise? This you exclaime vpon, as high Treason against the highest: What yet more? Should they haue preached with their mouthes stopt? This is it, which you haue learned of your founder, and through not many hands receiued, and required with no lesse violence: Clamour and tumults is that you desire: still let our sinne be peaceable obedience, yours fury and opposition. Your headstrong conceit is, that it is a sinne to bee silenced: Men must preach euen when they may not: all times, before you, would haue wondred at this Paradox: For how-euer the Apostles, which had not their calling from men, would not be silenced by men, yet we finde that all their successors held that those hands which were laide vpon their heads, might bee laide vpon their mouthes: look into all Histories: Those Constitutions (which though not Apostolike) (yet were ancient) in the seuenth Canō poniſh a Bishop or Presbiter, that vpon pretence of Religion separates from his wife, with deposition: and if any Presbiter shall shift his charge without licence (τοῦτον κελεύομεν μηκέτι λειτουργεῖν) and lastly inflicts the same penalty vpon fornication, adultery, periury.

The great Nicene Councels take the same order with some misliked Bishops, and Presbiters in diuers Canons: *Gaudentius* in the Councell of Sardi, takes it for graunted, that a Bishop may by Bishops bee deposed: so the second Councell of Carthage, *Can.* 13. so the fourth Councell of Carthage more then once impoles degradation: so *Leo* the first threats to put some offending persons from the office of their Ministrie: so (that I may not be endlesse) blessed *Cyprian* adwiles *Rogatianus* a good olde Bishop, which was abused by a malapert Deacon, by the authority of his Chaire to right himselfe, and either to depose, or suspend the offender. *Leontius* in *Socrates*, is deprived of his Priesthood: yet, what Councell or Father giues not both rules and instances, of this practise?

Whether Ministers should endure themselues silenced.

Bar. Refor. without Tar.

ἐπιμενεῖν δὲ καθαιρεῖσθαι Wee charge him not to serue any more. *So Can.* 13 *Can.* 25 *Cum temporum fuerit deponator. Can.* 10. *De Clericatus hæreditate cit obitur C.* 2. *E clero deponatur & sit alienus a Canone. Can.* 17. *et Can.* 18. *A ministerio cessare debuerit Concil. Sardic. c.* 4. *Concil. Carth.* 4. *c* 48. & 56. 57. *Leo. Ep.* 1 *Sect.* 5 *Cypr. l.* 3. *Ep.* 9 *Socr. l.* 2. *c.* 21

practiſe? See how farre the auncient Church was from theſe tumultuous fancies: No, no, (*M. R.*) we well finde, it is doing that vndoes the Church, not ſuffering: If your fellowes could haue ſuffered more, and done leſſe, the Church had beene happy: As for our Church officers, you may rayle vpon them with a lawleſſe ſafety: there is a great ditch betwixt you and them: elſe you might pay deare for this ſin of ſlandering them with their cheap peny-worths: How idly doe you inſult ouer thoſe, whom your Mony-changers haue driuen out of their Pulpits: When you confeſs (after al your valour) that they haue driuen you both out of Church and Country: who can pitty a miſerable inſulter?

SEP.

For the Wafers in Geneua, and diſorders in Corinth, they were corruptions which may and doe (or the like vnto them) creep into the pureſt Churches in the world: for the reformation whereof Chriſt hath giuen his power vnto his Church, that ſuch euils as are brought in by humane frailty, may by diuine authority be purged out. This power and preſence of Chriſt you want, holding all by homage (or rather by vilenage) vnder the Prelats, vnto whoſe ſinfull yoake you ſtoope in more then Babyloniſh bondage, bearing and approouing by perſonall communion, infinite abhominations. And in theſe two laſt reſpects principally, your Babyloniſh confuſion of all ſorts of people in the body of your Church, without ſeparation, and your Babyloniſh bondage vnder your ſpirituall Lords the Prelats, we account you Babylon, and flie from you.

SECTION 51.

Power of reforming abuſes giuen to the Church: & the iſſue of the neglect of it.

YOu that can graunt there will be corruptions in all other Churches, will endure none in ours: If England ſhould haue either vnleauened Wafers, or drunken Loue-feaſts (though no other blemiſhes) ſhe could not but be Babylon: We enuy not your fauours: Theſe, or whatſoeuer like enormities, Chriſt hath giuen power vnto his Church to reforme: but what if the Church neglect to vſe it? What if thoſe euils, which are brought in, by humane frailty, will not by diuine authority be purged out? Now the error (by your doctrine) is growen fundamentall; ſo Chriſt is loſt, and the foundation raced: if wee ſhall then aſſume (againſt our friendes, to conuince our enemies) The Church of Geneua hath beene ſeriouſly dealt with, in this corruption, and diſſwaded by vehement importunity, yet ſtill perſiſteth: How can you free them, & charge vs? ſee how we loue to be miſerable, with company. This power to purge out all corruptions, Chriſt hath not giuen vs: if he hath giuen it you; you muſt firſt begin to purge out your ſelues:

Bar. ag. Gyff. p. 27. & 88

you

you haue done it; but ſtill there remaine ſome: would God wee had as much execution as power. Our Church ſhould bee as cleane as yours is ſchiſmaticall. If you ſhould meaſure faculties by their exerciſe; Naturall reſt ſhould bee the greateſt enemy to vertue: and the ſolitarie Chriſtian ſhould bee miſerable: This power of ours is not dead, but ſleepeth: When it awaketh vnto more frequent vſe, (which we earneſtly pray for) look you for the firſt handſeli of it: None can be more worthy: as it is, wee offend not more in defect then you in exceſſe: Of whom that your Lazarello of Amſterdam G. I. could ſay, that you haue excommunications as readie as a Prelate hath a priſon: Chriſt is in many that feele him not; but we want not the power onely, but the preſence of Chriſt: How ſo? he was with vs while you were here: Did hee depart with you? will the ſeparatiſts engroſſe our Sauiour to themſelues, & (as *Cyprian* ſaid of *Pupianus*) goe to heauen alone? yea, confine the God of heauen to Amſterdam? What inſolence is this? we haue him in his Word: we haue him in his Sacramẽts: we haue him in our harts: we haue him in our profeſſio.: yet this enemie dare ſay wee want him: Wherein? I ſuppoſe in our cenſures: We haue *Peters* keyes (as his true ſucceſſours both in office, and doctrine); our fault is, that we vſe them not, as you would: What Church doth ſo? your firſt Martyr, doth as zealouſly inueigh againſt the practiſe of Geneua, and all other reformed Congregations in this point, as againſt vs: both for the wodden dagger (as he tearms it) of ſuſpenſion, and for their Conſiſtorial excommunications. Woe were to all the world, if Chriſt ſhould limit his preſence onlie to your faſhions: Here you found him, & here you left him: Would to God wee did no more grieue him with our ſinnes, then you pleaſe him in your preſumptuous cenſures: in the reſt you raile againſt our Prelates and vs: Can any man think that Chriſt hath left peaceable ſpirits, to goe dwell with railers? Indeed, yours is free-hold: ſo you would haue it: free from ſubiection, free from obedience: This is looſenеſſe, more then liberty: You haue broken the bonds, and caſt the cords from you: but you miſcall our Tenure: Wee hate villenage no leſſe then you hate peace; and hold (*in capite*) of him, that is the head of his bodie, the Church: vnder whoſe eaſie yoake we doe willingly ſtoope in a ſweet Chriſtian freedome; abhorring, and reprooving, and therefore (notwithſtanding our perſonall communion) auoiding all abhominations: In theſe two reſpects therefore of our confuſion, and bondage, wee haue well ſeene in this diſcourſe, how iuſtlie your Sion accounts vs Babylon: ſince it is apparent for the one, that heere is neither confuſion, nor Babyloniſh, nor without ſeparation: For the other, no bondage, no ſeruility: Our Prelats being our Fathers, not our Maſters: and if Lords for their externall dignity, yet not Lords of our Faith: and if both theſe your reſpects were ſo, yet ſo long as we doe inuiolably hold the foundation, both directly, and by neceſſary ſequell: any rayler may

Troubl. & Excõ. at Amſterd. An tu ſolus Eccleſia es? Et qui te offenderit a Chriſto excluditur. Hieron. Epiphan. Cypr. Solus in cælum aſcend. Pupianus? Et ad Acoſmum Nouatianum. Conſtant. Erigito tibi ſcalã Acoſi, & ad cæli ſolus aſcendito. Socr. l. 1. c. 7.

Bar. Gyff. ref. Some of their owne haue termed their excommunication, Confeſſ. by M. Iohnſ. Inqu. p. 65

Col. 1. 18

Amari Parens & Epiſcopus debet, non timeri. Hier. ad Theophilum.

tearm vs, but no Separatist shall proue vs Babylon: you may flie whither you list: would God yet further, vnlesse you had more loue.

M. H. hauing formerly expostulated with vs our supposed frowardy in forsaking a ceremonious Babylon in England, proceeds in the next place, to lay before our madnesse in chusing a substantiall Babylon in Amsterdam: and if it bee so found by due triall as hee suggesteth, it is hard to say, whether our impiety or madnesse be the greater. Belike M. H. thinkes wee gather Churches heere by towne-rowes, as they doe in England, and that all within the parish procession are of the same Church. Wherefore else feels hee vs of Iewes, Arrians, and Anabaptists, with whom wee haue nothing common but the streets and market-place? It is the condition of the Church to liue in the world, and to haue ciuill society with the men of this world, 1. Cor. 5. 10. Iohn 17. 15.

But what is this to that spirituall communion of the Saints, in the fellowship of the Gospell, wherein they are separated, and sanctified from the world vnto the Lord? Ioh. 17. 16. 1. Cor. 1. 2. Cor. 6. 17. 18.

SECTION. 52.

The view of the sins & disorders of others, whereupon obiected: & how far it should affect vs.

I Neede no better Analyser then your selfe, saue that you doe not onely resolue my parts, but adde more: whereas euery motion hath a double terme; from whence, and whither: both these could not but fall into our discourse. Hauing therefore formerly expostulated with you for your (since you will so tearm it) impiety, in forsaking a ceremonious Babylon of your owne making in England: I thought it not vnfit to compare your choise with your refusall; England with Amsterdam, wch it pleaseth you to intitle a substantial Babylon: impiety and madnesse are titles of your owne choice; let your guiltinesse bee your owne accuser: The truth is, my charity and your vncharitablenesse haue caused vs to mistake each other. My charity thus: Hearing both at Middleburgh, and heere, that certaine companies from the parts of Nottingham and Lincolne (whose Harbinger had beene newly in Zeland before mee) meant to retyre themselues to Amsterdam, for their full liberty, not for the full approbation of your Church: not fauouring you maine opinions, but emulating your freedom in too much hate of our ceremonies, and too much accordance to some grounds of your hatred: I hoped you had bin one of their guides; both because Lincoln-shire was your Country, and Master *Smith* your Oracle, and Generall. Not daring therefore to charge you with perfect Brownisme, what could I thinke might be a greater motiue to this your supposed change, then the view of our (so oft proclaimed) wickednesse, and

and the hope of lesse cause of offence in those forraine parts: this I vrged, fearing to go deeper then I might be sure to warrant: Now comes my charitable answerer, & imputes this easinesse of my challenge, to my ignorance; and therefore wil needs perswade his Christian Reader, that I knew nothing of the first separation, because I obiected so little to the second.

It were strange if I should thinke, you gather Churches there by Town-rowes (as we in England) who know that some one prison might hold all your refined flock: you gathered here by Hedge-rowes; but there it is easier to tell how you diuide, then how you gather: let your Church be an intire body, inioying her owne spirituall communion, yet if it be not a corrasiue to your heart to conuerse in the same streetes, and to be ranged in the same Towne-rowes with Iewes, Arians, Anabaptists, &c. you are no whit of kinne to him, that vexed his righteous soule with the vncleannesses of foule Sodom. That good man had nothing but ciuill society with those impure neighbours: hee differed from them in Religion, in practise; yet could hee not so carelesly turne off this torment: His house was Gods Church, wherein they had the spirituall communion of the Saints: yet whiles the Citie was so vncleane, his heart was vnquiet: Wee may (you grant) haue ciuill society with ill men, spirituall communion onely with Saints: Those must be accounted the world; these onely the Church; your owne allegations shall condemne you. They are not of the world (saith Christ) as I am not of the world: Both Christ, and they were parts of the Iewish Church: The Iewish Church was not so sanctified, but the most were extreamely vncleane: therefore we may be parts of a visible vnsanctified Church; and yet be separate from the world. Saint Paul writes to his Corinthians, sanctified in Christ, Saints by calling: True; but not long after, he can say; ye are yet carnall. In his second Epistle: Come out (saith he) from among them: But, from whom? From Infidels by profession, not corrupted Christians.

Separation from the world, how required.

Iob. 17. 16

1. *Cor.* 1. 2
1. *Cor.* 3. 3

SEP.

We indeede haue much wickednesse in the Citie where wee liue; you in the Church. But in earnest, doe you imagine wee account the Kingdome of England Babylon, or the Citie of Amsterdam Syon? It is the Church of England, or state Ecclesiasticall, which wee account Babylon, and from which wee withdrawe in spirituall communion: but for the Common-wealth and Kingdome, as wee honour it aboue all the states in the worlde; so would wee thankfully embrace the meanest corner in it, at the extreamest conditions of any people in the Kingdome. The hellish impieties in the Citie of Amsterdam doe no more preiudice our heauenly communion in the Church of Christ, then the frogs, lice, flies,

moraine and other plagues ouerspreading Egypt, did the Israelites, vvhen Goshen *the portion of their inheritance vvas free,* Exod. 8. 19. *nor then the deluge, vvherewith the whole vvorld was couered, did* Noah, *when hee and his family vvere safe in the Arke,* Genes. 7. *nor then Sathans throne did the Church of Pergamus being established in the same city with it,* Reu. 2. 12. 13.

SECTION 53.

The neernes of the State and Church, & the great errors found by the Separatists in the French and Dutch Churches.

THe Church and State, if they be two, yet they are twins; and that so, as either's euill proues mutuall: The sinnes of the City not reformed, blemish the Church; where the Church hath power and in a sort comprehends the State, shee cannot wash her hands of tollerated disorders in the Common-wealth: hence is my comparison of the Church (if you could haue seene it, not the Kingdome) of England, with that of Amsterdam: I doubt not, but you could bee content to sing the olde song of vs, *Bona terra, mala gens:* Our land you could like vvell, if you might bee Lords alone. Thankes bee to God it likes not you, and iustly thinkes the meanest corner too good for so mutinous a generation: when it is weary of peace it will recall you: you that neither in prison, nor on the Seas, nor in the Coasts of Virginea, nor in your way, nor in Netherland could liue in peace, What shall wee hope of your ease at home? Where yee are, all you thankfull Tenants cannot in a powerfull Christian State moue GOD to distinguish betwixt the knowen sinnes of the Citie, and the Church: How often hath our gratious Soueraigne, and how importunately, beene solicited for a toleration of Religions? It is pitty that the Papists hyred not your aduocation: who in this point are those true Cassanders, which reuerend *Caluin* long since confuted: Their wishes heerein are yours: To our shame and their excuse: his Christian heart held that tolleration vnchristian and intollerable, which you either neglect or magnifie: Good *Constantine* winkt at it in his beginning; but as *Dauid* at the house of *Zeruiah*: Succeeding times found these Canaanites to bee prickes and thornes, and therefore both by mulcts and banishments sought either their yeeldance or voidance. If your Magistrates hauing once giuen their names to the Church, indeuour not to purge this Augean stable; how can you preferre their Communion to ours?

Cassand. de Offic boni viri, Bellar. de Laicis.

Euseb. in vita Const.

But howsoeuer now, least wee should thinke your Land-lords haue too iust cause to pack you away for wranglers, you turne ouer all the blame from the Church to the City; yet your pastor and Church haue so found the City in the Church, and branded it with so blacke markes, as that all your smooth extenuations cannot make it a less Babylon then the Church of England: Beholde now, by your owne Confessions eyther Amsterdam shall be, or England shall not bee Babylon: These eleuen

eleuen crimes you haue found and proclaimed in those Dutch and French Churches: First, That the assemblies are so contriued, that the whole Church comes not together in one: So that the Ministers cannot together with the flocke sanctifie the Lords day; The presence of the members of the Church cannot bee knowen, and finally no publique action, whether excommunication, or any other can rightly bee performed. Could you say worse of vs? Where neither Sabboth can bee rightly sanctified, nor presence or absence knowen, nor any holy action rightly performed, what can there be but meere confusion? *Fr. Iohns. Articles ag. the Fr. & Dutch Churches.*

Secondly, That they baptise the seede of them who are no members of any visible Church; of whome moreouer they haue not care as of members, neither admit their Parents to the Lords Supper: Mere Babyloniſme, and sinne in constitution, yea the same that makes vs no Church: for what separation can there be in such admittance? what other but a sinfull commixture? How is the Church of Amsterdam now gathered from the world?

Thirdly, That in the publike worship of God they haue deuised, & vsed another forme of prayer, besides that which Christ our Lord hath prescribed, Mat. 6. reading out of a booke certaine prayers inuented and imposed by man. Beholde here our fellow Idolaters: and (as followes) a daily Sacrifice of a set Seruice-booke, which in stead of the sweet incense of spirituall prayers is offered to God; very Swines-flesh, a new Portuise, and an equal participation with vs of the curse of addition to the word. *Bar. ag. Gyff.*

Fourthly, that rule and commandement of Christ, Matth. 18. 15. they neither obserue, nor suffer rightly to bee obserued among them. How oft haue you saide that there can be no sound Church without this course, because no separation? Beholde the shame blemish of England in the face of Amsterdam!

Fiftly, That they worship God in the Idoll Temples of Antichrist: so the Wine is marr'd with the vessel; their seruice, abhomination with ours: neyther doe these Antichristian stones want all glorious ornaments of the Romish harlot yet more.

Sixtly, That their Ministers haue their set maintenance after another manner then Christ hath ordained, 1. Chr. 14. and that also such, as by which any Ministery at all, whether Popish or other might be maintained: Either tithes, or as ill: Beholde one of the maine Arguments whereby our Ministery is condemned as false and Antichristian, falling heauy vpon our neighbours.

Seuenthly, That their Elders change yearely, and doe not continue in their office, according to the doctrine of the Apostles and practise of the Primitiue Church: What can our Church haue worse then false Gouernours? Both annuall and perpetuall they cannot be: What is (if not this) a wrong in Constitution?

Eightly,

Eightly, That they celebrate mariage in the Church, as if it were a part of the Eccleſiaſticall adminiſtration: a foule ſhame and ſinne: and what better then our third Sacrament?

Ninthly, That they vſe a new cenſure of ſuſpenſion which Chriſt hath not appointed: no leſſe then Engliſh preſumption.

Tenthly, That they obſerue daies and times, conſecrating certaine dayes in the yeare to the Natiuity, Reſurrection, Aſcenſion of Chriſt: Behold their Calendar as truely poſſeſſed: Two Commaundements ſolemnely broken at once; and we not Idolaters alone.

Eleuenth, which is laſt and worſt, that they receiue vnrepentant excommunicates to be members of their Church, which by this meanes becomes one body with ſuch as be deliuered vnto Sathan; therefore none of Chriſts body: England can be but a miſcelline rabble of profane men; The Dutch and French Churches are belike no better: who can be worſe then an vnrepentant excommunicate? Goe now and ſay, It is the Apoſtaſie of Antichriſt to haue communion with the world in the holy things of God, which are the peculiars of the Church, and cannot without Sacrileдge bee ſo proſtituted and profaned; Goe ſay, that the plaguy-ſpirituall-leproſie of ſinne riſing vp in the foreheads of many in that Church, vnſhut vp, vncouered (yea wilfully let looſe) infects all both perſons and things amongſt them: Goe now and flie out of this Babylon, alſo, as the Hee-goates before the flocke, or returne to ours: But how-euer theſe errours be groſſe, perhappes they are tractable; Not the ſinne vndoes the Church, but obſtinacy: heere is no euaſion. For beholde, you doe no more accuſe thoſe Churches of corruption, then of wilfulneſſe: for diuers times haue you dealt with them about theſe fearefull enormities: yea you haue often deſired, that knowledge thereof might be by themſelues giuen to the whole body of their Church, or that (at leaſt) they would take order it might be done by you; They haue refuſed both; What remaines, but they be our fellow-Heathens and Publicans? And not they alone, but all reformed Churches beſides in Chriſtendome, which doe ioyntly partake in all theſe (except one or two perſonall) abhominations: will you neuer leaue till you haue wrangled your ſelues out of the world?

H. Ainſworth in his Counterpoyſon.

But now I feare I haue drawne you to ſay, that the helliſh impieties both in the City, and Church of Amſterdam are but frogs, lyce, flies, moraine and other Egyptian plagues, not preiudicing your *Goſhen*: Say ſo if you dare; I feare they would ſoon make the Ocean your redde Sea, and Virginia your Wilderneſſe.

The Church is *Noahs* Ark, wch gaue ſafety to her Gueſts, wherof ye are part; but remember that it had vncleane beaſts alſo, & ſome ſauage: If the waues drown you not, yet (me thinks) you ſhould complain of noyſome ſociety. Sathans throne could not preiudice the Church of Pergamus: but did not the Balaamites (the Nicolaitanes?) Yet their heauēly cōmunion ſtood & the Angel is ſent away with but threats. SEP.

It is the vvill of God and of Christ, that his Church ſhould abide in the vvorld, and conuerſe with it in the affaires therof vvhich are common to both: But it is the Apoſtaſie of Antichriſt to haue communion vvith the vvorld in the holy things of God, vvhich are the peculiars of the Church, and cannot without great ſacriledge be ſeparated and profaned.

SECTION 54.

AS it were madneſſe to deny that the Church ſhould conuerſe with the world in the affaires therof: So to deny her Cõmunion in Gods holy things, with any of thoſe of the world, which profeſſe Chriſtianity (as yet vncenſured) is a point of Anabapтiſtical Apoſtaſie: ſuch of the world are ſtill of the Church. As my cenſure cannot elect them, ſo their ſinne (after my priuate endeuour of redreſſe) cannot defile mee: I ſpeake of priuate Communicants: If an vnbidden Gueſt come with a ragged garment, and vnwaſhen hands, ſhall I forbeare Gods heauenly dainties? The Maſter of the feaſt can ſay, Friend, how cam'ſt thou in hither? not, Friends why came you hither with ſuch a Gueſt? God bidds me come: hee hath impoſed this neceſſitie, neuer allowed this excuſe: My teeth ſhall not be ſet on edge with the ſowre grapes of others: If the Church caſt not out the knowen vnworthy, the ſinne is hers: If a man will come vnworthy, the ſinne is his: But if I come not becauſe hee comes, the ſinne is mine: I ſhall not anſwer for that others ſinne: I ſhall anſwere for mine owne neglect: An other mans fault cannot diſpenſe with my duty.

Conuerſation with the world.

Duobus modis nõ tc maculat malum, videlicet ſi non conſentis & ſi redarguis. d. 23. q. 4. a malis.

SEP.

The ayre of the Goſpell vvhich you drawe in, is nothing ſo free and cleare as you make ſhew: it is onely becauſe you are vſed to it, that makes you ſo iudge. The thick ſmoake of your Canons, eſpecially of ſuch as are planted againſt the Kingdome of Chriſt the viſible Church, and the adminiſtration of it, doe both obſcure and poyſon the aire, vvhich you all drawe in, and vvherein you breath. The plaguy-ſpirituall leproſie of ſinne riſing vppe in the foreheads of ſo many thouſands in the Church, vnſhut vppe, vncouered, infects all both perſons and things amongſt you. Leu. 13. 45. 46. 47. 2. Cor. 6. 17. The blaſting Hierarchy ſuffers no good thing to growe, or proſper, but vvithers all both bud and branch. The daily ſacrifice of the Seruice-booke vvhich in ſtead of ſpirituall prayer ſweete as incenſe, you offer vppe morning and euening,

ſmels

ſmels ſo ſtrong of the Popes Pertuiſe, as it makes many hundreds amongſt your ſelues, ſtop their noſes at it; and yet you boaſt of the free and cleare aire of the Goſpell, wherein you breath.

SECTION 55.

The impure mixtures of the Church of England.

AS there is no element which is not through many mixtures departed from the firſt ſimplicitie: So no Church euer breathed in ſo pure an Ayre, as that it might not iuſtly complaine of ſom thicke and vnwholſome euaporations of errour and ſinne. If you challenge an immunity, you are heerein the true broode of the auncient Puritanes: But if too many ſinnes in practiſe haue thickned the Aire of our Church, yet not one hereſie: that ſmoake of the bottomleſſe pit hath neuer corrupted it: and therefore iuſtly may I aduerre, that neere you might drawe in the cleare Aire of the Goſpell: No where vpon earth more freely: And if this bee but the opinion of cuſtome, you whom abſence hath helped with a more nice and dainty ſent, ſpeake your worſt: Shew vs our hereſies, and ſhame vs: you haue done it, and beholde foure maine infections of our Engliſh aire: The firſt, the ſmoake of our Canons: Wittily: I feare the great Ordinances of the Church, haue troubled you more with the blowe, then the ſmoake. For you tell vs of their Plantation againſt the Kingdome of Chriſt: What Kingdome? The Viſible Church: Which is that? Not the Reformedſt peece of ours, whoſe beſt are but Goats and Swine: Not the cloſe Nicodemians of your owne Sect amongſt vs, which would be loath to be viſible: Not forrainers; to them they extend not: None therefore in all the world, but the Engliſh Parlour-full at Amſterdam: Can there be any truer Donatiſme? Crie you ſtill out of their poyſoning the Aire: We hold it the beſt clenſed by the batteries of your idle fancies, by ridding you from our Aire, and by making this your Church inuiſible to vs; ſmart you thus, till we complaine.

1. *Canons.*

2. *Sinne vncenſured.*

The ſecond is the plague or Leproſie of ſinne vnſhut vppe and vncouered: VVee knowe that ſinne is as ill, as the Diuell can make it; a moſt loathſome thing in the eies of God, and his Angels, & Saints: and we grant to our griefe, that among ſo many millions of men, there may bee found ſome thouſands of Lepers: Good lawes and cenſures meete with ſome, others eſcape: It is not ſo much our fault, as our griefe: But that this Leproſie infects all perſons, and things, is shamefully ouer-reacht: Plague and Leproſie haue their limits, beyond which, is no contagion; If a man come not neere them, if hee take the winde in an open aire, they infect not: ſuch is ſinne: It can infect none but the guiltie: Thoſe which act or aſſent to, or beare with it, or deteſt it not, are in this pollution: But thoſe vvhich can mourne for it, and cannot redreſſe it, are free from infection: How many foule Lepers ſpiritually

Certe nullius crimen maculat neſcientem. Aug. Ep. 48

ſpiritually did our Sauiour ſee in the publique Ayre of the Iewiſh Church? wherewith yet hee ioyned, and his, not fearing infection ſo much, as gracing the remnants of their ruinous Church: Were thoſe ſeuen thouſand Iſraelites whoſe knees bowed not to *Baal*, infected with the Idolatry of their neighbours? yet continued they ſtill parts of the ſame Church. 1. *Reg.* 19. 18

But this yet exceedes: Not onely all perſons, but all things? What? Our Goſpell? Our heauen, earth, Sea? Our Bookes, Coyne, Commodities? Beholde you ſee the ſame heauen with vs, you haue no Bibles but ours: our Ayre in his circular motion comes to be yours: the water that waſheth our Iland, perhaps waſheth your hands: Our vncleane Siluer (I feare) maintaines you: Our Commodities (in part) inrich your Land-lords: and yet al things amongſt vs infected? you are content to take ſome euill from your neighbours.

The third is our blaſting Hierarchie, which ſuffers no good thing, (that is no Browniſt, no ſingular fancy) (for what good things haue wee but yours?) to growe, or proſper amongſt vs, but withers all both budde and branch, would to God the root alſo: The laſt, is a daily ſacrifice of a ſeruice-booke: an incenſe, how euer vnſauourie to you, yet ſuch as all Churches in Chriſtendom hold ſweet, and offer vp as fit for the noſtrils of the Almighty; we are not alone thus tainted; all Chriſtian Churches that are, or haue bin, preſent the ſame Cenſers vnto God: But ours ſmels ſtrong of the Popes Portuiſe: See whether this bee any better then triuiall cauilling: If eyther an ill man, or a Diuell ſhall ſpeake that which is good; may not a good man vſe it? If a good Angell, or man ſhall ſpeake that which is euill, is it euer the better for the Deliuerer? If Sathan himſelfe ſhall ſay of Chriſt; Thou art the ſonne of the liuing God, ſhall I feare to repeat it? Not the Author, but the matter, in theſe things is worthy of regard: As *Ierome* ſpeakes of the poyſoned workes of *Origen*, & other dangerous Treatiſours, Good things may bee receiued from ill hands. If the matter of any prayer bee Popiſh, fault it for what it containes, not for whence it came: what ſay you againſt vs in this, more then Maſter *Smith* (your ſtout Anabaptiſt) ſaith of our baptizing of Infants: Both of them equally condemned for Antichriſtian. Still therefore wee boaſt of the free, and cleare ayre of the Goſpell: if it bee annoyed with ſome practicall euills, wee may bee foule, the Goſpel is itſelfe, and our profeſſion holy, neither can we complaine of all euils while wee want you.

3. *Hierarchy.*

4. *Seruice-booke.*

Patres noſtri nõ ſolũ ante Cyprianũ vel Agrippinũ, ſed poſtea, ſalubertimã conſuetudinẽ tenuerunt, vt quicquid diuinũ atque legitimum in aliqua hæreſi vel ſchiſmate integrum reperirẽt approbent potius quam negarent. Auguſt.

SEP.

ſmels ſo ſtrong of the Popes Portuiſe, as it makes many hundreds amongſt your ſelues, ſtop their noſes at it; and yet you boaſt of the free and cleare aire of the Goſpell, wherein you breath.

SECTION 55.

The impure mixtures of the Church of England.

AS there is no element which is not through many mixtures departed from the firſt ſimplicitie: So no Church euer breathed in ſo pure an Ayre, as that it might not iuſtly complaine of ſom thicke and vnwholſome euaporations of errour and ſinne. If you challenge an immunity, you are heerein the true broode of the auncient Puritanes: But if too many ſinnes in practiſe haue thickned the Aire of our Church, yet not one hereſie: that ſmoake of the bottomleſſe pit hath neuer corrupted it: and therefore iuſtly may I aduerre, that heere you might drawe in the cleare Aire of the Goſpell: No vvhere vpon earth more freely: And if this bee but the opinion of cuſtome, you whom abſence hath helped vvith a more nice and dainty ſent, ſpeake your worſt: Shew vs our hereſies, and ſhame vs: you haue done it, and beholde foure maine infections of our Engliſh aire: The firſt, the ſmoake of our Canons: Wittily: I feare the great Ordinances of the Church, haue troubled you more with the blowe, then the ſmoake. For you tell vs of their Plantation againſt the Kingdome of Chriſt: What Kingdome? The Viſible Church: Which is that? Not the Reformedſt peece of ours, whoſe beſt are but Goats and Swine: Not the cloſe Nicodemians of your owne Sect amongſt vs, which would be loath to be viſible: Not forrainers; to them they extend not: None therefore in all the world, but the Engliſh Parlour-full at Amſterdam: Can there be any truer Donatiſme? Crie you ſtill out of their poyſoning the Aire: We hold it the beſt clenſed by the batteries of your idle fancies, by ridding you from our Aire, and by making this your Church inuiſible to vs; ſmart you thus, till we complaine.

1. *Canons.*

2. *Sinne vncenſured.*

The ſecond is the plague or Leproſie of ſinne vnſhut vppe and vncouered: VVee knowe that ſinne is as ill, as the Diuell can make it; a moſt loathſome thing in the eies of God, and his Angels, & Saints: and we grant to our griefe, that among ſo many millions of men, there may bee found ſome thouſands of Lepers: Good lawes and cenſures meete with ſome, others eſcape: It is not ſo much our fault, as our griefe: But that this Leproſie infects all perſons, and things, is shamefully ouer-reacht: Plague and Leproſie haue their limits, beyond which, is no contagion; If a man come not neere them, if hee take the winde in an open aire, they infect not: ſuch is ſinne: It can infect none but the guiltie: Thoſe which act or aſſent to, or beare with it, or deteſt it not, are in this pollution: But thoſe vvhich can mourne for it, and cannot redreſſe it, are free from infection: How many foule Lepers ſpiritually

Certe nullum crimen maculat neſcientem. Aug. Ep. 48

spiritually did our Sauiour see in the publique Ayre of the Iewish Church? wherewith yet hee ioyned, and his, not fearing infection so much, as gracing the remnants of their ruinous Church: Were those seuen thousand Israelites whose knees bowed not to *Baal*, infected with the Idolatry of their neighbours? yet continued they still parts of the same Church. 1. Reg. 19. 18

But this yet exceedes: Not onely all persons, but all things? What? Our Gospell? Our heauen, earth, Sea? Our Bookes, Coyne, Commodities? Beholde you see the same heauen with vs, you haue no Bibles but ours: our Ayre in his circular motion comes to be yours: the water that washeth our Iland, perhaps washeth your hands: Our vncleane Siluer (I feare) maintaines you: Our Commodities (in part) inrich your Land-lords: and yet al things amongst vs infected? you are content to take some euill from your neighbours.

The third is our blasting Hierarchie, which suffers no good thing, (that is no Brownist, no singular fancy) (for what good things haue wee but yours?) to growe, or prosper amongst vs, but withers all both budde and branch, would to God the root also: The last, is a daily sacrifice of a seruice-booke: an incense, how euer vnsauourie to you, yet such as all Churches in Christendom hold sweet, and offer vp as fit for the nostrils of the Almighty; we are not alone thus tainted; all Christian Churches that are, or haue bin, present the same Censers vnto God: But ours smels strong of the Popes Portuise: See whether this bee any better then triuiall cauilling: If eyther an ill man, or a Diuell shall speake that which is good; may not a good man vse it? If a good Angell, or man shall speake that which is euill, is it euer the better for the Deliuerer? If Sathan himselfe shall say of Christ; Thou art the sonne of the liuing God, shall I feare to repeat it? Not the Author, but the matter, in these things is worthy of regard: As *Ierome* speakes of the poysoned workes of *Origen*, & other dangerous Treatisours, Good things may bee receiued from ill hands. If the matter of any prayer bee Popish, fault it for what it containes, not for whence it came: what say you against vs in this, more then Master *Smith* (your stout Anabaptist) saith of our baptizing of Infants: Both of them equally condemned for Antichristian. Still therefore wee boast of the free, and cleare ayre of the Gospell: if it bee annoyed with some practicall euills, wee may bee foule, the Gospel is it selfe, and our profession holy, neither can we complaine of all euils while wee want you.

3. *Hierarchy.*

4. *Seruice-book.*

Patres nostri nō solū ante Cyprianū vel Agrippinū, sed postea, saluberrimā consuetudinē tenuerunt, vt quicquid diuinū atque legitimum in aliqua hæresi vel schismate integrum reperirēt approbent priusquam negarent. Augustī.

SEP.

Sep.

That all Christendome should so magnifie your happinesse (as you say) is much, and yet your selues, and the best amongst you, complaine so much both in vvord, and vvriting, of your miserable condition, vnder the imperious and superstitious impositions of the Prelates, yea and suffer so much also vnder them, as at this day you doe, for seeking the same Church-gouernment and Ministery, which is in vse in all other Churches saue your owne. The truth is, you are best liked vvhere you are worst knowen. Your next neighbours of Scotland knowe your Bishops Gouernment so vvell, as they rather chuse to vndergoe all the miserie of bonds and banishment, then to partake with you in your happinesse this vvay, so highly doe they magnifie and applaud the same. Which choice I doubt not other Churches also vvould make, if the same necessitie vvere laide vpon them. And for your graces, vvee despise them not, nor any good thing amongst you, no more then you doe such graces and good things as are to be found in the Church of Rome, from which you separate notwithstanding. Wee haue by Gods mercy, the pure and right vse of the good gifts and graces of God, in Christs Ordinance which you want. Neither the Lords people, nor the holy vessels could make Babylon Syon, though both the one and the other were captiued for a time.

Section. 56.

The iudgemẽt of our owne, & our neighbours of our Church.

THat wch followeth is but words, a short answere is too much: That all Christendom magnifies the worthines of our Church, in so cleare euidences of their owne voyces you cannot deny; and now when you see such testimonies abroad (least you should say nothing) you fetch cauils from home: Those men which (you say) complaine so much of their miserable condition vnder the Prelates impositions, haue notwithstanding with the same pens and tongues not onely iustified our Church, but extold it: you haue found no sharper aduersaries in this very accusation, for which you malitiously cite them: How freely, how fully haue they euinced the truth? yea the happinesse of the Church of England against your false challenges: and yet your forehead dare challenge them for Authors. So hath their moderation opposed some appendances, that they haue both acknowledged and defended the substance with equall vehemence to your opposition: neither doe they suffer (as you traduce them) for seeking another Church-gouernment: looke into the Millenaries petition (the common voice of that part) I am deceiued, if ought of their complaints sound that way, much lesse of their sufferings: deformity in practise is obiected to them, not indeuour of innouation; That quarrel hath been long silent, your motion cannot reuiue it: would God you could as much

Socrat. l. 1. c. 4 Constant. Alex. & Ario. Ac tamen si vos inter vos vicissim de re quapiã minimi momẽti differitis (siquidem neq; omnes de omnibus rebus idem sentimus) nihilominus tamẽ fieri poterit, vt eximia concordia sincerè inter vos, integreq; seruetur, & vna inter omnes communio & consociatio custodiatur.

much follow thoſe men in moderate and charitable cariage, as you haue out-run them in complaint.

It pleaſeth you to deuiſe vs, like pictures vpon courſe Canuaſſe, which ſhew faireſt at fartheſt, attributing foraine approbation (which you cannot deny) to diſtance, more then to deſert. How is it then, that (beſides ſtrange witneſſes) wee which looke vpon this face without preiudice, commend it, (God knowes) without flatterie? we can at once acknowledge her infirmities, and bleſſe God for her graces: Our neighbours, (yea our ſelues) of Scotland, knowe our Church ſo well, that they doe with one conſent praiſe her for one of Gods beſt daughters; neither doe the moſt rigorous amongſt them, more diſlike our Epiſcopall Gouernement, then imbrace our Church: what fraud is this; to flye from the Church in common, to one circumſtance? we can honour that noble Church in Scotland, may we not diſſlike their alienations of Church-liuings? If one thing offend, doe all diſpleaſe? Yet euen this Gouernement, which you would haue them reſiſt to bonds and baniſhment (who knowes not?) begins to finde both fauour and place: what choice other Churches would make, as you doubt not, ſo you care not. If you regarde their ſentence, how durſt you reuile her as a falſe harlote, whom they honour as a deere ſiſter? If you were more theirs then wee, you might vpbraid vs: Now you tell vs what perhaps they wold do; we tell you what they do, & will do: Euen with one voice, bleſſe God for England, as the moſt famous & floriſhing Church in Chriſtendom: your handfull onely makes faces, and enuies this true glory; Who yet (you ſay) deſpiſe not our graces, no more then wee thoſe of Rome: See how you deſpiſe vs while you ſay, you are free from deſpite: How malicious is this Compariſon, as if wee were to you, as Rome to vs: and yet you deſpiſe vs more: Wee grant Rome a true Baptiſme, true Viſibility of a Church, though monſtrouſly corrupted: you giue vs not ſo much: Thankes be to God, we care leſſe for your cenſure, then you doe for our Church: Wee haue by Gods mercy the true and right vſe of the word and Sacraments, and all other eſſentiall gifts and graces of God; if there might be ſome further helps in execution, to make theſe more effectuall, we reſiſt not: But thoſe your other imaginarie ordinances, as wee haue not, ſo we want not: Neither the Chaldeans, nor any idolatrous enemies could make Sion Babylon, nor the holy veſſels profane; ſo as they ſhould ceaſe to be fit for Gods vſe: but they were brought backe at the returne of the captiuitie, to Ieruſalem: Such were our worſhip, miniſtery, Sacraments, and thoſe manifolde ſubiects of your cauils, which whiles you diſgrace for their former abuſe, you call our good euill, and willingly deſpiſe our graces.

M. Smiths retort vpon M. Clifton. p. 50.

SEP.

Where the truth is a gainer, the Lord (which is truth) cannot be a loser. Neither is the thankes of ancient fauours lost among st them, which still preſs on towardis new mercies: Vnthankfull are they vnto the bleſſed maieſtie of God, and vnfaithfull alſo, which knowing the will of their Maſter doe it not; but go on preſumptuouſly in diſobedience to many the holy ordinances of the Lord and of his Chriſt, which they know, and in word alſo acknowledge, he hath giuen to his Church to be obſerued, and not for idle ſpeculation, and diſputation without obedience.

It is not by our ſequeſtration, but by your confuſion, that Rome and Hell gaines. Your odious commixture of all ſorts of people in the body of your Church, in whoſe lappe the vileſt miſcreants are dandled, ſucking her breaſts as her naturall children, and are be-bleſt by her (as hauing right thereunto) with all her holy things, as Prayer, Sacraments, and other ceremonies, is that which aduantageth hell, in the finall obduration and perdition of the wicked, whom by theſe meanes you flatter and deceiue.

The Romiſh Prelacy and Prieſthood among st you, with the appurtenances for their maintenance and miniſtrations, are Romes aduantage. Which therefore ſhe challengeth as her owne, and by which ſhe alſo ſtill holds poſſeſſion among st you, vnder the hope of regaining her full inheritance at one time or other. And if the Papiſts take aduantage at our condemnation of you & ſeparation from you: it concernes you well to ſee where the blame is, and there to lay it; leaſt through light, and inconſiderate iudgement, you iuſtifie the wicked, and condemne the righteous.

SECTION 57.

The iſſue of Separation.

ALl the ſequell of my anſwerer is meerely ſententious: it is fitter for vs to learne then reply: VVhere the truth gaines (ſay you) God loſeth not: I tell you againe, where God loſeth, the truth gaineth not, and where the Church loſeth, God (which indowed her) cannot but loſe: Alas what can the truth either get or ſaue by ſuch vnkind quarrels? Surely ſuſpicion on ſome hands, on others reiection: for (as *Optatus* of his Donatiſts) betwixt our *Licet*, and your *Non licet*, many poor ſoules wauer and doubt: neither will ſettle, becauſe we agree not: Thankes are not loſt, where new fauours are called for, but where old are denied. While your Poeſie is: Such as the mother ſuch is the daughter; where are our olde, our any mercies? They are vnthankefull, which knowe what God hath done, and confeſſe it not: They are vnfaithful to God and his deputie, which knowing themſelues made to obey, preſume to ouer-rule, and vpon their priuate authoritie, obtrude to the Church thoſe ordinances to be obſerued, which

Inter licet veſtrũ & non licet noſtrum, tot ant ac remigrant animæ Chriſtianorũ. Optat. Contr. Parm.

neuer

neuer had being but in their owne idle ſpeculation.

Your Sequeſtration and our confuſion, are both of them benefi. i-all, where they ſhould not: and as you pretend our confuſion for the cauſe of your Separation; So is your Separation the true cauſe of too much trouble, and confuſion in the Church: Your odious tale of commixture hath cloyed and ſurfetted your reader already, and receiued anſwere to ſatietie: this one diſh ſo oft brought forth, argues your pouertie: The viſible Church is Gods drag-net, and field, and floore, and Arke: heere will be euer at her beſt, ſedge, tares, chaffe, vncleane Creatures: yet is this no pretence for her neglect: The notoriouſly euill ſhe caſts from her breſt, and knee, denying them the vſe of her praiers, and (which your leaders miſlike) of her Sacrament. If diuers thorow corruption of vnfaithfull officers, eſcape cenſure; yet let not the tranſgreſsions of ſome, redound to the condemnation of the whole Church: In Gods iudgement it ſhall not; wee care little, if in yours. We tell wicked men, they may goe to hell with the water of Baptiſme in their faces, with the Church in their mouthes, wee denounce Gods iudgements vnpartially againſt their ſinnes, and them: Thus we flatter, thus we deceiue. If yet they will needs runne to perdition; *Perditio tua ex te Iſrael.*

Non enim propter mala bonis deferendi, ſed propter bonos mala tolerandi ſunt &c. Sicut tolerauerunt Prophetæ &c. Aug. Ep. 48. Bar. ag. Gyff.

Our Clergie is ſo Romiſh as our Baptiſme: If therefore Romiſh, becauſe they came thence, we haue diſproued it: If therefore Romiſh, becauſe they haue beene vſed there, we grant and iuſtifie it; That ancient confeſsion of their faith which was famous through the world we receiue with them: If they hold one God, one Baptiſme, one Heauen, one Chriſt, ſhall we renounce it? Why ſhould we not caſt off our Chriſtendome and humanitie, becauſe the Romans had both? How much Rome can either challenge, or hope to gaine in our Clergie and Miniſtration, is well witneſſed by the blood of thoſe Martyrs, eminent in the Prelacie, which in the freſh memories of many was ſhed for God, againſt that Harlot: and by the excellent labours of others, both Biſhops and Doctors: whoſe learned pens haue pulled downe more of the walls of Rome, then all the corner-creeping Browniſts in the world ſhall euer be able to doe, while Amſterdam ſtandeth. It is you that furniſh theſe aduerſaries with aduantages, through your wilfull diuiſions: Take *Scilurus* his arrowes, ſingle out of the ſheafe, the leaſt finger breakes them, while the whole bundle feares no ſtreſſe: wee know well where the blame is, our deſeruings can be no protection to you: you went from vs, not wee from you. Pleade not our conſtraint, you ſhould not haue beene compelled to forſake vs, while Chriſt is with vs: But who compels you not to call vs bretheren? to deny vs Chriſtians? your zeale is ſo farre from iuſtifying the wicked, that it condemnes the righteous.

SEP.

And for the ſuſpicion of the rude multitude, you neede not much feare it. They vvill ſuſpect nothing that comes vnder the Kings broad ſeale: they are ignorant of this fault. Though it vvere the maſſe that came vvith authoritie of the magiſtrate, they (for the moſt part) vvould be vvithout ſuſpicion of it: ſo ignorant and profane are they in the moſt places, 1. Sam. 10. 10. It is the vviſe hearted amongſt you that ſuſpect your dealings, vvho will alſo ſuſpect you yet more, as your vnſound dealing ſhall be further diſcouered.

SECTION 58.

The Brownists ſcornful opinio of our people.

HOw ſcornfully do you turne ouer our poore rude multitude, as if they were beaſts not men; or if men, not rude but ſauage: This contempt needed not: Theſe ſonnes of the earth may goe before you to heauen: Indeed as it was of old ſaide, that all Egyptians were Phyſitions: ſo may it now of you; All Browniſts are diuiuines, no Separatiſt cannot propheſie: No ſooner can they looke at the skirts of this hill, but they are rapt from the ordinarie pitch of men: Either this change is perhaps by ſome ſtrange illumination, or elſe your learned paucitie got their skill amongſt our profane and rude multitude: wee haue ſtill many in our rude multitude, whom wee dare compare with your teachers: neither is there any ſo leude and profane that cannot pretend a ſcandall from your ſeparation: Euen theſe ſoules muſt be regarded (though not by you.) Such were ſome of you, but yee are waſhed, &c.

The wiſe hearted amongſt vs doe more then ſuſpect, finde out our weakeneſſes, and bewaile them; yet doe they not more diſcouer our imperfections then acknowledge our truth: If they be truely wiſe, wee cannot ſuſpect them, they cannot forſake vs: Their charitie will couer more, then their wiſdomes can diſcouer.

SEP.

Laſtly, the terrible threat you vtter againſt vs, that euen whoredomes and murders ſhall abide an eaſier anſwere then ſeparation, *vvould certainely fall heauy vpon vs, if this anſvvere vvere to be made in your Conſiſtorie Courts, or before any of your Eccleſiaſticall iudges; but becauſe vvee knowe, that not Antichriſt, but Chriſt ſhall be our iudge, vve are bold vpon the warrant of his Word and Teſtament, (vvhich being ſealed with his blood may not be altered) to proclaime to all the world ſeparation from whatſoeuer riſeth vp rebelliouſly, againſt the ſcepter of his kingdome, as we are vndoubtedly perſwaded, the Communion, gouernement, miniſtery, and worſhip of the Church of England doe.* SEC-

Section 59.

MY laſt threate, of the eaſier anſweres of whoredomes, and adulteries, then Separation, you thinke to ſcoffe out of countenance. I feare your conſcience will not alwaies allow this mirth; Our Conſiſtories haue ſpared you enough: let thoſe which haue tryed, ſay, whether your corrupt Elderſhip be more ſafe iudges: If ours impriſon iuſtly, yours excommunicate vniuſtly; To be in Cuſtodie is leſſe grieuous, then out of the Church: at leaſt if your cenſures were worth any thing, but contempt: As *Ierom* ſaid of the like: It is well that malice hath not ſo great power as will: you ſhall one day (I feare) find the Conſiſtorie of heauen more rigorous, if you waſh not this wrong with your teares; That tribunall ſhall find your confidence, preſumption; your zeale, furie. You are bold (ſurely more then wiſe) to proclaime: we haue no need of ſuch cryers: doubtleſſe your head hath made Proclamations long, now your hand beginnes. What proclaime ye? Separation from the Communion, Gouernment, Miniſtery, and worſhip of the Church of England: what neede it? Your act might haue ſaued your voyce: what ſhould our eyes and eares bee troubled with one bad obiect?

But why ſeparate you from theſe? Becauſe they riſe vp rebelliouſly againſt the Scepter of Chriſt: The Scepter of Chriſt is his worde: he holdes it out, we touch and kiſſe it: What one ſentence of it, doe wee wilfully oppoſe? Away with theſe fooliſh impieties: you thruſt a Reed into your Sauiours hand, and ſay, Haile King of the Iewes, and will needs perſwade vs, none but this is his rod of iron: Laſtly, vpon what warrant? Of his will and Teſtament. You may wrong vs; But how dare you faſten your lies vpon your Redeemer and Iudge? What clauſe of his hath bid you ſeparate? We haue the true Copies: As wee hope or deſire to be ſaued, we can finde no ſentence that ſounderh towarde the fauour of this your act: Muſt God be accuſed of your wilfulneſſe? Before that God and his bleſſed Angels, and Saints, we feare not to proteſt that we are vndoubtedly perſwaded, that whoſoeuer wilfully forſakes the Communion, Gouernement, Miniſtery, or worſhippe of the Church of England, are enemies to the Scepter of Chriſt, and rebells againſt his Church and Anointed: neither doubt we to ſay, that the Maſterſhip of the Hoſpitall at Norwich, or a leaſe from that Citie (ſued for, with repulſe) might haue procured that this ſeparation from the Communion, Gouernement, and worſhip of the Church of England, ſhoud not haue bene made by *Iohn Robinſon.*

The concluſion from the fearefull anſwere of Separation.

Troub. & excom. at Amſt. C. Iohnſ. profeſſes he found better dealing in the Biſhops Conſiſtories; & might haue found better in the Inquiſition *Ierom. Cypr. de ſimplic. prælat. Ad pacis præmium venire non poterunt, qui pacem domus diſcordiæ furore ruperunt. Ibid. Inexpiabilis & grauis culpa diſcordiæ nec paſſione purgatur.*

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A SERIOVS DISSWASIVE FROM POPERIE.

To W. D. *Reuolted, &c.*

YOu chaleng'd me for my bold aſſertion of your manifolde diuiſions: I do heere make it good with vſurie. Thoſe mouthes that ſay they teach you the truth, ſay alſo (and you haue beleeued them) that they all teach the ſame. As you finde them true in this, ſo truſt them in the other: For me, I cannot without indignation ſee, that in this light of the Goſpell, God and his truth ſhould thus bee loſers by you: and that a miſerable ſoule ſhould ſuffer it ſelfe thus groſſely couzened of it ſelfe, and glory: Many can write to you with more profoundnes, none with more ſincere feruency, and deſire to ſaue you.

I call heauen and earth to record againſt you this day, that if you relent or anſwer not, your periſhing is wilfull. We may pittie your weaknes, but God ſhall plague your Apoſtaſie; if you had beene bred in blindneſſe, your ignorance had beene but lamentable, now your choice and loue of darknes is fearefull and deſperate. Alas! you cannot be condemned without our ſorrow and ſhame. What ſhould we do? We can but intreat, perſwade, proteſt, mourne, and gage our ſoules for yours; if theſe auaile not, who can remedy that which wil periſh? Heare this yet (you weake Reuolter) if there be any care left in you of that ſoule which you haue thus proſtituted to error; if you haue any regarde to that God whoſe ſimple truth you haue contemned and forſaken; what is this that hath

hath driuen you from vs, allured you to them? For Gods ſake, let me but expoſtulate a little ere my ſilence: Either be conuicted or inexcuſable: Our baddeliues haue ſet you off; Woe is me that they are no holier; I bewaile our wickednes, I defend it not; Onely aske how they liue in Italy; if they bee not (for the more part) ſixths to the worſt of ours, goe with them and proſper. Let all indifferent tongues ſay, whether that very See whereon your faith depends, euen within the ſmoake of his Holines, be not (for vitiouſnes) the ſinke of the world; we may condemne our ſelues, their liues ſhall iuſtifie vs: But you liſt not to look ſo farre; you ſee their liues at home, you ſee ours: The compariſon is not equall; they take this for the time of their perſecution; wee of our proſperitie. The ſtubborneſt Iſraelite, and the moſt godleſſe Mariner could call vpon God in his trouble: wee are all worſe with libertie: Looke backe and ſee how they liued in former times while they proſpered; No Turkes (ſaith *Eraſmus*) more abhominably: though now at the worſt, how many holy Profeſſors might you finde, which would ſcorn that the moſt ſtrict Hermit, or auſtere Cappucine, ſhould go before them in a gratious life, and in true mortification? euen amongſt twelue, there will be one diuell: I wiſh they were ſo good that wee might emulate them: but for my part, I neuer yet could know that Papiſt, which made conſcience of all Gods ten morall lawes: Shortly, whatſoeuer is vpbraided to vs; the truth is pure, though men be vnholy; and God is where he was, whatſoeuer becomes of men: For you, if you had not fallen to coole affections, and a looſe life, you had beene ſtill ours: It is iuſt with God to puniſh your ſecure negligence with error and deluſion; and to ſuffer you thus to loſe the truth, who had loſt your care of obedience and firſt loue. And now you doe well to ſhift off this blame to others ſins, which haue moſt cauſe to accuſe your owne.

From manners to looke towards our doctrine: the noueltie of our Religion (you ſay) hath diſcouraged you: theirs hath drawne you with reuerence of her age. It is a free challenge betwixt vs, let the elder haue vs both: if there be any point of our Religion younger then the Patriarchs and Prophets, Chriſt and his Apoſtles, the Fathers and Doctors of the Primitiue Church, let it be accurſed, and condemned for an vpſtart: ſhew vs euidence of more credit and age, and carry it. The Church of Rome hath beene ancient, not the errors; neither doe we in ought differ from it, wherein it is not departed from it ſelfe. If I did not more feare your wearineſſe then my owne; forgetting the meaſure of a Preface, I would paſſe through euery point of difference betwixt vs, and let you ſee in all particulars, which is the olde way; and make you knowe, that your Popiſh Religion doth but put on a borrowed viſour of grauitie vpon this Stage, to out-face true antiquitie. Yet leaſt you ſhould complaine of wordes, let mee without your tediouſneſſe haue leaue but to inſtance in the firſt of all Controuerſies

lies betwixt *vs*; offering the same proofe in all, which you shall see performed in one, I compare the iudgement of the ancient Church with yours, see therefore and be ashamed of your nouelty.

First our question is, Whether all those bookes which in our Bibles are stiled *Apocryphall*, and are put after the rest by themselues, are to be receiued as the true Scriptures of God? Heare first the voyce of the olde Church: to let passe that cleare and pregnant testimonie of *Melito Sardensis* in his Epistle to *Onesimus* cited by *Eusebius*. Let *Cyprian* or *Ruffinus* rather speake in the name of all: Of the olde Testament (saith hee) first were written the fiue bookes of *Moses*, *Genesis*, *Exodus*, *Leuiticus*, *Numbers*, *Deuteronomie*; after these the booke of *Ioshuah* the sonne of *Nun*, and that of the *Iudges*, together with *Ruth*; after which were the foure bookes of the *Kings*, which the Hebrewes reccon but two: of the *Chronicles* which is called the booke of Dayes; and of *Ezra*, are two bookes, which of them are accounted but single, and the booke of *Ester*. Of the Prophets there is *Esay*, *Ieremie*, *Ezekiell*, and *Daniell*, and besides, one booke which containes the twelue smaller Prophets. Also *Iob*, and the Psalmes of *Dauid* are single bookes: of *Salomon* there are three bookes deliuered to the Church, the *Prouerbes*, *Ecclesiastes*, *Song of Songs*. In these they haue shut vppe the number of the bookes of the olde Testament. Of the new, there are foure Gospels, of *Matthew*, *Marke*, *Luke*, and *Iohn*; the Acts of the Apostles, written by *Luke*; of *Paul* the Apostle fourteene Epistles, of the Apostle *Peter* two Epistles, of *Iames* the Lords brother and Apostle, one; of *Iude*, one; of *Iohn* three, Lastly the Reuelation of *Iohn*. These are they which the Fathers haue accounted within the Canon; by which they would haue the assertions of our faith made good: But wee must knowe there are other bookes, which are called of the Ancients not Canonicall but Ecclesiasticall, as the Wisdome of *Salomon*, and another booke of Wisdome, which is called of *Iesus* the sonne of *Sirach*; which booke of the Latins, is tearmed by a generall name *Ecclesiasticus*: of the same ranke is the book of *Toby* and *Iudith*, and the bookes of the *Maccabees*: Thus farre that Father; so *Hierome* after that he hath recconed vp the same number of books with vs in their order, hath these wordes; This Prologue of mine (saith he) may serue as a well defenced entrance to all the books which I haue turned out of Hebrewe into Latine; that we may knowe, that whatsoeuer is besides these is Apocryphall: therefore that booke which is intituled *Salomons Wisdome*, and the booke of *Iesus* the sonne of *Sirach*, and *Iudith*, and *Tobias* and *Pastor*, are not Canonicall: the first book of the *Maccabees* I haue found in Hebrewe, the second is Greeke: which booke (saith hee) indeede the Church readeth but receiueth not as Canonicall. The same recconing is made by *Origen* in *Eusebius*, word for word. The same by *Epiphanius*, by *Cyrill*, by *Athanasius*, *Gregory*,

Especially, Toby, Iudith, wisd. of Salomon, Eclesiasticus, Maccabees.

Euseb. l. 4. c. 25.

Exposit. Symboli veteris instrumenti primo omnium Mosis quinque libri, &c.

Hæc sunt quæ patres intra Canonem concluserunt, ex quibus fidei nostræ assertiones, &c. Alij libri sunt qui non Canonici, &c.

In prologo galeato Tom. 3. p. 6. Hic prologus Scripturam quasi Galeatum principium omnibus libris quos de Hebræo &c. Vt scire valeamus quicquid extra hos est inter Apocrypha esse ponendum: igitur sapientia quæ vulgo Salomonis inscribitur & Iesu, &c. non sunt in Canone, &c. Euseb. l. 6. c. 24. Haud ignorandum autem fuerit veteris instrum. libros sicut Hebræi tradunt. 22. ἀρχαίας μὲν ἐδίθωκε, &c. δύω καὶ εἴκοσι βίβλους.

Gregory Nazianzen, *Damaſcen*: yea by *Lyranus*, both *Hugoes*, *Caietan*, *Carthuſian*, and *Montanus* himſelfe &c.

All of them with full conſent reiecting theſe ſame Apocryphal bookes with vs. Now heare the preſent Church of Rome in her owne words, thus: The holy Synode of *Trent* hath thought good to ſette downe with this Decree a iuſt Catalogue of bookes of holy Scripture; leaſt any man ſhould make doubt which they be which are receiued by the Synode; And they are theſe vnder-written. Of the olde Teſtament; fiue bookes of *Moſes*, then *Ioſhua*, the *Iudges*, *Ruth*, foure bookes of the *Kings*, two of the *Chronicles*, two of *Eſdras*, the firſt and the ſecond, which is called *Nehemias*, *Tobias*, *Iudith*, *Eſter*, *Iob*, the Pſalter of *Dauid*, containing one hundreth and fiftie Pſalmes, the Prouerbs of *Salomon*, *Eccleſiaſtes*, the Song of Songs, the booke of Wiſdome, *Eccleſiaſticus*, *Eſay*, *Hieremy*, &c. two bookes of the *Macabees*, the firſt and the ſecond.

And if any man ſhall not receiue theſe whole bookes with all the parts of them, as they are wont to be read in the Catholicke Church; and as they are had in the olde vulgar latine Edition; for holy and Canonicall, let him be accurſed. Thus ſhe: Iudge you now of our age, and ſay, whether the opinion of the auncient Church (that is ours) be not a direct enemy to Popery, and flatly accurſed by the Romiſh.

Paſſe on yet a little further. Our queſtion is whether the Hebrew and Greeke Originalls bee corrupted; and whether thoſe firſt Copies of Scriptures be not to be followed aboue all Tranſlations. Heare firſt the ancient Church with vs: But (ſaith Saint *Auguſtine*) howſoeuer it bee taken, whether it bee beleeued to bee ſo done, or not beleeued, or laſtly whether it were ſo or not ſo; I holde it a right courſe that when any thing is found different in either bookes (the Hebrew and Septuagint) ſince for the certaintie of things done there can bee but one truth; that tongue ſhould rather bee beleeued from whence the Tranſlation was made into another language. Vpon which wordes *Ludouicus Viues* (yet a Papiſt) ſaith thus: the ſame (ſaith he) doth *Hierome* proclaime euery where, and reaſon it ſelfe teacheth it, and there is none of ſound iudgement that will gaineſay it; but in vaine doth the conſent of all good wittes teach this, for the ſtubborn blockiſhneſſe of men oppoſeth againſt it. Let *Hierome* himſelfe then, a greater linguiſt bee heard ſpeake: And if there be any man (ſaith hee) that will ſay the Hebrewe bookes were afterwardes corrupted of the Iewes; let him heare *Origen*, what hee anſwers in the eight volume of of his explanations of *Eſay* to this queſtion, that the Lord and his Apoſtles which reproue other faults in the Scribes and Phariſes, would neuer haue beene ſilent in this, which were the greateſt crime that could

Hæc ſunt Apocrypha, Ieſus, Sapientia, Paſtor, & Macabæorum libri, Iudith atque Tobia. Hugo Card. Concil. Trident. Decr. de Canon. Script. April. 8. promulg in quart. Seſſione. Sacrorum vero librorum indicem huic decreto adſcribendum cenſuit, &c. Sunt autem infra-ſcripti Teſtamenti veteris quinq; libri Moſis, &c. Tobias, Iudith, Sapientia Salomonis, Eccleſiaſticus, Macab. 2. Si quis autem libros ipſos integros cum omnibus ſuis partibus prout in Eccleſia Catholica legi conſueuerunt, & in veteri vulgata latina editione habentur, pro ſacris & canonicis non ſuſceperit, Anathema ſit. Aug. de Ciuit. dei, l. 15. c. 13. Sed quomodolibet iſtud accipiatur, &c. Ei linguæ potius credatur vnde eſt in aliam facta tranſlatio, Ludoui. Viues ibid. Hoc ipſum Hieronymus clamat vbique; hoc ipſum docet ratio, &c. Sed fruſtra bonorum ingeniorum conſenſus hoc docet. Hierom. l. 3. com. in Eſaiam quod ſi aliquis dixerit Hebræos libros poſtea a Iudæis falſatos, &c.

could bee. But if they lay that the Hebrewes falſified them after the comming of Chriſt and preaching of the Apoſtles, I cannot holde from laughter, that our Sauiour and the Euangeliſts and Apoſtles ſhould ſo cite teſtimonies of Scripture, as the Iewes would afterwards depraue them: Thus *Ierome*. And the Canon law it ſelfe hath this determinatiõ, that the truth & credite of the bookes of the old Teſtament ſhold be examined by the Hebrew Volumes; of the new, by the Greek. And Pope *Innocentius* as he is cited by *Gratian* could ſay, Haue recourſe to the diuine Scriptures in their Original Greek. The ſame laſtly by *Bellarmines* owne confeſſion, the Fathers teach euery where: As *Ierome* in his booke againſt *Heluidius*, & in his Epiſtle to *Marcella*, that the latine Edition of the Goſpels is to be called back to the greek fountains; & the latine Editiõ of the old Teſtament, is to be amended by the Hebrew; in his Cõment vpon Zachary, 8. The very ſame hath *Auſten* in his ſecond booke of Chriſtian doctrine, Chap. 11. 12. 15. and Epiſt. 19. and elſewhere. This was the olde Religion and ours; now heare the new. The preſent Church of Rome hath thus: The holy Synode decreeth that the olde vulgar latine Edition in all Lectures, Diſputations, Sermons, Expoſitions be held for Authenticall, ſaith the Councell of *Trent*: And her Champion *Bellarmine* hath theſe words; That the fountaine of the Originals in many places runne muddy and impure, wee haue formerly ſhewed, and indeede it can ſcarce bee doubted, but that as the latine Church, hath beene more conſtant in keeping the faith then the Greek, ſo it hath beene more vigilant in defending her bookes from corruption. Yea ſome of the Popiſh Doctors maintaine, that the Iewes in hatred of the Chriſtian faith, did on purpoſe corrupt many places of Scripture: ſo holds *Gregory de Valentia*, *Iacobus Chriſtopolitanus* in his Preface to the Pſalmes, *Canus* in the ſecond booke of his common places. But in ſtead of all, *Bellarmine* ſhal ſhut vp all wth theſe words; The Heretikes of this time in hatred of the vulgar Edition, giue too much to the Hebrew Edition, as *Caluin*, *Chemnitius*, *Georgius Maior*: All which would haue euery thing examined and amended by the Hebrew text, which they commonly call a moſt pure fountaine. See now whether that which *Bellarmine* confeſſes to haue beene the iudgement of *Hierome*, *Auſten*, and all the auncient Fathers be not heere condemned by him, as the opinion of the Heretikes: Ours was theirs; & theirs is condemned vnder our names: Iudge whether in this alſo Popery be not an vpſtart.

Sin autem dixerint poſt aduentum Domini ſaluatoris &c. Hebræos libros fuiſſe falſatos, eachinnum tenere nõ potero, vt ſaluator & Apoſtoli, &c. cap. 6 Decr. p. 1. diſt. 9. c. vt veterum. Vt veterum librorum fidē de Hebræis voluminibus examinanda eſt, ita nouorũ græci ſermonis pondꝰ deſiderat. Ad Decr. p. 1. d. 19. c. 3 Ad diuina recurre ſcripta Græca. Bellar. l. de verb. dei. 1. cap. 11. §. 3 Accedit quod patres paſſim docent ad fontes Hebræos & Græcos eſſe recurrendum: & Hieron. in lib. contr. Heluid. & in Epiſt. ad Marcellã &c Concil. Trid. ſeſſ. 4 Sacroſancta ſynodus ſtatuit vt hæc ipſa vetus &c. pro authentica habeatur. Bell. de verb. l. 2. c. 11. Nunc autem fontes mutat in locis turbidos fluere, &c. Omnino conſentiunt Iudæos in odiũ chriſtianæ relig. ſtudioſe deprauaſſe: ita docet Iac. Chriſtopolitanus & Canus. &c. Bell. 2. de verb. dei p. 100. So Reynolds in his refutation, p. 103. Againſt Iſaac Valla, Antradius, Mayna. &c. Hæretici huius temporis, odio vulgatæ editionis plurimum tribuunt editioni Hebraicæ &c. omnia examinari volunt ad Hebraicam veritatem, quem non ſemel purißimum fontem appellant. Bell. l. 2. de verb. c. 2.

Yet one ſtep more: Our queſtion is, whether the Scripture be eaſie or moſt obſcure; and whether in all eſſentiall points it doe not interpret it ſelfe, ſo as what is hard in one place is openly laide forth in another: Heare the iudgement of the olde Church and ours: All things are cleare and plaine and nothing contrary in the Scriptures; ſaith *Epiphanius*. Thoſe things which ſeeme doubtfully and obſcurely ſpoken in ſome places of Scripture are expounded by them, which in other places are open and plain, ſaith *Baſil*: What could *Caluin* or *Luther* ſay more?

There is no ſo great hardneſſe in the Scriptures to come to thoſe things which are neceſſary to ſaluation, ſaith *Auſten*: In thoſe things which are openly laid downe in Scripture, are found all thoſe things which containe our faith and rules for our life, ſaith the ſame Father; who yet againe alſo ſaith thus: The ſpirit of GOD hath Royally and wholſomly tempered the holy Scriptures ſo, as both by the plain places he might preuent our hunger, and by the obſcure he might auoide our nice ſlouthfulnes; for there is (ſcarce) any thing that can be fetcht out of thoſe obſcurities, which is not found moſt plainly ſpoken elſewhere.

And becauſe *Bellarmine* takes exception at this *(Ferè Scarce)* compare this place with the former; and with that which hee hath in his third Epiſtle, thus: The manner of ſpeech in which the Scripture is contriued, is eaſie to bee come to of all; although it bee throughly attained by few: Thoſe things which it containeth plaine and eaſie, it ſpeakes like a familiar friend, without guile, to the heart of the learned and vnlearned, &c.

But it inuites all men with an humble manner of ſpeech, whome it dooth not onely feede with manifeſt truth, but exerciſe with ſecret, hauing the ſame in readineſſe, which it hath in ſecrecy: Thus *Auſten*. To omit *Iraneus* and *Origen*: *Chryſoſtome* (whom *Bellarmine* ſaith wee alledge alone for vs) beſides many other plaine places, writeth thus:

Who is there to whom all is not manifeſt, which is written in the Goſpell? who that ſhall heare, Bleſſed are the meeke, Bleſſed are the mercifull, Bleſſed are the pure in heart, and the reſt, would deſire a teacher to learne any of theſe things which are heere ſpoken? As alſo the ſignes, miracles, hiſtories are not they knowne and manifeſt to euery man? This pretence and excuſe is but the cloake of our ſlouthfulneſſe: thou vnderſtandeſt not thoſe things which are written; how ſhouldeſt thou vnderſtand them, which wilt not ſo much as ſlightly looke into them? take the booke into thy hand, read all the hiſtory, and what thou knoweſt remember, and what is obſcure runne often ouer it. So *Chryſoſtome*: yea he makes this difference betwixt the Philoſophers and Apoſtles: the Philoſophers ſpeake obſcurely, But the Apoſtles and Prophets

Epiphan. contr. Anomæos. hæreſ. 76. Omnia ſunt clara & lucida &c.

Baſil. in Aſcet. or Regul. breuiores. quæ ambiguè, & obſcurè videntur dici in quibuſdam locis ſacræ ſcript. & reg. 267

Aug. Ep. 3 Non tanta in ſcripturis difficultate peruenitur ad ea quæ neceſſaria ſunt ſaluti, &c.

Aug. de doctr. Chriſt. l. 2. c. 9. in iis quæ aperte in ſcriptura poſita ſunt inuenjuntur illa omnia quæ cõtinent fidẽ moreſq; viuendi.

Magnifice & ſalubriter ſpiritus ſanctus ſtaſcrip. &c.

De doctr. Chriſtiana, l. 2. c. 4.

Aug. Epiſt. 3 Modus ipſe dicendi quo ſancta ſcripturas &c.

Sed inuitat omnes humili ſermone.

Chryſoſt. Hom. 3. de Lazaro Cui non ſunt manifeſta quæcunque, in Euangel.? &c. quomodo poſſis intelligere quæ ne leuiter quidem inſpicere velis &c. ſume librum in manus, lege &c

Citat ab ipſo Bellarm. Apoſtoli vero & prophetæ omnia contra fecerunt manifeſta, clarãque: quæ prodiderunt, expoſuerũt nobis veluti communes orbes doctores, vt per ſe quiſq; diſcere poſſit ea quæ dicuntur, ex ſola lectione.

phets (ſaith he) contrarily make all things deliuered by them, cleare and manifeſt; and as the common teachers of the world haue ſo expounded all things that euery man may of himſelfe by bare reading, learn thoſe things wch are ſpoken: yea laſtly, ſo far he goes in this point, as that he asketh, Wherfore needs a preacher? all things are cleare and plaine in the Diuine Scriptures; but becauſe ye are delicate hearers, and ſeeke delight in hearing, therefore yee ſeeke for Preachers. You haue heard the olde Religion, now heare the new: *Bellarmine* hath theſe wordes: It muſt needes be confeſſed that the Scriptures are moſt obſcure; Here therefore (ſaith hee) *Luther* hath deuiſed two euaſions; One that the Scripture, though it bee obſcure in one place, yet that it doth clearely propound the ſame thing in another. The ſecond is, that though the Scripture be cleare of it ſelfe, yet to the proud & vnbeleeuers it is hard, by reaſon of their blindnes and euill affections: ſo the Lutherans (ſaith *Eckius*) contend that the Scriptures are cleare and plaine: ſo *Durus* againſt *Whitakers*: ſo the Rhemiſts in their annotations; and generally all Papiſts. I adge now if all theſe forenamed Fathers, and ſo the Auncient Church were not Lutherans in this point; or rather wee theirs; & yeeld that this their old opinion by the new Church of Rome is condemned for hereticall: and in all theſe ſay vpon your ſoule, whether is the elder?

Let me draw you on yet a little further: Our queſtiō is, whether it be neceſſary or fit that all men (euen of the Laity) ſhould haue liberty to heare and read the Scriptures, in a language which they vnderſtand. Heare firſt the voice of the old religion. To omit the direct charges of *Gregorie Niſſen* and *Ambroſe*; thus hath *Ieromie* vpon the Pſalmes, The Lord will declare; and how will he declare? Not by word but by writing; In whoſe writing? In the writing of his people, &c. Our Lord and Sauiour therefore tels vs, and ſpeaketh in the Scriptures of his Princes: Our Lord will declare it to vs in the Scriptures of his people, in the holy Scriptures: which Scripture is read to all the people; that is, ſo read as that all may vnderſtand; not that a few may vnderſtand, but all.

What faithfull man ſaith *Auguſtine* (though he be but a Nouice, before he be baptized and haue receiued the holy Ghoſt) doth not with an equall minde reade and heare all things, which after the aſcenſion of our Lord are written in Canonicall truth, and authority, although as yet he vnderſtands them not as he ought?

But of all other, Saint *Chryſoſtome* is euery where moſt vehement and direct in this point: Amongſt infinite places, heare what he ſaith in one of his Homilies of *Lazarus*.

I doe alwaies exhort, & will neuer ceaſe to exhort you (ſaith he) that

Chry. hom 3. in Laz. Quāmobrē opus eſt concionatore, omnia ſunt plana ex Scripturis diuinis, ſed quia delicatuli eſtis, &c. Hō. 3 in 2. Theſſ. Bellarm. l. 3. de verbo c. 1. Neceſſario fatendū eſt ſcripturas eſſe obſcuriſſimas. Lutherus duo effugia excogitauit; vnū quod ſcriptura etiā ſi alicubi obſcura, tamē illud idem alibi clarē proponat, &c. ibid. §. 2 Eccius in Enchirid. c. 4. Lutherani cōtendūt ſcripturas ſacras eſſe claras Durꝛus contr. Whitak. li. 6. Rhemiſts in 2. Pe. 3. 16. *& in their Preface at large, &c.* Homil. in 4 Dominic. ab Epiphā. Ambr. ſer. 35. Hieron. in Pſ. Dominus narrabit, & quo modo narrabit? Nō verbo ſed in ſcripturatin eius ſcripturas? in populorū, &c. Dominus narrabit in ſcripturis populorū in ſcripturis ſanctis; quæ ſcriptura populis omnibus legitur, hoc eſt vt omnes intelligant, non vt pauci intelligerent, ſed vt omnes. in Pſal. 86.

Omnia quæ poſt aſcenſ. &c. quis fidelis vel etiā catechumenus antequā ſpiritū ſanctū baptizatus accipiat, non æquo animo, &c. Aug. trac. in Io. 96. *& to the ſame purpoſe* l. 2. de doct. Chriſt. c. 8. Chryſ. hō. 3. de Lazar. Semper hortor & hortari non deſinam vt non hic tantum attendatis. &c.

you will not heere onely attend to thoſe things which are ſpoken, but when you are at home, you continually buſie your ſelues in reading of the holy Scriptures; which practiſe alſo I haue not ceaſed to driue into them which come priuately to me: for let no man ſay, Tuſh, they are but idle words, and many of them ſuch as ſhould be contemned: Alas, I am taken vp with law cauſes, I am employed in publique affaires, I follow my trade, I maintaine a wife and children, and haue a great charge to looke to; It is not for mee to read the Scriptures, but for them which haue caſt off the world; which haue taken vp the ſolitary tops of Mountaines for their dwellings, which liue this contemplatiue kinde of life continually.

What ſaieſt thou O man? Is it not for thee to turn ouer the Scriptures, becauſe thou art diſtracted with infinite cares? Nay, thee it is for more then for them; for they do not ſo much need the help of the ſcriptures, as you that are toſt in the midſt of the waues of worldly buſines.

And ſoone after: Neither can it be poſſible that any man ſhould without great fruit be perpetually conuerſant in this ſpirituall exerciſe of reading: and ſtraight; Let vs not neglect to buy our ſelues bookes, leaſt we receiue a wound in our vitall parts; and after he hath compared the bookes of Scripture to gold, he addeth: But what ſay they, if wee vnderſtand not thoſe things which are contained in thoſe books? What gaine wee then? Yes ſurely, though thou doſt not vnderſtand thoſe things which are there laide vp, yet by the very reading much holines is got: Although it cannot be, that thou ſhouldeſt be alike ignorant of all thou readeſt; for therfore hath the ſpirit of God ſo diſpenſed this word, that Publicanes, Fiſhers, Tent-makers, Shepheards and Goat-heards, plain vnlettered men may be ſaued by theſe bookes; leaſt any of the ſimpler ſort ſhould pretend this excuſe, That all things which are ſaid ſhold be eaſie to diſcerne; and that the workeman, the ſeruant, the poor widdow, and the moſt vnlearned of all other, by hearing of the word read, might get ſome gaine and profit.

And the ſame Father elſwhere, I beſeech you (ſaith he) that you come ſpeedily hither, and harken diligently to the reading of the holy Scriptures; and not only when you come hither, but alſo at home take the Bible into your hands, & by your diligent care reape the profit contained in it. Laſtly, in his Homilies vpon the Epiſtle to the *Coloſſians*; he cries out, Heare, I beſeech you, O all you ſecular men, prouide you Bibles which are the medicines for the ſoule; At leaſt get the new Teſtament. Now on the contrary, let the new Religion of Rome ſpeak; firſt by her Rhemiſh Ieſuites, thus: We may not thinke that the Tranſlated Bibles into vulgar tongues were in the hands of euery Husbandman, Artificer, Prentiſe, Boyes, Girles, Miſtreſſe, Maide, Man; that they were ſung, played, alledged of euery Tinker, Tauerner, Rimer, Minſtrell. The like words of ſcorn & diſgrace are vſed by *Hoſius*, & by *Eckius*, and by *Bellarmine de verbo. l. 2. c. 15.*

The

Ego forenſibus cauſis affixus ſum, &c. Vxorē alo & liberos, familiæ curam gero, &c. Qui montium vertices occuparunt, &c. Quid ais homo? non eſt tui negotij ſcripturas euoluere, &c. Imo tuum magis eſt quā illorum, &c. Neq; nunc fieri poteſt vt quiſquam, &c. Ne negligamus nobis parare libros, &c. Quid igitur inquiunt, &c. Publicani, piſcatores, Tabernaculorū opifices, paſtores & Apoſtoli idiotæ illiterati, &c. *Note, that which is read in* Chryſoſtome ἀπωσόλους, *in ſome better copies is*, ἀιπόλους *which ſignifies Goat-heards, more agreeable to the place.* Vt & famulus, & Vidua mulier, & omnium hominū indoctiſſimus, exaudita lectione aliquid lucri vtilitatiſq; reportet. Hō. in gē. 29 Obſecro vt ſubinde huc veniatis, &c. In Coloſſ. Hō. 9. Audite obſecro ſeculares omnes, &c. *Rhemiſts in their Preface to their Teſtament.*

The wiſe will not here regard (ſay our Rhemiſts) what ſome wilfull people doe mutter, that the Scriptures are made for all men, &c. And ſoone after they compare the Scriptures to fire, water, candles, kniues, ſwords, which are indeed needfull, &c. but would marre all if they were at the guiding of other, then wiſe men. All the Hereticks of this time, ſaith *Bellarmine*, agree that the Scriptures ſhould be permitted to all, & deliuered in their own mother tongue; But the Catholike Church forbids the reading of the Scriptures by all, without choice: or the publike reading or ſinging of them in vulgar tongues, as it is decreed in the Councell of *Trent*, Seſ. 22. c. 8. & can. 9. If you thinke (ſaith *Duræus*) that Chriſt bad all Chriſtians to ſearch the Scriptures, you are in a groſs error; For how ſhall rude and ignorant men ſearch the Scriptures, &c. And ſo he concludes, that the Scriptures were not giuen to the common multitude of beleeuers.

Iudge now what either we ſay, or theſe Papiſts condemne, beſides the antient iudgement of the Fathers: and if euer either *Caluin* or *Luther* haue beene more peremptory in this matter, then Saint *Chryſoſtome*, I vow to be a Papiſt. If ours be not in this the old Religion, be not you ours.

Yet this one paſſage further, and then no more, leaſt I weary you: Our queſtion is; Whether the Scriptures depend vpon the authority of the Church; or rather the Church vpon the authority of Scriptures?

Heare firſt the antient Church, with, & for vs: The queſtion is (ſaith Saint *Auſten*) betwixt vs and the Donatiſts, where the Church is. What ſhall wee doe then? ſhall wee ſeeke her in our owne wordes, or in the words of her head, the Lord Ieſus Chriſt? I ſuppoſe we ought to ſeek her rather in his words, which is the truth, and knowes beſt his owne body, for the Lord knowes who are his; we will not haue the Church ſought in our words. And in the ſame booke, Whether the Donatiſts hold the Church (ſaith the ſame Father) let them not ſhew, but by the Canonicall bookes of Diuine Scriptures; for neither doe we therefore ſay they ſhould beleeue vs, that we are in the Church of Chriſt, becauſe *Optatus* or *Ambroſe* hath commended this Church vnto vs which we now hold; or becauſe it is acknowledged by the Councels of our fellow-teachers, or becauſe ſo great miracles are done in it: it is not therefore manifeſted to be true and Catholike; but the Lord Ieſus himſelfe iudged, that his Diſciples ſhould rather be confirmed by the teſtimonies of the Law and the Prophets: Theſe are the rules of our cauſe, theſe are the foundations, theſe are the confirmations.

And vpon the Pſalmes, Leaſt thou ſhouldſt erre (ſaith the ſame *Auguſtine*) in thy iudgement of the Church: leaſt any man ſhould ſay to thee, this is Chriſt which is not Chriſt, or this is the Church which is not the Church; for many, &c. Heare the voyce of the Shepheard himſelfe, which

Bellar. de ver. l. 2. c. 15 Hæretici huius temporis omnes in eo conuenimus, vt oporteat ſcripturas omnibus permittere imo & tradere in ſua lingua, &c. At Catholica eccleſia, &c. Prohibet ne paſſim omnibus ſine diſcrimine concedatur eiuſmodi lectio, &c.

Duræus cont. Whit. l. 6 Si Chriſtianis omnibus vt ſcripturas ſcrutentur a Chriſto dictum eſſe intelligis, in magno certe errore, &c.

Promiſcuæ fideliũ turbæ &c. Baſil. Ep. 82

Aug. de vnitate eccleſiæ, ſiue Epiſt. cont. Petilianũ Donatiſtã cap. 2 Inter nos autẽ & Donatiſtas quæſtio eſt, vbi ſit eccleſia, quid ergo facturi ſumus? in verbis noſtris eam quæſituri, &c.

Aug. ibid. c. 16 Vtrum ipſi eccleſiã teneant, non niſi diuinarum ſcripturarũ Canonicis libris oſtendant, &c. quia nec nos propterea dicimus, &c.

Aug. in Pſa. 69. in illa verba. Omnes qui quærunt te &c. Ne in Eccleſia errares, ne quis, &c. Multi enim

which is cloathed in fleſh, &c. He ſhewes himſelfe to thee; handle him, and ſee. He ſhewes his Church, leaſt any man ſhould deceiue thee vnder the name of the Church, &c. yet *Chryſoſtome* more directly thus: He that would knowe which is the true Church of Chriſt, whence may he know it in the ſimilitude of ſo great confuſion, but only by the ſcriptures? Now the working of miracles is altogether ceaſed; yea they are rather found to be fainedly wrought of them, which are but falſe Chriſtians; Whence then ſhall he knowe it, but only by the Scriptures? The Lord *Ieſus* therefore knowing what great confuſion of things would be in the laſt dayes, therefore commands that thoſe which are Chriſtians, and would receiue confirmation of their true faith, ſhould flye to nothing but to the Scriptures; Otherwiſe if they flie to any other helpe, they ſhall be offended and periſh, not vnderſtanding which is the true Church: This is the olde faith; Now heare the new, contradicting it, and vs. The Scripture (ſaith *Eckius* a Popiſh Doctor) is not authenticall without the authority of the Church: for the Canonicall Writers are members of the Church; Whereupon let it be obiected to an Heretick, that will ſtriue againſt the Decrees of the Church, by what weapons he will fight againſt the Church, hee will ſay by the Canonicall Scriptures of the foure Goſpels, and *Pauls* Epiſtles. Let it be ſtraight obiected to him, how he knowes theſe to bee Canonicall; but by the Church. And a while after, The Scripture (ſaith he) defined in a Councell, it ſeemed good to the holy Ghoſt and to vs, that you abſtaine from things offered to Idols, and blood, and ſtrangled: the Church by her authority altred a thing ſo clearely defined, and expreſſed: for it vſeth both ſtrangled and blood; Beholde the power of the Church is aboue the Scripture; thus *Eckius*. And beſides *Cuſanus*, *Bellarmine* ſaith thus: If we take away the authority of the preſent Church, and of the preſent Councell (of *Trent*) all the Decrees of all other Councells, and the whole Chriſtian faith may be called into doubt. And in the ſame place a little after; The ſtrength of all ancient Councels, and the certainty of all opinions, depends on the authority of the preſent Church: You haue heard both ſpeake: ſay now, with whom is true antiquity; and on Gods name deteſt the newer of both: It were as eaſie to bring the ſame, if not greater euidence for the perfection, and all-ſufficiency of Scripture; and ſo to deliuer all the body of our Religion, by the tongues and pennes of the Fathers, that either you muſt be forced to holde them Nouelists with vs, or your ſelues ſuch againſt them: How honeſt and ingenuous is that confeſſion of your *Eraſmus*? who in his Epiſtle to the Biſhop and Cardinal of Ments, could ſay, It is plainly found, that many things in *Luthers* bookes are condemned for Hereticall, which in the books of *Bernard* and *Auſten*, are read for holy and Orthodox.

Compertum eſt ab his damnata vt hæretica in Lutheri libris, quæ in Bernardi Auguſtiniq; libris, vt Orthodoxa, imo vt pia leguntur. Eraſm. ep. ad Card. Mogunt. pag. 401.

dixerunt carnē nō habuiſſe: oſtendit, &c. So Epi. 166. & in Pſ. 57. &c. Chryſ. hom. in Matth. 49 qui vult cognoſcere, quæ ſit vera eccleſia Chriſti, vnde cognoſcet niſi &c. Eckius in Enchirid. c. de eccleſia. Scriptura non eſt authentica ſine authoritate eccleſiæ; Scriptores enim Canonici ſunt mēbra eccleſiæ, vnde hæretico cōtendere volenti, &c. Eckius ibidem Scriptura definit in concilio, viſum eſt ſpiritui ſancto &c. rem tam clarè expreſſam, & definitā eccleſiaſtica authoritate mutauit, &c. Ecce poteſtas eccleſiæ ſuper ſcriptura. Si tollamus authoritatē præſentis eccleſiæ & præſentis cōcilii, in dubium reuocari poterunt omniū aliorū conciliorū decreta, & totæ fides chriſtiana, &c. Bell. De effectu ſacram. l. 2 c. 25. pag. 300 Omnium dogmatum firmitas, &c. So Pigh. l. 1. de Hier. ec. Stapl. l. 9. Princ. doct. c. 1.

This

This is too much for a taſte: if your appetite ſtand to it, I dare promiſe you full diſhes: Let me therefore appeale to you, if light and darkneſſe be more contrary then theſe points of your religion, to true Antiquity: No, no, Let your Authors gloſe as they liſt; Popery is but a yong faction, corruptly raiſed out of auntient grounds. And if it haue (as wee grant) ſome antient errors, falſhood cannot be bettered with Age; there is no preſcription againſt God and truth: What we can proue to be erroneous, we need not proue new: ſome hundreths of yeares is an idle plea againſt the ancient of dayes.

What can you plead yet more for your change? Their numbers perhaps, & our handfuls? You heard all the world was theirs, ſcarce any corner ours: How could you but ſuſpect a few? Theſe are but idle brags; we dare and can ſhare equally with them in Chriſtendome: And if we could not; this rule wil teach you to aduãce Turciſme aboue Chriſtianity, and Paganiſme aboue that: the world aboue the Church, hell aboue heauen: If any proofe can be drawne from numbers, Hee that knowes all, ſayes the beſt are feweſt.

What then could ſtir you? Our diuiſions and their vnity. If this my following labour doe not make it good to all the world, that their peace is leſſe then ours, their diſſenſion more, by the confeſſion of their owne mouthes, be you theirs ſtill, and let me follow you. I ſtand not vpon the ſcoldings of Prieſts and Ieſuites, nor the late Venetian iarres, nor the pragmaticall differences now on foot, in the view of all Chriſtendome, betwixt their owne Cardinals, in their ſacred Conclaue, and all their Clergie, concerning the Popes temporall power: Neyther doe I call any friend to be our aduocate; none but *Bellarmine* and *Nauarrus* ſhall be my Orators; and if theſe plead not this cauſe enough, let it fal: See heere dangerous rifts and flawes, not in the outward barke onely, but in the very heart and pith of your religion; and if ſo many bee confeſſed by one or two, what might bee gathered out of all? and if ſo many be acknowledged, thinke how many there are that lurke in ſecret, and will not be confeſſed? How loath would we bee (after all exclamations) that your buſie Ieſuites, could rake out ſo many confeſſed quarrels out of all our Authors, as I haue heere found in two of yours? VVee want onely their cunning ſecrecy in the carriage of our quarrels: Our few (and ſlight) differences are blazoned abroad with infamy and offence, their hundreds are craftily ſmothered in ſilence.

Let your owne eyes ſatisfie you in this, not my pen: ſee now, what you would neuer beleeue.

What is it then, that could thus bewitch you to forſake the comely and heauenly truth of God, and to dote vpon this beaſtly ſtrumpet? to change your Religion, for a ridiculous, ſenſuall, cruell, irreligious faction? A Religion (if wee muſt call it ſo) that made ſport to our plaine fore-

The Peace of Rome left out, becauſe it was but a Tranſlatiõ, in this edition &c.

fore-fathers, with the remembrance of her graueſt deuotions: How oft haue you ſeene them laugh at themſelues, whiles they haue told of their creeping-crouch, kiſſing the pax, offering their candles, ſigning with aſhes, partiall ſhrifts, merry pilgrimages, ridiculous miracles, and a thouſand ſuch May-games, which now you begin (after this long hiſſing at) to looke vpon ſoberly, and with admiration.

A Religion, whoſe fooleries very boyes may ſhout and laught at, if for no more but this, that it teaches men to put confidence in beades, medals, roſes, hallowed ſwords, ſpells of the Goſpell, *Agnus Dei*, & ſuch like idle bables; aſcribing vnto them Diuine vertue: yea ſo much as is due to the Son of God himſelfe, and his pretious blood. I ſpeake not of ſome rude ignorants; your very booke of holy-Ceremonies ſhall teach you what your holy-fathers doe, and haue done. That tels you firſt with great allowance, and applauſe, that Pope *Vrban* the fift ſent three *Agnos Dei*, to the Greeke Emperour, with theſe verſes:

Balſame, pure Wax, and Chriſmes-liquor cleare,
Make vp this pretious Lamb, I ſend thee here;
All lightning it diſpels, and each ill ſpright,
Remedies ſinne, and makes the heart contrite,
Euen as the blood that Chriſt for vs did ſhed.
It helps the child-beds paines; and giues good ſpeed
Vnto the birth; Great gifts it ſtill doth win
To all that weare it, and that worthy bin:
It quels the rage of fire; and cleanely bore
It brings from ſhipwracke ſafely to the ſhore.

Balſamus & munda cera cum Chriſmatis vnda conficiunt Agnum, quod munus do tibi magnum, &c. Fulgura de cœlo, &c. Peccatũ frangit vt Chriſti ſanguis & angit, &c. Sacr. Cerẽ. l. 1

And leaſt you ſhould plead this to be the conceit of ſome one phantaſticall Pope, hear (and be aſhamed) out of the ſame book, what by preſcription euery Pope vſeth to pray in the bleſſing of the water, which ſerues for that *Agnus Dei*: If you knowe not, thus hee prayeth: That it would pleaſe thee O God, to bleſs thoſe things wch we purpoſe to poure into this veſſel of water prepared to the glory of thy name, ſo as by the worſhip and honor of them, we thy ſeruants may haue our heynous offences done away, the blemiſhes of our ſins wip't off, and thereby wee may obtaine pardon, & receiue grace frõ thee; ſo that at the laſt with thy Saints & elect Children we may merit to obtain euerlaſting life. *Amen.* How could you chooſe but be in loue with this ſuperſtition, Magicke, blaſphemy practiſed, and maintained by the heads of your Church?

Vt ea, quæ in hoc aquarum vaſculo, præparato ad nominis tui gloriam infundere decreuimus, benedicas: quatenus ipſorum veneratione & honore nobis famulis tuis crimina diluantur, abſtergantur maculæ peccatorũ, impetrentur veniæ, gratiæ conferãtur, vt tandem vna cum ſanctis & electis tuis vitã percipere mereamur æternã. Fran. a Victoria Ordin. Prædicatorum Sum. ſacram. art. 184. p. 104

A Religion, that allowes iuggling Equiuocations, and reſerued ſenſes euen in very othes. Beſides all that hath beene ſhameleſly written by our Ieſuites to this purpoſe; Heare what *Franciſcus Victoria*, an ingenuous Papiſt, and a learned reader of Diuinity in Salmantica, writes in the name of all.

But

But what ſhall a Confeſſor doe (ſaith he) if he be askt of a ſin that he hath heard in Confeſsion? May he ſay that he knowes not of it? I aunſwere according to all our Doctors, that hee may: But what if hee be cõpelled to ſwear? I ſay that he may and ought to ſweare that he knows it not; for that it is vnderſtood that he knowes it not beſides confeſsion, and ſo he ſwears true. But ſay, that the Iudge or Prelate ſhal malitiouſly require of him vpon his oath, whether he know it in confeſsion or no; I anſwer, that a man thus vrged may ſtil ſweare that he knowes it not in confeſsion; for that it is vnderſtood hee knowes it not to reueale it, or ſo as he may tell: Who teach and doe thus in anothers caſe, iudge what they would doe in their owne. O wiſe, cunning and holy periuries, vnknowen to our forefathers!

Sed quid faciet Confeſſor cum interrogatur de peccato, &c. Reſpondeo ſecundum omnes, quod ſic. Sed fac quod iudex aut prælatus ex malitia exigat a me iuramentum, an ſciam in confeſſione? Reſpondeo: quod coactus iuret ſe neſcire in confeſſione, quia intelligitur ſe neſcire ad reuelandum, aut taliter quod poſſit dicere.

A Religion, that allowes the buying and ſelling of ſins, of pardons of ſoules: ſo as now Purgatory can haue no rich men in it, but fooles and friendleſſe: Diuels are tormenters there (as themſelues hold from many reuelations of *Bede*, *Bernard*, *Carthuſian*) yet men can command diuels, and money can command men.

A Religion, that relies wholly vpon the infallibility of thoſe, whom yet they grant haue bin, and may be monſtrous in their liues & diſpoſitions. How many of thoſe heires of *Peter* (by confeſsion of their owne records) by bribes, by Whoores, by Diuels, haue climed vp into that chaire! Yet, to ſay that thoſe men, wch are confeſſed to haue giuen their ſoules to the diuell, that they might be Popes, can erre, while they are Popes, is hereſie worthy of a ſtake, and of hell.

A Religion, that hood-winkes the poore Laity in forced ignorance, leaſt they ſhould know Gods will, or any way to heauen but theirs: ſo as millions of ſoules liue no leſſe without Scriptures, then if there were none: that forbids ſpirituall food as poyſon; and fetches Gods booke into the Inquiſition.

A Religion, that teaches men to worſhip ſtocks and ſtones, with the ſame honour that is due to their Creator: which practiſe leaſt it ſhould appeare to her ſimple Clyents, how palpably oppoſite it is to the ſecond commandement; they haue diſcreetly left out thoſe wordes of Gods Law, as a needleſſe illuſtration, in their Catechiſmes and Prayer books of the vulgar.

A Religion, that vtterly ouerthrowes the true humanity of Chriſt, while they giue vnto it tenne thouſand places at once, and yet no place: fleſh and no fleſh, ſeuerall members without diſtinction; a ſubſtance without quantity, and other accidents; or ſubſtance and accidents that cannot be ſeene, felt, perceiued. So they make either a monſter of their Sauiour, or nothing.

A Religion, that vtterly ouerthrowes the perfection of Chriſts ſatisfactiõ: If all be not paid, how hath he ſatisfied? If temporal puniſhments in purgatory be yet due, how is all paid? and if theſe muſt be paid by vs, how are they ſatisfied by him?

A

A Religion, that makes more Scriptures then euer God and his antient Church; & thoſe which it doth make, ſo imperiouſly obtrudes vpon the world, as if God himſelfe ſhould ſpeake from heauen: and while it thunders out curſes againſt all that will not adde theſe bookes to Gods, regards not Gods curſe, If any man ſhal adde vnto theſe things, God ſhal adde vnto him the plagues that are written in this booke.

A Religion, whoſe patrons diſgrace the true Scriptures of God with reproachfull tearmes, odious compariſons, imputations of corruption and imperfection; and in fine, pinne their whole authority vpon the ſleeues of men.

A Religion, that erects a throne in the Conſcience to a meere man, and giues him abſolute power to make a ſinne, to diſpenſe with it, to create new Articles of faith, and to impoſe them vpon neceſsity of ſaluation.

A Religion, that baffoules all temporall Princes, making them ſtand bare-foot at their great Biſhops gate, lye at his foot, holde his ſtirrup, yea their owne Crownes at his Curteſie, exempting all their Eccleſiaſticall Subiects from their iuriſdiction, and (when they liſt) all the reſt from their allegeance.

A Religion, that hath made wicked men Saints, and Saints Gods. Euen by the confeſſion of Papiſts, lewd and vndeſeruing men haue leapt into their Calendar: Whence it is, that the Pope before his Canonization of any Saint, makes ſolemne proteſtation, that hee intends not in that buſines to doe ought preiudiciall to the glory of God, or to the Catholike faith & Church: And once Sainted, they haue the honor of Altars, Temples, Inuocations; and ſome of them in a ſtile fit only for their Maker. I knowe not whither that bleſſed Virgin receiue more indignity from her enemies that deny her, or theſe her flatterers that deifie her.

Papa facit proteſtationē ante Canonizationē ſe nihil intēdere facere, quod ſit contra fidē aut eccleſiā Catholicam. Aliqui tamē claſſimi viri dicunt, &c. Quia Papa quo dāmodo cogebatur ad Canonizandum quēdā contra ſuam voluntatē. Lib. Sacr. Ceremon.

A Religion that robs the Chriſtian heart of all ſound comfort, whiles it teacheth vs, that we neither can nor ought to be aſſured of the remiſſion of our ſins, and of preſent grace, and future ſaluation; That wee can neuer know whether we haue receiued the true Sacraments of God, becauſe we cannot know the intention of the Miniſter, without which they are no Sacraments.

A Religion, that rackes the conſcience with the needleſſe torture of a neceſſary ſhrift; wherein the vertue of abſolution depends on the fulneſſe of confeſſion: & that, vpon examination and the ſufficiency of examination, is ſo full of ſcruples (beſides thoſe infinite caſes of vnreſolued doubts in this fained penance) that the poore ſoule neuer knowes when it is cleare.

A Religion, that profeſſes to be a bawd of ſinne; whiles both (in practiſe) it tollerates open ſtewes, and prefers fornication in ſome caſes to honorable Matrimony, and gently blanches ouer the breaches of Gods Law with the name of venials and fauourable titles of diminution;

daring

daring to affirme that veniall ſinnes are no hinderance to a mans cleanneſſe and perfection.

A cruell Religion, that ſends poore infants remedileſſy vnto the eternall paines of hell; for want of that which they could not liue to deſire; and frights ſimples ſoules with expectation of fained torments in purgatory; not inferior (for the time) to the flames of the damned. How wretchedly & feareſully muſt their poor Laicks needs die: for firſt, they are not ſure they ſhall not go to hell; and ſecondly they are ſure to bee ſcorched, if they ſhall go to heauen.

A Religion, that makes nature vainely proud in being ioyned by her, as copartner with God, in our iuſtification, in our ſaluation; and idly puffed vp in a conceit of her perfection, and ability to keepe more lawes then God hath made.

A Religion, that requires no other faith to iuſtification in Chriſtians, then may bee found in the Diuels themſelues: who beſides a confuſed apprehenſion, can aſſent vnto the truth of Gods reuealed will: Popery requires no more.

A Religion, that in ſtead of the pure milk of the Goſpel hath long fed her ſtarued ſoules, with ſuch idle Legends, as the reporter can hardly deliuer without laughter, and their abettors not heare without ſhame and diſclamation: the wiſer ſort of the world read thoſe ſtories on winter euenings for ſport, which the poor credulous multitude heares in their Churches, with a deuout aſtoniſhment.

A Religion, which (leaſt ought ſhould bee heere wanting to the doctrine of diuels) makes religious prohibitions of meat, & differences of diet; ſuperſtitiouſly preferring Gods workmanſhip to it ſelfe, and willingly polluting what he hath ſanctified.

A Religion, that requires nothing but meere formality in our deuotions; the work wrought ſuffices alone in ſacraments, in praiers: So the number be found in the chappelet, there is no care of the affection; as if God regarded not the heart, but the tongue & hands, and while hee vnderſtands vs, cared little whether we vnderſtand our ſelues.

A Religion, that preſumptuouſly dares to alter and mangle Chriſts laſt inſtitution; and ſacrilegiouſly robbes Gods people of one halfe of that heauenly prouiſion, which our Sauiour left for his laſt and deareſt legacy to his Church for euer: as if Chriſts ordinance were ſuperfluous, or any ſhaueling could be wiſer then his Redeemer.

A Religion, that depends wholly vpon nice & poor vncertainties, and vnproueable ſuppoſals: that *Peter* was Biſhop of Rome; that he left any heirs of his graces & ſpirit; or if any, but one in a perpetual & vnfaileable ſucceſſion at Rome; That hee ſo bequeathed his infallibility to his chayre, as that whoſoeuer ſits in it, cannot but ſpeak true; that all which ſit where he ſate, muſt by ſome ſecret inſtinct ſay as hee taught; That what Chriſt ſaid to him abſolutely, ere euer Rome was thought of, muſt be

be referred, yea tyed to that place alone, and fulfilled in it: That *Linus*, or *Clemens*, or *Cletus*, the ſchollers and ſuppoſed ſucceſſours of *Peter*, muſt be preferred (in the Headſhip of the Church) to *Iohn* the beloued Apoſtle then liuing: That he whoſe life, whoſe pen, whoſe iudgement, whoſe keyes may erre, yet in his pontifical chaire cannot erre: That the golden line of this Apoſtolicall ſucceſsion, in the confuſion of ſo many, long, deſperate Schiſmes, ſhamefully corrupt vſurpations, & intruſions, yeelded hereſies, neither was, nor can be broken. Deny any of theſe, and Popery is no religion! Oh the lamentable hazard of ſo many Millions of poore ſoules that ſtand vpon theſe ſlippery tearmes, whereof if any bee probable, ſome are impoſſible! Oh miſerable grounds of Popiſh faith, whereof the beſt can haue but this praiſe, that perhaps it may be true!

A Religion that hath beene oft dyed in the blood of Princes: that in ſomes caſes teaches and allowes rebellion againſt GODs anointed; and both ſuborneth treaſons, and excuſes, pities, honours, rewards the actors.

A Religion, that ouerloades mens conſciences with heauy burdens of infinite vnneceſſary traditions; farre more then euer *Moſes* commented vpon by all the Iewiſh Maſters; impoſing them with no leſſe authority, and exacting them with more rigour, then any of the royall lawes of their Maker.

A Religion that cozens the vulgar with nothing but ſhadowes of holines, in pilgrimages, proceſsions, offerings, holy-water, latine ſeruices, images, tapers, rich veſtures, gariſh altars, croſſes, cenſings, and a thouſand ſuch like (fit for children and fooles) robbing them in the meane time of the ſound and plaine helpes of true piety and ſaluation.

A Religion, that cares not by what wilful falſhoods it mainetains a part: as Wickliffes blaſphemy, *Luthers* aduiſe from the diuell, *Tindals* community, *Caluins* fayned miracle, and blaſphemous death, *Bucers* necke broken, *Bezaes* reuolt, the blaſting of Huguenots, Englands want of Churches and Chriſtendome; Queene *Elizabeths* vnwomanlines, her Epiſcopall iuriſdiction, her ſecret fruitfulnes; Engliſh Catholikes caſt in Beares skins to dogs, *Pleſſes* ſhamefull ouerthrowe; *Garnets* ſtraw, the Lutherans obſcene night-reuels; *Scories* drunken ordination in a Tauerne; the edict of our gratious King *Iames* (*An.* 87.) for the eſtabliſhment of Popery, our caſting the cruſts of our Sacrament to dogs; and ten thouſand of this nature, malitiouſly rayſed and defended againſt knowledge and conſcience, for the diſgrace of thoſe whom they would haue hated, ere knowen.

A Religion, that in the conſcience of her owne vntruth, goes about to falſifie, & deprane all Authors that might giue euidence againſt her, to out-face all ancient truths, to foiſt in Gibeonitiſh witneſſes of their owne

owne forging: and leaues nothing vnattempted againſt heauen or earth, that might aduantage her faction, and diſable her innocent aduerſarie: Loe this is your choice. If the zeale of your loſſe haue made me ſharp, yet not malicious, not falſe; God is my record, I haue not (to knowledge) charged you with the leaſt vntruth: and if I haue wronged, accuſe me: and if I cleer not my ſelfe, and my chalenge, let me be branded for a ſlanderer. In the mean time what ſpiritual phrenſie hath ouertaken you, that you can find no beautie, but in this monſter of errors? It is to you, and your fellowes that God ſpeakes by his Prophet: O ye heauens be aſtonied at this, be afraid and vtterly confounded, ſaith the Lord; for my people hath commited two euils, They haue forſaken me, the fountain of liuing waters, to dig them pits, euen broken pits, that can hold no water: what ſhalbe the iſſue? *Et tu Domine deduces eos in puteum interitus:* Thou ô God ſhalt bring them downe into the pit of deſtruction. If you will thus wilfully leaue God, there I muſt leaue you: But (if you had not rather die) returne, and ſaue one; returne to God, returne to his truth, returne to his Church: your blood bee vpon my head, if you periſh.

An Aduertiſement to the Reader.

THe reader may pleaſe to take notice, that in the former Edition there vvas added vnto this diſcourſe, a iuſt volume of aboue 300. *Contradictions and diſſenſions of the Romiſh Doctors, vnder the name of the Peace of Rome; which becauſe it vvas but a collection out of* Bellarmine *and* Nauar, *and no otherwiſe mine, but as a gatherer and Tranſlator, I haue heere thought good to omit.*

FINIS.

NO PEACE WITH ROME.

WHEREIN IS PROVED, that (as termes now ſtand) there can be no *reconciliation of the Reformed Religion, with* the Romiſh: And that the Romaniſts *are in all the fault.*

Written firſt in Latine, by

F. H.

And now Engliſhed.

AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel Macham.* 1614.

AT LONDON,
Printed by Humfrey Lownes, for Samuel
Macham. 1614.

TO THE TRVE, SOVND, and holy Church of God; where-ſoeuer warfaring vpon earth.

Preſent vnto thee (deare, and holy Mother) this poore vnworthy token of my loue, and loyalty; the not ſo pleaſing, as true report of thy future broyles. How much gladder ſhould I haue beene (if thy Spouſe had ſo thought good) to haue beene the meſſenger of thy peace, and ſecuritie! But ſince the great, and vviſe moderator of all things, hath thought a Palme fitter for thee, then an Oliue; it is for thee to thinke of Victory, not of reſt: Thou ſhalt once triumph in heauen, and reſt for all; But in the meane time, heere is nothing to be lookt for, but ambuſhes, skirmiſhes, tumults: And how cheerefully muſt thou needes, both beare, and ouercome all oppoſitions, that art not more ſure of the neceſsity of thy vvarfare, then of the happineſſe of thy ſucceſſe, vvhiles thou ſeeſt thy glorious husband, not onely the leader of this field, but a moſt iuſt, and mercifull crowner of thy Conqueſt. Certainely, it is as vnpoſsible for thee to miſcarie, as to ſit ſtill, and not fight. Behold, all the forces of heauen and earth conſpire, and reioyce to come voluntaries vnto this holy vvarre of thine, and promiſe thee a moſt happy iſſue; Addreſſe thy ſelfe therefore (as thou art wont) courageouſly to this vvorke of God; But remember, firſt, to inquire (as thou doeſt) of Abel: *Spare no teares to thy deſperate Siſter, (now thine enemy) and calling heauen and earth to vvitneſſe, vpon thy knees beſeech and intreat her, by her owne ſoule, and by the deare bowels of Chriſt, by thoſe pretious drops of his bloody ſweat, by that common price of our eternall redemption, that ſhe vvould at the laſt returne to herſelfe, and that good diſpoſition, which ſhe hath now too long abandoned; that ſhe vvould forbeare, any more (as I*

feare ſhe hath hitherto vvilfully done) to fight againſt God: But if ſhe ſhall ſtill perſiſt to ſtop her eares againſt thee, and to harden herſelfe in rebellion againſt her God; forget (if thou canſt) who ſhe one vvas; and ſlie mercileſly vpon this ſhameleſſe daughter of Belial *that vaunts herſelfe proudly in the glory of her munition; Goe, ſmite, deſtroy, conquer, and raigne, as the vvorthy partner of thine husbands throne: For me, I ſhall in the meane time be as one of thy rude Trumpets, vvhoſe noyſe ſhall both awaken thy courage vnto this ſpirituall battell, and vvhoſe ioyfull gratulations ſhall, after thy rich ſpoyles, applaud thine happy returne, in the day of thy Victory.*

I. H.

THE SVMME OF THE following Sections.

SECT. 1. THE ſtate of the now-Roman Church.
2. The commodities, and conditions of Peace.
3. The obſtinate and peace-hating diſpoſition of Papiſts.
4. That the Confeſſion of the ſame Creed is not, with them, ſufficient to Peace.
5. The impuration or corruption of the Roman Church; and their impoſsibilitie of Reconciliation, ariſing from that wilfull fable of the Popes infallibility.
6. That the other Opinions of the Romiſh Church will not admit Reconciliation.
7. The Romiſh Hereſie concerning Iuſtification.
8. Concerning Free-will.
9. Concerning Merits.
10. Concerning Satisfaction.
11. Concerning Purgatory.
12. Concerning Pardons.
13. Concerning the diſtinction of Mortall and Veniall ſinne.
14. Concerning the Canon of Scripture.
15. Concerning the Inſufficiency of Scripture.
16. Concerning the Authoritie of Scripture.
17. Concerning Tranſſubſtantiation.
18. Concerning the Multi-preſence of Chriſts body.
19. Concerning the ſacrifice of the Maſſe.
20. Concerning the number of Mediators, and the Invocation of Saints.
21. Concerning the ſuperſtitious, heatheniſh, and ridiculous worſhip of the Papiſts.
22. Concerning the impoſsibilitie of the meanes of Reconciliation.

THE OPINION OF *GEORGE CASSANDER*, A learned Papiſt, and graue Diuine; that by two ſeuerall Emperours, *Ferdinand*, and *Maximilian*, was ſet on worke to compoſe theſe quarrells of the *Church*:

In his Conſultation, page 56. and 57.

YEt I cannot deny, but that in the beginning, many out of a godly zeal and care, were driuen to a ſharp & ſeuere reproof of certaine manifeſt abuſes; and that the principall cauſe of this calamitie, and diſtraction of the Church, is to be laid vpon thoſe, vvhich being puffed vp with a vaine inſolent conceit of their Eccleſiaſticall power, proudly and ſcornfully contemned, and reiected them, vvhich did rightly, and modeſtly, admoniſh their reformation: Wherfore my opinion is, that the Church can neuer hope for any firme peace, vnleſſe they make the beginning, vvhich haue giuen the cauſe of the diſtraction: that is; vnleſſe thoſe which are in place of Eccleſiaſticall gouernement, vvill be content, to remit ſomething of their too much rigor, and yeeld ſomewhat to the peace of the Church; and hearkening vnto the earneſt prayers, and admonitions of many godly men, vvill ſet themſelues to correct manifeſt abuſes, according to the rule of Diuine ſcriptures, and of the ancient Church from vvhich they haue ſwerued.

NO PEACE WITH ROME.

SECTION I.

The ſtate of the now-Roman Church.

HEre is no one queſtion doth ſo racke the minds of men at this day, as this of the Church: The infancy of the Church was ſore & long vexed with hereſies of an higher nature, concerning God, concerning Chriſt, which ſtill ſtrooke at the head; but her vigorous & hoarie age, is exercíſed with a ſlighter quarell, concerning our ſelues; which yet raiſeth vppe the greater broyles euery-where, by howe much, euery man naturally loues himſelfe, more then God. Not to meddle with any foraine queſtions of this nature: Too many ſeeme vnto me to miſ-conceiue the ſtate of our Church, and the Romiſh: as if they had beene alwaies two; as if from their firſt foundations, they had been ſenſibly ſeuered in time, and place, like to Babylon and Hieruſalem, or thoſe two famous cities, oppoſed in Saint *Auſtens* learned diſcourſe. Hence are thoſe idle demands of ſome ſmattering queſtioniſts; Where our Church hath thus long hid it ſelfe? What yeare and day it came to light? In which age that other Church loſt it ſelfe? VVhy wee haue withdrawne our ſelues no further from them? What is becomne of our fore-fathers? Which was the religion of the former world? From hence, haue thoſe ſharpe and rigorous cenſures paſſed on both ſides; whether of nouelty, or of the deſperate condition of thoſe ſoules, which haue departed out of our owne way. Alas!

G Caſſand. l. de Conſult. Art. 7. Ex articulo hoc de Eccleſia omnis hæc diſtractio, quæ hodie eſt in republica Chriſtiana, originem ducit.

a Aug. de Ciuit.

Alas! what monſters both of opinions and queſtions haue riſen hence; and haue vexed, not their owne authors onely (for the Delphick Oracle ſaid well, It is fit a man ſhould haue, as he doth:) but together with them, the whole Church of God: How many ſilly ſoules haue ſplitted vpon this rocke, which had neuer needed any votiue monument of their wracke, if they had but learned to houlde no other difference, betwixt vs and Rome, then muſt needes be granted betwixt a Church miſerably corrupted, and happily purged; betwixt a ſickely, languiſhed, and dying Church, and one that is healthfull, ſtrong, and flouriſhing. Neither therefore did that *Valdus* of France, nor *Wicleffe* of England, nor *Hierom* of Prage, nor *Luther* of Germany, euer goe about to frame a new Church to themſelues, which was not; but onely indeuored (not without happy ſucceſſe) to cleanſe, ſcoure, reſtore, reform that Church which was, from that filthie ſoyle, both of diſorder, and errors, wherewith it was ſhamefully blemiſhed. All theſe rather deſired to be accounted Phyſicians to heale, then parents to beget a Church: And the ſame haue wee carefully done, euer ſince, and do ſeriouſly, and ingenuouſly profeſſe of our ſelues, this day; Rome is alike to vs (as it was of olde to *Hierome*) with *Eugubium*, *Rhegium*, *Alexandria*; ſaue that this city is both more famous, and more neare vs: Places do not varie either faith, or title: What Church ſoeuer God ſhall call daughter, wee will call ſiſter; and ſo we ſafely may. How many honeſt, and chaſte matrons haue wee knowne, that haue beene aſhamed of a leude ſiſter, and haue abhorred filthineſſe in one of their owne blood? So it fareth now with vs: Rome is ouer-gone with hereſie, with Idolatrie; Let her practiſe her whoredome at home, by her ſelfe; It was not for vs with the ſafegard of our honeſtie, to dwell with ſuch a partner. Not onely her wickedneſſe hath thruſt vs out, but her violence: Wee yeeld therfore, and ſorrowfully complaine with the Prophet, How is the faithfull citie becomne an harlot! It was full of iudgement; and iuſtice lodged therin; but now it is full of murtherers: Thy ſiluer is becomne droſſe, and thy wine is brewed with water. Away with the imperious name of a mother: Wee are all the ſame Church (by the vertue of our outward vocation) whoſoeuer all the worlde ouer worſhip Ieſus Chriſt, the onely ſonne of God, and Sauiour of the world, and profeſſe the ſame common Creed: ſome of vs doe this more purely, others more corruptly; In the meanetime we are all Chriſtians, but ſound Chriſtians we are not: But how harſhly doth this ſound to a weake reader, and more then ſeemes to neede reconciliation with it ſelfe; that the Church ſhould be one, and yet cannot bee reconciled? Certainly yet ſo it is: The dignitie of the outward forme (which comprehends this vnitie in it ſelfe) auailes nothing to grace, nothing to ſaluation, nothing to the ſoundneſſe of doctrine: The net doth not ſtraight make all to be fiſh, that it hath dragg'd together; ye ſhall finde in it vile weedes, and whar-

ulian Cæſ. εἰ με πάσθοι τα μ' ἔρεξε, τ' ἰθεῖα γένοιτο. Iudicum, ſi quis quæ fecit perferat, æquũ eſt.

Ann. Do. 1160

Hierom. Epiſt. ad Eugr.

Eſa. 21. 22.

Iren. l. 1. c. 2. 3

whatſoeuer elſe that deuouring Element hath diſgorged.

The Church is at once One, in reſpect of the common principles of faith; and yet in reſpect of conſequences, & that rabble of Opinions wch they haue raked together, ſo oppoſed, that it cannot by any glew of concord (as *Cyprian* ſpeaketh) nor bond of vnity, bee conioyned: That wch Rome holds with vs, makes it a Church; That wch it obtrudes vpō vs, makes it hereticall; The truth of principles makes it one, the error & impiety of additions make it irreconcileable. Neither doth this late & ſpurious brood of traditions more oppoſe vs, then it doth thoſe very Principles of Religion, which the authors themſelues deſire to eſtabliſh: Look on the face therfore of the Roman Church, ſhe is ours, and Gods; Look on her back, ſhe is quite contrary, Antichriſtian: More plainely; for it is no diſputing in Metaphors, as *Clemens* ſaid wel: Rome doth both hold the foundation, and deſtroy it; ſhe holds it directly, deſtroies it by conſequent: In that ſhe holds it, ſhe is a true Church, howſoeuer impured; In that ſhe deſtroyes it (what-euer ſemblance ſhe makes of piety, & holines) ſhe is a Church of malignants: If ſhe did altogether hold it, ſhe ſhould be ſound and Orthodox; If altogether ſhe deſtroy'd it, ſhe ſhould be either no Church, or diueliſh: but now that ſhee profeſſes to holde thoſe things directly, wch by inference of her conſequences, ſhe cloſely ouerthrowes, ſhe is a truly viſible Church, but an vnſound. In what ſhe holds the principles, we imbrace her; in what ſhee deſtroyes them, wee pitty her error, and hate her obſtinacy.

The common bond of Chriſtianity neuer ties vs to fauour groſſe errors, ſo much as with ſilence; there is no ſuch ſlauery in the dear name of a ſiſter, that it ſhould binde vs to giue eyther aide, or countenance to leudnes; Haue no ſuch fellowſhip (ſaith S. *Paul*) but rather reprooue: So we haue done, both modeſtly, and earneſtly; The ſame is befalne vs, which befell the bleſſed Apoſtle; wee are becomne their enemies, for telling the truth.

Beholde now wee are thruſt out of doore, ſpet vpon, rayled at, and when opportunity ſerues, perſecuted with moſt curious torments; And (leaſt any miſchiefe ſhould be wanting) obſtinacy is now at laſt added vnto error, & a cruell rage ariſing from impatience; and now their wickednes began to pleaſe them the more, becauſe it diſpleaſed vs. And what ſhould we now doe, in ſuch a caſe; wee, the deſpiſed, and reiected Patrons of this ſpirituall chaſtity? To let fall ſo iuſt a cauſe, wee might not; vnleſſe we would caſt off that God, who challenges this plea for only his. To yceld, and giue in, were no other, then to betray the truth of God, and damn our owne ſoules; No courſe remains but this one, (and here is our onely ſafety) with all our courage, and skill, to oppoſe the wicked Paradoxes, and Idolatrous practiſes of the Romiſh Church, till either ſhe be aſhamed of her-ſelfe, or repent that euer ſhe was.

Cypr. l. 3. ep. 13 *Nullo concordiæ glutino aut vnitatis vinculo copulari poſſunt.*

Pſal. 26, 5 ἐκκλησίαν πονηρευομένων.

Eph. 5. 11

Gal. 4. 16

Section 2.

The Commodities and Conditions of Peace.

Hilar. cit. a Calu. de vera pacificat.

BEautifull is the name of peace (as *Hilary* ſpeaketh) and truely ſacred; and ſuch as ſcarce ſauoureth of the earth: Neither did the Hebrewes by any other tearme chooſe rather to expreſſe all happines, & perfection of liuing: Neither is there any thing, wch the Angels did more gladly congratulate vnto men, or which Chriſt did more carefully bequeath, or the Apoſtles more earneſtly inioyne; How oft, and how vehemently doth the ſpirit intreat & command vs to haue peace? But this (thou ſayeſt) is euery mans wiſh, to haue peace; but, what if peace will not be had; Lo then, Saint *Iames* charges vs to make peace, by our indeuours, by our patience. Once made, and had, what if it will not ſtay with vs? Then, Saint *Paul* bids to follow thoſe things which concerne peace: What if it will needes away, and hide it ſelfe? yet then Saint *Peter* commaunds to follow, and inquire after it. What if once found, it refuſe to come, as *Abrahams* ſeruant preſuppoſed of *Rebecca*? Euen then, ſtudy to be quiet ſaith Saint *Paul*; or as the word implies, Be ambitious of peace: So let the Author of peace loue vs, as we loue peace; Who is there that would not rather wiſh with *Conſtantine* quiet dayes, and nights free from care and vexation? It was a ſpeech worthy of an Emperour, and a Chriſtian, that fell from *Iouianus* about that querelous libell of the Macedonians, I hate contention; and thoſe that are inclined to concord, I loue, and reuerence.

Iudic. 6. 23
Τὸ εὖ ζῆν
2. *Sam.* 18. 29
Iud. 19. 20
1. *Chr.* 12. 18
Luc. 2. 14
Io. 14, 27

εἰρηνεύειν
2. *Cor.* 13, 11
ποιεῖν εἰρήνην
Iam. 3, 18
Rom. 14, 19

1. *Pet.* 3, 11

1. *Theſſ.* 4, 11

Socr. l. 1, *c.* 4

Socr. l. 3, *c.* 21

Our aduerſaries would make vs believe they profeſſe and deſire no leſſe, with an equall zeale of charity, and agreement. God bee iudge betwixt vs both; and whether-ſoeuer perſiſts to hate peace, let him periſh from the face of God, and his holy Angels: Yea (that this imprecation may be needleſſe) hee is already periſhed; For (as *Cyprian*, according to his wont, grauely) they cannot come to the reward of peace, which haue broken the peace of God; with the fury of diſcord. And ſurely what but the flames of hell can determine the ambition of theſe fiery

Cypr. de ſimplic. præl.
Ad Pacis præmiũ venire non poſſunt qui pacẽ domini diſcordia furore ruperunt.

fierie and boyling ſpirits? *Baſill* obſerues well, that GODs fire gaue light, and burned not; contrarily, the fire of hell burneth, without light; and therefore is well worthy of thoſe, who deſpiſing the light of truth, delight themſelues in the flames of contentions. Thoſe are the true haters of peace, which doe wilfully patronize errours, contrary to the Chriſtian faith. So long as we muſt dwell by theſe tents of Kedar, we ſhall too iuſtly complaine with the Pſalmiſt, I loue peace, but in the meane while, they are bent to warre. And as for vs, which profeſſe our ſelues the ingenuous clients of peace, ſince we muſt needes fight, it is not for vs to doe nothing; For that bleſſed Quire of Angells, before their Peace vpon earth, well ſung, Glory to God in the hyeſt heauens; and Saint *Iames* deſcribes the wiſedome of God, to be firſt pure, then peaceable: And that choſen veſſell implies no leſſe when to his charge of peace, he addes, If it be poſſible. That is as impoſſible to euery good man, wch ought not to be done, as that wch cānot be done; neither indeed (as the rule of Lawyers runs) can we be ſaid to be able to do that, which we cannot honeſtly doe. God (ſaith S. *Paul*) is not the Author of confuſion, but of Peace; It is a wicked peace, it is no peace, that neceſſarily breeds confuſion. That peace is worthy of a defyance, which proclaims warre with God; And I would to God, that peace, which Rome either can performe, or dare promiſe, were of any better, of anie other nature.

In Pſa. 28

Pſ. 120

Luc. 2. 14

Iam. 3. 17

Rom. 12. 18 εἰ δυνατὸν.

Well then; Let it bee our preſent taske, carefully to diſcuſſe Saint *Pauls* condition, of Poſſibility; and to teach, how vaine it is, to hope that a true, holy, and ſafe peace can be either had, or maintained with our preſent Romaniſts; whether we regard the auerſe, and ſtubborne diſpoſition of the one ſide, or the nature of the matters controuerted, or laſtly the impoſſibility of thoſe meanes, whereby any reconciliation may be wrought: Theſe three ſhall be the limits, wherein this our, not vnprofitable, nor yet vnſeaſonable vvorke, ſhall ſuffer it ſelfe to bee bounded.

Section 3.

The obſtinate and averſe diſpoſition of the Romaniſts.

AND as for the firſt, I ſuppoſe wee neede not labour much. Indeed, God can eaſily make the Wolfe to dwell with the Lambe, and the Leopard to lodge with the Kid. How eaſie is it for him, ſo to ſoften the adamantine hearts of men, by bathing them in the blood of that immaculate Lambe, that they ſhould melt into pure loue! but, as the times now are, it would be no leſs miraculous, to find a Popiſh hart truly charitable to vs, then to ſee the Lions fawning vpon *Daniel*. Euen where there is ſtrife about indifferent things, there is neceſſarily required a conſpiring of the mindes of them, which would be reconciled: neither is it enough, that one ſide is content, together with armes, to lay down hatred; and how will our Romaniſts indure this? Surely that hatred of *Eteocles* to his brother, or that of *Vatinius*, is but meere loue to this of Papiſts. Alas, when, and where, are wee not ſpet vpon, as the moſt deſperately hereticall enemies of the Church? Rome admits Iewes into her boſome, from whoſe hands their Popes holineſſe diſdaines not to receiue the booke of the law of God; but Proteſtants, ſhee may not indure: That which *Socrates* complaines as iniuriouſly done by *Theodoſius* a Grecian Biſhop, againſt the very Macedonian heretikes, is daily done by them againſt vs; No Arrians, no Circumcellion heretikes were euer more cruell: and theſe idle Fablers in the meane time ſlaunder vs to the world, as guilty of the ſame outrageous proceedings againſt them. What hereſie is there in all times, which that Romulean Wolfe, and her bawling clients are not wont to caſt vpon vs? One while, wee are the ſchollers of *Simon Magus*, becauſe wee doe but once mention Grace and Saluation; for what haue wee elſe to doe with that wicked ſorcerer? Another while, we are fetcht from the curſed ſchool of *Eunomius*, for that we attribute too much to faith; and yet no more then that holy heretike Saint *Paul*. One while we are *Pepuzians* that aſcribe too much to women; then we are Origeniſts for holding the Image of God to be defaced in man: then contrarily *Proclians* for holding the ſin of

Eſ. 11. 6

Sacr. Leitm. l. 1

Socr. l. 7. *c.* 3

Bellarm de notis Eccleſ. l. 4. *c* 9 *Nota Sexta. ſic accuſ. Luth. Cal. Brent. Bellar. ibid. Reipſa Caluiniſtum in Anglia mulier quædã eſt ſummus ſacerdos. Bell.*

of concupiſcence not enough defaced: One while we are the followers of *Sabellius*, becauſe I thinke we liued in the ſame age with *Seruetus*; another while of *Eutyches*, becauſe we liued in the time of *Swinckfeldius*; for what buſineſſe haue we euer had elſe with thoſe branded hereticks? We are Pelagians one while for holding the wages of ſin to be death; then we are Donatiſts for admitting none but the iuſt into the Church of the elect: ſometimes wee are Manichees for denying Free-will; ſtraight, we are Arrians for refuſing traditions; then Nouatians for taking away Penance; another while Ærians, for reiecting oblations for the dead, & faſtings: then Iouinianiſts, for not allowing a ſlippery & vaniſhing faith; the followers of *Vigilantius*, for diſclaiming the adoration of reliques; of *Neſtorius*, for diſliking the aſſeruation of the Sacramentall bread: Now we are Xenaites, for demoliſhing of Images, then wee are Lampetians, for diſallowing the ſeruitude of idle vowes. It matters not whether the foul mouth of that hired ſtrumpet, accuſe *Timotheus* the presbyter, or *Athanaſius* the Biſhop, ſo that ſombody be ſmitten; It matters not what be ſpoken, ſo it be malicious: That is fully reſolued of, which *Nazianzen* hath; No man ſhal holds in the reines of a riotous and lawleſſe tongue: for (as *Hierom* ſaith well) it is the paſtime of the wicked to ſlander the good: That therefore, which was the ſolemne faſhion of the Lindians, neuer to doe ſeruice to their *Hercules*, without raying, the ſame is too ordinary with theſe publick heralds of our patience: Our daly fournace (as *Auſten* ſpeakes wittily) is our aduerſaries tongue: How eaſily might I here vnlode whole carts of reproches, that haue been heaped together, by the ſcurrilous paraſites of Rome? What riuers of blood, what bon-fires of worthy Saints, might I heere ſhow my reader? All theſe the world knowes, and feeles too much: And as for thoſe honeſt and good-natur'd men, which would needes vndertake to be the ſticklers of theſe ſtripes, as *Caſſander*, *Fricius*, the Interimiſts, & that nameleſſe Apologiſt of the French, how ill haue they ſped on both parts? With whom, it hath no otherwiſe fared, mee thinks, then with ſome fond ſhepheard, that thruſts himſelfe betwixt two furious Rammes running together in their full ſtrength, and abides the ſhocke of both; Neither may it euer ſucceed better to thoſe kinde Philiſtims, which will be bringing this Arke of God, into the houſe of Dagon. And for vs, ſince we muſt needes be put to it, we ſhall not heere (as it often falls out in other quarrells) ſtriue to our loſſe. *Abraham* fared well by the diſſenſions of *Lot*; all the milke and hony of whole Paleſtine heereupon befell to him; whereof he ſhould elſe haue ſhared but the halfe: Doubtleſſe theſe contentions (through the goodneſſe of God) ſhall inrich vs, with a great increaſe both of Truth, and glory.

Anno 1532. *Teſte Surio apud Bull. l. 1. de Chro.*

Ibid. hæreſ. 16. Zuingl. et Bucer. Ibid. Hær 9. Calu. l. 4. Inſtit. c. 1. ſect. 7. Aug. Conf. art. 7. Ibid. Hæreſ. 8. Luth. art. 36. Cal. Inſt. 2. c. 2. Ibid. Hæreſ. 10 Hæreſ. 6 cit. Cal. Inſt. 4. c. 19. Quær. reliq ibid apud Bellar.

ὄλεκε ὑφέξει τῆς γλώσσης αὐτοκράτωρ. *Bonos carpere malorũ ſolatium eſt. Hier. ad Theop. ad cr. Io. Hier. Quotidiana fornax noſtra, aduerſariorum lingua. Aug. Confeſſ. l. 10 c. 37.*

And. Fricius Modrevius lib. de emendanda rep. Examen pacifiq; de la doctrine des Huguenots.

Section 4.

That the Confeſsion of the ſame Creed is not with them ſufficient for Peace.

Lib. de offic. boni viri.

IT is not *Caſſanders* ſpeech onely, but euery wiſe, and honeſt mans, that the Creed is the common cognizance of our faith; and wee all doe with one voyce willingly profeſſe it. Surely *Theodoret*, when he wold by a fauourable report allay the bitter contentions of thoſe ancient Chriſtians of *Antioch*, writes thus: Both parts (ſaith hee) made one and the ſame confeſsion of their faith; for both maintained the Creed of the Nicene Councell: And yet this poſition is ſpightfully handled by Cardinall *Bellarmine*, and can ſcarce draw breath ſince his laſt ſtripes: What care we (ſaith he) for the ſame Creed? Faith is not in the words, but in the ſenſe: And indeed, I remember, what *Ruffinus* reports done by *Arrius*. That worthie *Conſtantine* had charged him to write what faith he held; he deliuered him a Creed in wordes, ours; in ſenſe, his owne; and how right his wicked broode cooke after their father, in the inſuing times of the Church, let hiſtories witneſſe: ſure I am, whoſoeuer ſhall reade the Creeds of their ſeuerall ſects, ſhall hardly fetch out any thing, which an Orthodoxe cenſurer would think worthy of reproofe: How oft doe they yeeld Chriſt to be God, yea God of God; and yet perfidiouſly reſerue to themſelues, in the meane time that abſurd conceit; That hee was created, *ex non entibus*. As therefore *Seuerianus* the Syrian in Theodoret, ſpake Greeke as a Gretian, but pronounced it like a Syrian: ſo there may be many, which may ſpeake truths, but pronounce them heretically: For all hereſies (ſaith *Irenæus*) talke of one God, but marre him with their miſ-conceits; yea for the moſt part all hereſies (ſaith *Chryſologus*) ſet a face of the Trinitie; To little purpoſe; It was not ill ſaid of *Gratian*; that no man is to care for words, ſince that not the meaning ſhould ſerue the words, but the words rather the meaning; Let vs grant all this, and more; Let it be ſaide of The Creed as *Ierome* ſaide of the booke of *Iob*, that euery word

Theod. hiſt. l. 3. c. 4.

Bell. de laicis lib. 3. c. 19.

Ἐξουσιῶν Ὁμοιουσιάσων.

Iren. l. 1. c. 9. Petr. Chryſ. ſer 109. Trinitatis vocabula mentiuntur. Decr. 22. q. 5. humane. Hier. in praf.

abounds with ſenſes: There is no diuine word (as *Tertullian* ſpeaketh wiſely) ſo diſſolute and confuſed, that onely the words may be defended, and not the true meaning of the wordes ſet downe. To put the Cardinall out of this needleſſe feare; The proper and natiue ſenſe of the Creed may be fetcht out; and I adde yet more (except but that one article of Chriſts deſcenſion into hell, which *Ruffinus* confeſſes hee could not finde, either in the Roman, or Eaſterne Creedes) is openly confeſſed on both parts: And yet for all this, we are neuer the neerer to peace: For from theſe common Principles of faith, the ſubtle deuice of hereticall prauity, hath fetcht ſtrange, and erronious conſequences, which by their ſophiſticall and obſtinate handling, are now improued into hereſies, and dare now threaten not onely oppoſition, but death, vnto thoſe very principles, from which they are rayſed: Of this kinde are the moſt of thoſe Romiſh opinions, which wee vndertake to cenſure in this diſcourſe.

Tertul. de præſcr.

But, if by the vniuerſall conſent of all, it ſhould appeare that both word and ſenſe are intire; that both the principles, and neceſſarie concluſions thence deduced, are vndeniably ſound: yet (ſaith *Bellarmine*) there can be no peace with Lutherans. Let all the world know this, and wonder; Our King, (be it ſpoken to the enuy of thoſe which cannot emulate him, an incomparable Diuine for a Prince, yea a Prince of Diuiuines; a King of men, and a wonder of Kings; mighty both with his ſceptre, and his pen) going about in that learned & ponderous diſcourſe to cleare himſelfe from the aſperſion of hereſie, which that foule hand had vnworthily caſt vpon him; profeſſes ſolemnly and holily, that whatſoeuer is contayned either in the ſacred ſcriptures, or the three famous Creedes, or the foure firſt generall councells, that he embraces with both armes, that he proclaimes for his faith, that hee will defend with his tongue, with his pen, with his ſword, in that he will both liue and die.

Nulla tamē pax cum Lutheranis. De laicis. l. 3. 19 ſect. 4.

In præfat ad Imper. et. princip.

Yea, but this is not enough, ſaith that great Antagoniſt of Princes; For there are other points of faith wherewith Religion is now of late times inlarged, as Tranſubſtantiation, Purgatory, the Popes primacy (a whole dozen of theſe goodly articles hath the Tridentine Councell created, in this decayed age of the world, leaſt the fathers of Italy ſhould ſeeme to come ſhort of the Apoſtles, and the Pope of Chriſt) any parcell whereof, whoſoeuer ſhall preſume to call into queſtion is an hereticke preſently, and ſmells of the fagot: And how ordinarily is that layd in euery diſh? that he cannot be a member of the Church, which withdrawes his obedience from their Pope, the head of the Church. Neither is that any whit milder, which *Gratian* cites from Pope *Nicholas* the ſecond; whoſoeuer goes about to infringe the priuiledge of the Roman Church, or derogates from her authoritie, is an hereticke.

Bell. reſp ad regem. Non ſatis eſt ad hereticum nomen fugiendum illa recipere qua rex Anglorum recipere atque admittere ſe dicit. p. 80. Etiamſi nouitia et impera illa ſint, ſi quis tamē ea neget, immunem ab hæreſi non fore. Bell. reſp. ad regem p. 98. Bell. l. de laicis. 3. c. 19. Diſt. 22. Omnes. Margarita Decret. vel Tabula Martinina. In verb. Inobedientia.

But that is yet well worſe, which the allowed Table of the Decree hath peremptorily broached, Whoſoeuer obeyes not the Popes commandement

mandement, incurres the ſinne of Idolatry; or (as *Gregory* the ſeuenth, from whom *Gratian* would ſeeme to borrow this, which yet is not to be found in his Epiſtles) of Paganiſme. Whatſoeuer therefore, Chriſt Ieſus, whatſoeuer the Apoſtles, whatſoeuer the Councels, and Fathers of the Primitiue Church haue commended to vs, to bee beleeued, ſhall auaile vs little, neither can euer make vs friends, vnleſſe we will be content to beſlaue our faith vnto their Popeling: And can they thinke wee will looke at peace vpon ſuch a condition? That hope were bolde and fooliſh that could expect this. Neither doe they more ſcornefully caſt vs out of the boſome of their Church for ſpetting at theſe articles of ſtraw, which their vanity hath deuiſed, then wee can confidently condemne, and execrate their preſumption, which haue ſoimperiouſly obtruded ſuch traſh as this vpon the Church of God.

Section 5.

The impuration or corruption of the Roman Church: and their impoſsibilitie of reconciliation, ariſing from that wilfull fable of the Popes infallibilitie.

BVt, to leaue this firſt head of our aduerſaries indiſpoſition to peace: Say that the Papiſts could bee content to hearken to an agreement, (which I can neuer hope to ſee, whiles Rome is it ſelfe) ſay they ſhould ſeeke it, yet (as things now ſtand) whiles they will not, and wee may not ſtirre one inch from our ſtation of iudgement, God forbids, the truth debars, our reconciliation: wee dare not (whatſoeuer ſome kinde-hearted mediators may perſwade vs) either diuide Chriſt, or betray him with a kiſſe. The truth is on hye: they may well aſcend to vs as *Leo* ſayde of olde; but for vs, to deſcend to them, is neither ſafe, nor honeſt: Firſt of all, how too plaine is it, that the Roman Church is palpably declined from that auncient puritie of Religion, which ſhee once profeſſed! It is not more certaine, and ſenſible, that

Epiſt. ad Euph. 2. Bell. tit. l. 3. de Laicis.

that the Citie of Rome is descended from her seuen hilles, to the Martian plaines, that lie below them; or, that the spightfull heathens of old (as *Eusebius* reports) turned the sacred monument of the Toomb of Christ, into the Temple of their *Venus*: What a cloud of witnesses haue we of this noted decay of that Church? yea, witnesses of their owne? To begin with the other Sexe. *Hildegardis* a Nun, and a famous prophetesse of her tittle, accuses the Apostolicall order, of the vtter extinguishing of religion, amongst them: *Matilda*, or *Maud*, who lioed in the same Age, censures them for common Apostasie from the Christian faith: and both of them, by some extraordinary Reuelation, clearely and directly prophesied of this religious, and holy restauration of the Church, which our dayes see accomplished.

Saint *Brigit*, the foundresse of the Order of Saint Sauiour, which was* canonized by Pope *Vrban*, sticks not to teach openly in her writings, that the Pope doth torment, yea crucifie the soules of the Elect; and boldly foretels, that all his followers, and abettors, and whole Clergie shall be cut off, and that his sea shall sinke downe into the bottome of hell; and this shee doth so tartly and vehemently, that the Romanists of those times threatned and indeuoured to burne her aliue: *Robert* (our Bishop of Lincolne, to whom the greatnesse of his head gaue an homely, but famous name, whom *Illyricus* mis-nameth *Rupertus*) a worthy and peercelesse man in his Age, durst before the Popes owne face, openly accuse the pastors of his time to be the spoylers of the earth, the dispersers and deuourers of Gods flocke, the vtter wasters of the holy vineyard of God. That Carthusian of Coleyne, which is saide to haue gathered that booke of the Bundle of Times, complaines that Truth was then perished from the sons of men. *Petrus de Aliaco*, a Cardinall, confesses that the antient Diuines built vp the Church, but the then-present seducers destroyd it; And vnto these agree *Iohn de rupescissa*, a Monke; *Picus* Earle of Mirandula, *Trithemius* the Abbot, *Laurence Valla*; And those worthy lights of the Councell of *Basil*, the Cardinall of Arles and *Thomas de Corsellis*: But *Nicolas Clemangis* the Archdeacon of *Bayeux* speakes nothing but stones, and bullets; who, in a whole volume, hath freely painted out the corrupt estate of the Church; neither did *Dominicus* Bishop of Brixia speake any whit more sparingly, who euen in those times durst set, before his booke, this title, *The Reformation of Rome*; To say nothing of *Ioachim*, of *Peter* of *Ferrara* the Lawier, of the three *Theodericks*, of *Lyra*, *Petrarch*, *Gerson*, *Euerard* the Bishop of Salisburg, *Erasmus*, *Cassander*, *Espensæus*, the Iury of Cardinals selected by *Paul* the third, (amongst which, *Gaspar*, *Cotarenus*, *Iames Sadolet*, and our Cardinall *Poole* were (as they might) of eminent note) *Aluarus Pelagius*,* *Sauanarola* of Florence, and whomsoeuer those times yeelded at once both learned, and good. Euen Pope *Adrian* himselfe, the sixt of that name, whiles he instructs his Legate in his message,

Euseb. hist. l. 3 c. 25

An. 1170. Ex loc. com. Henr. Token. Illiric.

Proph. rythmic.

Vita S. Brig. Præfixa Reuela.
* *An. 1370.*
Reuel. l. 1. c. 41 cruciare, imo cruci figere electorũ animas &c.

Reuel. extrau. c. 8

Grosse-teste in Manuscr.

An. 1250 Io. Trouisa translated into Engl. Habetur initio Polychron. Ranulphin Manuscript.

An. 900 Artic. in Concil. Constant. editis 1535

An. 1350. lib. Vade mecũ. Lib. aduers. Ement. donat. Constant.

Æneas Syl. de gest. Concil.

An. 1416 Ad Pium. 2. lib. Reform. Cur. Rõ.

An. 1400 Auentin. Annal. l. 7. Osiand. consut. Thes. Coster.
* *Io. Mirandula. Marsil. Fitin. & Commens report him to haue bin a Prophet. Epenc. in Tit. Osiand. Papa non Papa.*

message, censures the Church, and ingenuously complaines, that all was gone to wrack, and ruine: What shall we then say to this? Can any man be so partiall, as to thinke, that so many Saints of both Sexes, Prophets, Propheteſſes, Monkes, Doctors, Cardinals, Popes, should (as *Ierome* speakes of the Luciferian hereticks) meerely deuise these slaunders, to the disgrace of their holy mother? If any man can bee so mad, he is well worthy to be euer deceiued. Indeede, Rome was once an holy City: but now (as no lesse famous the other way) shee is become a City of blood; This grape is growen a dry raisin; Neither did that good hermite *Antony*, so iustly say of his *Alexandria*, as wee may now of Rome, Wo to thee thou strumpetly City, into which the Diuels out of all the rest of the world haue assembled themselues. Certainely therefore, so shamefull and generall a deformity could not but bee discerned, by our latter Papists; and (to auoid all shifts) wee haue gently, and louingly laid our finger vpon these spots: But, in the meane time, how haynously haue they taken it? and (as *Ruffinus* speakes of *Apollinaris* the heretick) whiles they are transported with the vitious humour of contention, & will be crosing euery thing, that is spoken, out of the vain ostentation of a strong wit, they haue improued their idle brabbles to heresies: *Hierome* said wittily, They vse to wink, & deny, wch believe not that to be done, wch they would not haue done. It is therfore a most lamentable & fearful case, that a Church which of her own fauourites is iustly accused of many and dangerous errours, should block vp against her selfe, the way whereby she should returne into the truth; and (as *Francis a-victoria* honestly complains) should neither indure her owne euills, nor their remedies. For whiles she stands vpon it, that she cannot erre, and stubbornely challenges vnto her Chayre a certaine Impeccancy of iudgement (that wee may borrow a word from *Tertullian*) what hope can now remaine of recouering the Truth; How are wee now, too saucy, that dare mutter ought against her? The first hope of health must needes be fetcht from the sense, and acknowledgement of the disease: That of the Epicure is common and true, The beginning of recouery, is the knowledge of the fault; Thou must finde thy selfe amisse, saith *Seneca*, ere thou canst amend thy selfe. Rome bragges that shee cannot be sicke: What doe we now talke of medicines for her? These Doctrinall Principles (as our *Stapleton* calls them) are they, from which a certaine fatall necessitie of erring must needes follow. For, to what purpose is all this wee doe? If vpon the sentence of this Romish Oracle (for in the closet, or the prison rather, of his Breſt (as *Ierome* obiected to *John* of Ierusalem) the Church is included) all things doe so depend, that whatsoeuer he shall determine, must bee receiued, without all contradiction, and his decree can by no inferiour meanes be repealed, in vaine doe wee wrangle for truth; in vaine haue all those former Synods both met, and defined; in vaine, doe we either teach,

Mat. 4. 5. πολις ἁγια *Gnir hadamim Ezec. 21. 2* Α᾽ σαφυλις σαφὶς ἐσι *Theocrit eidyll. xii. Hier. de vita Paull.*

Ruff. l. 1. c. 20 Dū contentionis vitio nimis a-guntur &c.

Hier. aduerſ. Luciferianos.

Fr. a victoria Relect. 4ª. de Poteſtate Papæ et concilij Propoſ. 12ª. Sect. vltª. Deuentū eſt ad hūc talē ſtatū vbi nec mala noſtra nec remedia pati poſſumus. Iudicij impeccantiam.

Senec. Ep. 28.

Epiſt. ad Pammacch. de error. Io. Hieroſol. Antwoint ecclesia?

teach, or learne ought, of any other maister: Is it possible shee should euer be drawen to remorse, for her errour, which eagerly defends, that shee cannot erre? Either therefore let our Papists suffer this vaine opinion of Infallibility, to bee puld vp by the very rootes, out of their breasts; or else there can be no hope, so much as of a consultation of Peace; And doe wee thinke that our maisters beyond the Alpes, will euer abide themselues stripped of this dearling, which they haue made so daintie of, all this while? Why doe we not aswell demaund Saint *Peters* throne, and his reuenues, and together with his patrimony, all the bodie of Religion? For, what one title is there of the now-Roman faith, that hangs not on this string? Let them giue vs this, and Rome falls alone, and lies shamefully in the dust; Let them deny it vs, and shee shall be still that great harlot, still an enemy to peace, still hatefull to heauen: But so farre are their moderne Doctors from an ingenuous reiection of this Infallibility, that no Age euer knew so well how to flatter a Pope: For not onely haue some yeelded this vnto him, without a Councell, as *Albert*, *Pighius*, *Gretser*, *Bellarmine*, and all Iesuites whersoeuer; but some others, (as *Gregory* of *Valencia*) haue fastened this vpon him, without any care, or study required on his part. Oh happy Chayre of *Peter*, firme, eternall, full of prodigious vertue: which if we might imagine a wooden one, I should sure thinke were made of Irish oke; there is no spider of errour can touch it, but presently dyes: Beholde, the Tables written with Gods owne hand were soone broken, and gone; but the barres of thy frame, can feele no Age, cannot incurre the danger of any mis-carriage. Sure (I thinke) *Vibius Rufus* is aliue againe, which, because hee sate in the same seat wherein *Iulius Cæsar* had sate, and married *Ciceroes* wife, had wont to vaunt of both, as if he should sure be *Cæsar*, for his fear; or for his wife, *Cicero*. Belike, all the vertue of it is from *Peter*: it is well that his other successours conferred nothing towards it, least perhaps *Alexander* the sixt should haue turned the succeeding Popes into Lechours, *Clement* into sacrilegious Church-robbers, *Iulius* into Swaggerers: *Benedict*, *Gregory*, *Sylvester*, into Symonists: *Pascalis* into Periurers; Pope *Ioane* of Ments into Women, *Martin* and that other *Sylvester* into *Magicians*, the two *Iohns* into Diuels incarnate.

Now, on the other part, can any man be so foolish, to hope, that our Church will euer bee so mad, as thus basely to bolster vppe the great Bridge-maker of Tyber? As though we could be ignorant, how Christ neuer either performed, or promised them any such priuiledge? For, where is it written (as *Luther* iested well) vnlesse perhaps at Rome, in Saint *Peters*, vpon some chimny with a coale? Christ saide indeede, Thou art *Peter*; but, Thou art *Paul* the fift, hee neuer saide: Hee saide, I haue praied for thee that thy faith faile not: so he saide too, Go behind me Satan, thou sauourest not the things of God. Now let this Oracle of

Lib. 4. Hier. eccl. si matur è procedat. Bell. l. 4. de Pontif. Rō. c. 2 G. Valencia. Analys. fidei. l. 8 de vi et vsu authorit. Rom. Pontificis in fide. Quæst. 6ª. Respondeō, siue Pontifex in definiendo studium adhibeat, siue nō adhibeat, modò tamen cōtrouersiam definiat, infallibiliter certè definiet, atque adeo re ipsa vtitur authoritate sibi a Christo concessa. &c. Xiphilin. Epit. Dionis Tiberio. ἀλλ᾽ ἐφ τῷ Καίσαρος ἐφ᾽ ᾧ, *&c. Quer. Plat. de vitis. Pontif. Clem. 6 Iul. 2 Ben. 9 Greg. 6 Sylvest. 3 Mart. 2 Sylu. 2 Io. 22. & 23 Luth. aduers. falso nomin. Epist.*

of the Chayre, teach vs, how he can at once make himselfe full heyre of the promise, and yet shift off the censure, at pleasure: Yea (to tread in the steps of the Times) as though wee could not knowe, that the following Ages knew not of this; not *Polycrates*, and *Irenaus* which resisted *Victor* the Pope; not *Cyprian*, which opposed *Stephen*, not the fathers of *Chalcedon*, which would not yeeld to *Leo*, not the Easterne Bishops, which would not yeeld to *Iulius*; nor the fathers of *Constantinople*, which refused to yeeld to *Vigilius* and *Honorius*: yea, and of the later Diuines, those which haue had either sense, or shame, as *Iohn Gerson*, Chancellour of Paris, *Turrecremata*, *Almain*, *Alphonsus de Castro*, Pope *Adrian* the sixt, Archbishop *Catharinus*, Cardinall *Caietan*, *Franciscus a-Victoria*, and who not, of the best rank of their Doctors, haue not feared openly to deny, and disclaime this fancie; and *Alphonsus* shall giue a reason thereof, for all. There are many vnlearned Popes (saith hee) that knowe not so much as the rules of Grammar, how then should they be able to interpret the holy Scriptures? As though wee knew not, which of their Popes fauoured *Arrius*, which, *Montanus*, which, *Nestorius*, which, *Acacius*, which, the Monothelites, which, the Saducees, and which were in league with Diuells; which of them haue defined contrary to their fellowes, and which contrary to God; and (that I may vse *Ieromes* words) how silly a Pilot hath oft-times steared the leaking vessell of the Church; As though euery tapster and tinker, now a dayes, could not point their finger to the long Bead-roule of Popes, & say, such and such were the monsters of men, such (as *Platina*, *Lyra*, *Genebrard* confesse) were Apostaticall, and Apostaticall mis-creants; ywis, their life hath beene long the Table-talke of the world, as *Bernard* speakes: There can therefore be no peace possibly, vnlesse they will be content to be headlesse, or we can be content to be the slaues of Rome: Imagine, they could be so ingenuous, as to confesse that the same serpent which insinuated himselfe of olde, into Paradise, might perhaps creep closely into *Peters* Chayre; yet there would be no lesse controuersie, *de facto*, then of the possibilitie of errour.

Besides, there are other Popish opinions of the same stampe, but more pragmaticall, which are not more pernitious to the Church, then to Common-weales: as those of the power of both swords, of the deposition of Princes, disposition of Kingdomes, absoluing of subiects, frustration of oathes (sufficiently canuased of late both by the Venetian Diuines, and French, and ours) which are so palpably opposite to the liberty of Christian gouernment, that those Princes, and people, which can stoope to such a yoke are well worthy of their seruitude: And can they hope that the great commaunders of the world will come to this bent? (we all, as the Comick Poet said truely, had rather be free, then serue; but much more Princes) or, on the contrary, can we hope, that the Tyrants of the Church will be content to leaue this holde? What a foppery

Bell. reckons vp most of these. l. 4. de Pont. Alii. a Cano. loc. com. l. 6. c. 8 Alphōs. de Castr. l. 1. contr. Hares. c. 4

Portēta hominū Plat. in vit. Bened. 4. et Christo. 1. Genebr. 4. Sect. 10 Lyr. vn Mat. 16

soppery were this? For, both those Princes are growen more wise, and these tyrants more arrogant; and (as *Ruffinus* speakes of *George*, the Arrian gallant) they insolently gouerne an vsurped Bishoprick, as if they thought they had the menaging of a proud Empire, and not of a religious priesthood.

Ruff. l. 1. c. 23 Procaciter vi rapti episcopatū gerunt, &c.

Section 6.

That the other opinions of the Romish Church will not admit Reconciliation.

BVt let vs bee so liberall, as to graunt this to our selues, which certainely they will neuer graunt vs; for, this olde Grandame of Cities thinkes herselfe borne to Commaund, and will either fall, or rule. Neither doth that mitred moderator of the world affect any other Embleme thē that, wch *Iulius* iestingly ascribes to *Iulius Cæsar* (τὸ πρωτεύειν) To rule all; or to *Alexander* the great (πάντας νικᾶν) to conquer all; It was a degenerating spirit of *Adrian* the sixt, which caused to bee written vpon his toomb, in the Church of Saint *Peter*; That nothing in all his life fell out so vnhappily to him, as that hee gouerned: Let this, I say, be graunted vs; There want not (I knowe) some milder spirits (Theodosians, that can play with both hands) which thinke if these busie points, were by the moderation of both parts quietly composed, it might be safe for any man (so it be without noise) to thinke what hee list, concerning the other differences of religion: These are the ghosts of that heretick *Appelles*, whose speech it was, That it is sufficient to beleeue in Christ crucified, and that there should be no discussing of the particular warrants and reason of our faith: Or the brood of *Leonas*, one of the Courtiers of *Constantius*, and his deputy in the *Seleucian* Councell, which when the fathers hotely contended, as there was good

Iulian Cæsares.

Binius in vita Adrian.

Socrat. l. 5. c. 20 et c. 24

Euseb l. 5. c. 13 ex Rodone.

Socr. l. 2. c. 32

cause, for the Consubstantiality of the Sonne: Get you home, said hee, and trouble not the Church still with these trifles. S. *Basil* was of another minde, from these men; who (as *Theodoret* reports) when the Lieutenant of *Valens* the Emperour, perswaded him to remit but one letter, for peace sake, answered, Those that are nursed with the sincere milke of Gods word, may not abide one syllable of his sacred truth to be corrupted; but rather, then they will indure it, are ready to receiue any kinde of torment, or death. *Eleusius* and *Syluanus*, which were Orthodox Bishops, and those other worthy gardians, and (as *Athanasius* his title was) champions of the Truth, were of another minde from these coole and indifferent mediators: So farre as the sacred truth will allow vs, wee will accompany them gladly; but if they vrge vs further, we stand still, or start back; and those two courses, which *Epiphanius* aduised, as the remedies of Heresie (Heed, and Auoydance) both those, doe we carefully vse, and performe. Great is the offence of discord, and vnexpiable; and such, in the graue iudgement of *Cyprian*, as is not purged with the blood of our passion; and iustly doe we think, that Feend of *Homer*, worthy of no place, but hell. But yet, we cannot think concord a meet price of truth; which it is lawfull for vs to buy at any rate, but to sell vpon any tearms, is no lesse then piacular. Let vs therefore a little discusse the seuerall differences, and (as it vses to bee done, when the house is too little for the stuffe) Let vs pile vp all close together. It shall be enough in this large haruest of matter, to gather some few eares out of euery shock, and to make a compendious dispatch of so long a task: The grossest of the Popish heresies, and (as *Hierome* obiects to *Origen*) the most venomous opinions of Rome, which haue bred so much trouble, and daunger at this day, to the Church of God, are either such, as doe concerne our selues, not without some respect to God; or such, as concerne God, not without some respect to vs: Of the former sort are those, which in a certaine order (such as it is) of discourse, are conuersant about Iustification, Free-will, the merit of our works, humane satisfaction, Indulgences, Purgatory, and the differences of mortall and veniall sinnes: These therefore first, offer themselues to our examination.

Theodor. l. 2. c. 27

Epiph. l. 1. Initio. τὸ προσέχειν, καὶ μὴ συναμιλλᾶσθαι.

Cypr. de simplic. prælat.

Ἄτη ἡ πάντας ἀᾶται.

ἀκροθινιάζειν.

SECTION

Section 7.

The Romiſh Hereſie concerning Iuſtification.

THat point of Iuſtification (of all other) is exceeding important; in ſo much as *Caluin* was faine to perſwade, that if this one head might be yielded ſafe and intire, it would quite the coſt, to make any great quarrell for the reſt. Would to GOD that word of *Caſſander* might be made good, which doubted not to ſay, That which is affirmed that men cannot bee iuſtified before God, by their owne ſtrength, merits, or workes, but that they are freely iuſtified by faith, was alwayes allowed and receiued in the Church of God, and is at this day approued by all Eccleſiaſticall Writers; Yea, I would they would be ruled by their *Thomas Aquinas* in this, who attributes Iuſtification to works, not as Iuſtification is taken for an Infuſion of grace, but as it is taken for an exerciſe, or manifeſtation, or conſummation of Iuſtice; If this were all, in this point all would be peace: But whiles the Tridentine Fathers take vpon them to forge the formall cauſe of our Iuſtification, to bee our owne inherent iuſtice, and thruſt faith out of office, what good man can chooſe but preſently addreſſe himſelfe to an oppoſition? Who would not rather die, then ſuffer the auntient faith of the Church to be depraued with theſe idle dreames? Go now ye great Trent-Diuines, and brag of your ſelues (as *Aetius* did of olde, by *Theodorets* report) that God hath now at laſt reuealed to you, thoſe things, which hee would haue hitherto concealed from all the world: In the meane time we cannot but ſcorne, to ſee the ſoules of men ſo ſhamefully deluded; whiles we heare the ſpirit of God, ſo oft redoubling Without workes, not by works, but by faith: By their works no fleſh ſhall be iuſtified; Being iuſtified freely by his grace; By the power whereof, *Arius Montanus*, an ingenuous author (and as *Hierome* ſaid of *Apollinarius*, a man of approued labour, though in many things (as the times then were) faultie in opinion) being vtterly conuinced; It followes (ſaith he) that faith is reputed for righteouſnes to him that works not in the law, and that according to the purpoſe of the grace of God.

Calu. De vera Pacific. contra Interim.

Conſultat. de Iuſtific.

In Galat. et in Iac. 2

Concil. Trid. ſeſſ. 6. c. 7. ſi quis dixerit ſola fide &c. Can. 9

Rom. 4. 6
Gal. 2. 16
Eph. 2. 8
Rom. 3. 20
Rom. 3. 24
Epiſt. ad Pamet Oceanū.

In Rom. 4. 5

It we caſt our eyes backe to the auntient Fathers, they are all ours: Not according to the worth of our workes, ſaith *Baſill*: Onely to beleeue (το πιστευσαι μονον) ſayth *Nazianzen*; Faith alone is ſufficient, ſaith *Ierome*: By beleeuing are men iuſtified ſaith *Auguſtine*; and with theſe conſort the reſt, *Epiphanius*, *Chryſoſtome*, *Athanaſius*, *Primaſius*, and that whole ſacred Quire of Antiquity: But to what purpoſe do I inſtance in theſe, when as the Expurgatory Index of Spain hath purpoſely wip't, both out of the Tables, and text of *Chryſoſtome*, *Hierome*, *Cyrill*, moſt cleare Teſtimonies for the ſole Iuſtification by faith: The booke is euery-where abroad, it is needleſſe to recite the ſeueralls: See now the Inquiſitors guilty to themſelues both of errour, and fraud; To whom I muſt ſing the ſame note, that *Ambroſe* did of old, to the Arrians: Ye may blot out the letters, but the faith you can neuer aboliſh; Thoſe blurres bewray you more; thoſe blots condemne you more then the writing.

But ſome perhaps may thinke this a meere ſtriſe of wordes, and not hard to be reconciled: For, that which to the Papiſts is inherent iuſtice, is no other to the Proteſtants, then ſanctification; both ſides holde this equally neceſſary, both call for it equally: True; but doe both require it in the ſame manner? doe both to the ſame end? I think nor; yea, what can be more contrary then theſe opinions, to each other? The Papiſts make this inherent righteouſneſſe the cauſe of our Iuſtification; the Proteſtants, the effect thereof: The Proteſtants require it as the companion or Page, the Papiſts as the vſher, yea rather as the Parent of Iuſtification. But what matters it (ſay they) ſo both aſcribe this whole worke to God: As though it comes not all to one, to pay a ſumme for me, and to giue it me to pay for my ſelfe. I know not how theſe things ſeeme ſo little diſſonant to theſe mens eares, which the ſpirit of GOD hath made vtterly incompatible; To him that worketh the wages is not imputed of grace, but of debt; If by grace, now not of workes, or elſe grace ſhould be no more grace; for neither is it grace any way, if it be not free euery way, ſaith *Auguſtine*: But theſe men ſay; Therefore of grace, becauſe of workes. Not of works, leaſt any man ſhould boaſt (ſaith the ſpirit): But, of works, and yet a man ſhall boaſt in the Lord, ſaith *Bellarmine*. And wherefore ſhall hee boaſt? Becauſe hee is iuſt, becauſe void of ſin; Perhaps ſome *Iſidore* may ſay this of himſelfe, which voluntarily proteſted, that for fourty yeares ſpace he found not in himſelfe any ſinne, not ſo much as in his thought, nor ſo much as any conſent to anger, or inordinate deſire; Or perhaps ſome *Baronius*, or *Bellarmine* may report this of their late Saint, *Gonzaga*; or the offall of the ſchools may ſay ſo of *Bonauenture*; in whom (if we beleeue them) *Adam* ſinned not; or *Manicheus* may ſay it of his elect maiſters; or perhappes *Priſcillian*, *Euagrius*, *Iouinian*, the *Meſſalians* may brag thus of themſelues; But farre otherwiſe is that ſpeech of *Ambroſe*, I will not boaſt becauſe

In Pſ. 1. 14
Vide Whitak. contr. Dur.
περι ευτ. Lib. 2. aduerſ. Pelag. & in 3. ad Galat.
De Patient. c. 20 et in Pſ. 31
In Anachor. In Rom. 17. hom. et in 1. Cor. ho. 11
Orat. 1. contr. Arrian.
De offic. l. 2. c. 2
De Iacob. et vita beat. 2
In Rom. 8
Chryſoſt. hom. de verbu Pauli, Non ſolum, ſed gloriamur in aſſl. Tom. 3. p. 945
In Epiſt. ad Tit. c. 2
Hier. in ep. ad Rom. c. 10. Fides ſola iuſtificat, deletur: ad Gal. 2. Literas quidem abolere poteſtis, &c.
Ambr. de Sp. S. l. 3. c. 11
Ex pacifiq; & Rom. 4. 4

Aug. de Corrept. et grat.
Eph. 2. 8
Socr. l. 4 c. 18
In vita eius.
In Bonauentura non peccauit Adam. Qu. vitã eius.
Hier. aduerſ. Pelag ad Ctefiphont.
Theodoret. l. 4 c. 10

becauſe I am iuſt, but becauſe I am redeemed; I will boaſt, not becauſe I am void of ſinne, but becauſe my ſinnes are forgiuen mee: Otherwiſe, wee ſhall come to that poynt, which *Innocentius* condemned in the Pelagians, What neede haue we now of God? But thou ſayeſt God hath giuen me this whereby I am iuſt: Indeed this ſeemes at the firſt a great and glorious praiſe of the grace of God; and, at the firſt hearing ſounds well to an ignorant eare; and yet (when it is better conſidered) vnder a pretence of pietie, ſpoyles Chriſt of his glory: Why doeſt thou not as well ſay, He hath giuen me wherewith I may redeem my ſelfe? for by the ſame wherewith we are iuſtified, wee are redeemed (Being iuſtified by his blood;) Behold the blood of him that is God and man, iuſtifies vs, and the ſame redeemes vs: But go on a little: God hath giuen thee this? But hath he giuen it thee without thy ſelfe? Is this done without the inter-uention, without the operation of our free-will? Let the monkes of Burdeaux ſpeake, in their Abiurations: let *Andradius*, let *Bellarmine* (the flower of the popiſh ſchoole) let any Papiſt deny this, if hee dare; It is onely Chriſts therfore which is imputed: that which is inherent, is ours; for all (ſaith *Auſten*) which are iuſtified by Chriſt, are iuſt not in themſelues, but in him: That which is Chriſts, becauſe it is his, is moſt perfect: that which is ours, becauſe ours, is weake and imperfect. God hath made vs men, not Gods: Our perfection is ſeaſonable in heauen: Iuſtly doth *Hierome* deride *Cteſiphon*; we, the Papiſts: O bleſſed ô happy men, if that iuſtice, which is not thought to be any where but in heauen, may be found with you onely vpon earth; In the meane time, it is ſufficient for vs, to mourne for our wants, to hate our iniuſtice: It is the very ſpeech of *Donatiſts*, I haue nothing for thee to pardon. Let *Bernard* now (to conclude) ſhut vp this ſtage; Not to ſinne (ſaith hee) is Gods iuſtice; but the iuſtice of man, is the pardon of God. To be imputed therefore, and to be inherent, differ no leſſe then God and man, Trent and heauen: Wherefore, let our Romaniſts confeſſe that, which both Scriptures, and Fathers, and all their modeſter Doctors haue both thought, and reported to be the common voyce of the former Church, in all times; and we are agreed: Otherwiſe, What fellowſhip hath God with Belial, light with darkneſſe?

Rom. 5. 9

Abiurat. Artic. 15.

Hier. aduerſ. Pelag. l. 3

Optat. l. 2. Cont. Don. Non habeo quod ignoſcas. Ser. in Cant. & Ser. 4. de verbis Eſa. Reſtam ſortitam iuſtitiam, &c.

Section 8.

Concerning Free-will.

BOrdering vpon this, is the point of Free-will. To let paſſe all lighter quarrels, of the nature of our will; let vs inquire of the power of it; and that, not in naturall, humane, or morall things (Heere is all peace, and ſilence, ſaue that the words iangle with themſelues: & when the matter is agreed vpon, who would not contemne wordes, as *Auguſtine* ſaith well?) but in ſpirituall, and diuine matters; we doe will, indeede; we will freely, neither can wee otherwiſe will any thing: who denyes it? Heere is no phyſicall determination, no violence; but, to will that which is good, or to will well, wee cannot. Wee doe freely beleeue (for faith is an act of the will) yea, and wee doe cooperate vvith grace; neither are wee heerein like to ſenſeleſſe ſtones, as *Auſten* truely ſpeakes: But whence is all this? Is it of our ſelues, or of GOD? Is it of grace, or (which the Councell of *Arauſica* condemned) by the power of nature? this muſt be our queſtion. Both ſides like well that ſpeech of Saint *Auguſtine*: To will freelie, is the worke of nature; to will well, of grace; to will ill, of corruption: but when wee come to the point, the Doctors of Trent are not more ſubtle, then the Ieſuites inconſtant: It is yet good and ſafe, which *Bellarmine* cites from his *Ruardus*; A good worke, as it is a worke, is from free-will; as it is good, from grace; as both a work and good, both from free-will, and grace: But that is exceeding ingenuous, and truely-Euangelicall, which the ſame *Bellarmine* affirmes againſt ſome Semipelagian-Catholikes, In thoſe things which pertaine to piety, and ſaluation, thar, mans will can doe nothing, without the helpe of Gods grace; It is the voyce of *Iacob*; If the Cardinall would holde him there, curſed be hee, that ſhould oppoſe him; I go on to hope, and read; and ſee what ſtuffe I meet with, ſoone after in the ſame booke; That our con-

Aug. de Ordine 2

Aliud eſt velle, aliud velle bonũ. Bern.

Bell. lib. 6. de grat. c. 15. p. 10

Lib. 6. de gratia c. 4. In titulo.

L. 6°. c. 15°. vers. ad Second.

conuerſation is in the power of our free-will, becauſe it may be alwayes conuerted, when it will; and yet further: That before all Grace, wee haue Free-will euen in the workes of pietie, and ſupernaturall things. Before all grace? what before the grace of preuention? It were well, the Cardinall would ſet forth ſome better Recognitions. Now, then, God doth not preuent vs (as *Auſten* ſaid of olde) that wee might will, but we preuent God, becauſe wee will: But, leaſt this ſhould ſeeme too groſſe; This liberty is tyed vp; and is altogether in the ſame ſtate, as the faculty of ſeeing, when a ſenſible ſpecies is abſent; we can freely ſee, while the obiect is abſent; we can freely will, in the abſence of grace. Let *Bellarmine* now tell me: are we any whit more free to euill, then he faines vs to good? Did euer *Pelagius* dote thus much? We can will euill; but yet vnleſſe it be determin'd (vnder ſome falſe ſemblance) by the verdict of our practicall iudgement, wee will it not: But if wee ſhould yeeld him thus much; What help is this, that God giues vs? To preuent, inſpire, excite, and help, is of God; to incline the will is of our ſelues: How are wee not now more beholden to our ſelues, then to God? What is this, but that Pelagian conceit, ſo oft condemned by *Auguſtine*, ſo to ſeparate free-will from grace, as if without it we could doe, or thinke any thing anſwerable to the will of God. That weare able by the power of our will to auoid ſins; that wee can ouercome the ſlighter motions of tentatiõ, as *Bellarmine* ſpeaks; that we can keep Gods commandements, as *Scotus* and *Durandus*; that we can reiect or receiue the inſpiration of the ſpirit, as the Tridentine Fathers; That wee can diſpoſe our ſelues to the receiuing of grace, as *Thomas* and *Suarez*; that we doe naturally cooperate with grace, and make our conuerſion effectuall, as *Tapperus*; what is it elſe but to ſteale glory from God, that we may pranke vp this carrion-nature of ours? Yet it was modeſtly done of *Tiberius*, who of thoſe many buildings which he repayred, and perfected, challenged not one to himſelfe, but gaue them ſtill the names of thoſe men, by whom they were begun to bee built: But, theſe men challenge the whole houſe, when as they haue not laide, ſo much as one tile vpon the roofe. Far be this ſhamefull ſacriledge from vs, when that truely-iealous God challenges to himſelfe, To work in vs both the will and the deed; yea that wee can will to beleeue is his worke as *Auſten* rightly ſpeakes: See then he doth not excite, but worke in vs; (ἐνεργεῖ): He works in vs, both that which is firſt, to will; and that which is laſt, to worke. *Hierome* ſayes worthily, To will, and to runne is mine: but without Gods continuall help, it will not be mine: Without mee you can doe nothing, ſaith Chriſt; no, not thinke any thing, ſaith *Paul*: Alas what can we doe, who are not lame, but dead in ſins? By the influence of Gods ſpirit, therefore a new life muſt be created in vs, that was not, and not the former life excited, which was; according to that of the Pſalmiſt, Create in mee a cleane heart, and not ſtirre vp that cleane one,

L. 6°. de Grat. c. vlt. ſent. 1°.

Aug. de cor. et grat. Nolentẽ præuenit vt velit, volentẽ ſubſequitur, ne fruſtra velit.

Auguſt. ep°. 46°. et 47°. Petr. Chryſol. ſer. 114. Chriſtus quicquid ſuarum virtutum eſt refert ad gloriam patris, et homo cuius ſuum nihil eſt, ſibi vendicare quod per Chriſtũ reſurrexit, elaborat. Leniores quaſq; titillationes ſuperare. Bellar. Scot. 2. d. 28 Dur. ibid. q. 4 Seſſio. 6. c. 5. et Can. 4 Citat. Bell. ibid. Xiphilin. Tiber.

de grat. et lib. ar. c. 16

Hier. ad Cteſiphont.

Epheſ. 2 Coloſſ. 3

Pſ. 51

one, I haue; Neither, indeed, is there as yet any place for this: The first heart must be taken out, another must be put in. I will take away their stony heart, and giue them an heart of flesh, saith God by the mouth of *Ezekiel*; Hee will giue it, but (thou sayest perhaps) into their brests, which haue prediſposed, and prepared themselues for the gift. Yea contrarily, to those which doe not a little resist him, The wisdome of the flesh is enmity. But there are some enmities more secret, and which doe not outwardly bewray themselues: but behold, here is publicke resistance (ὐκ ὑποτάσσεται) It is not subiect; But perhaps, it will once yeeld of it selfe (ὐ δύναται) It cannot, saith the Spirit of God. See in how rebellious an estate wee are to God: What proneneſſe is heere to will good, what abilitie to performe it? Let the Papists (if they will) sacrifice to themselues, as *Seianus* had wont of olde; or to their nets, as the Prophet speaketh; As for vs, come what can come vpon our opposition, we neither can, nor dare arrogate vnto our selues those things, which by an holy reseruation, and incommunicableneſſe, are proper onely vnto the Higheſt. It is safe indeede for the Papists, when they will, to come vp to vs: but we cannot goe downe to them, without a fearefull precipitation of our soules: Let *Cassander* witneſſe this for vs: Let *Bonauenture* himselfe witneſſe it, for him; This is the property of holy minds to attribute nothing to themselues, but all to the grace of God: So that how much soeuer a man ascribe to the grace of God, hee swarueth not from true piety, though by giuing much to grace, hee withdrawe something from the power of nature, or free-will: but when any thing is withdrawn from the grace of God, and ought attributed to nature, which is due to grace, there may be great danger, to the soule; Thus farre those two ingenuous Papists: But (to inferre) wee giue all to grace, the Papists something to nature; and what they giue to nature, we giue to God; Therefore wee doe and say that which is fit for holy mindes; they (if *Bonauenture* may bee witneſſe) that, which swerues from pietie, and is ioyned with much danger of their soules.

Ezc. 11. 36.

Xiphil. Epiſt. Dionis.

Conſult. Caſſ. cit. Bonauent. in hæc verba; Hoc piarum mentium eſt vt nil ſibi tribuant, &c.

SEC-

SECTION. 9.

Concerning Merits.

THe foundation of Popiſh Iuſtification is the Freedome of our will; and vpon the walls of Iuſtification, is merit rayſed; we will haue no quarell about the word. The holy Fathers of old (as wee all graunt) tooke the word in a good ſenſe, which the later Diuines haue miſerably corrupted; About the thing it ſelfe, we muſt ſtriue eternally; we promiſe a reward to good workes, yea an euerlaſting one; It is a true word of the Iewes, He that labours in the Euen, ſhall eate on the Sabboth: for God hath promis'd it, and will performe; who yet crowneth vs in mercy and compaſsion as the Plalmiſt ſpeakes, not (as the Papiſts) in the rigour of iuſtice, not (as *Andradius*) according to the due deſert of our worke; By the free gift of GOD, and not our merits, as *Caietan* wiſely and worthily; Or (if any man like that word better) God doth it in Iuſtice, but in reſpect of his owne promiſe; not the very dignity of our works. That a iuſt mans worke in the truth of the thing it ſelf, is of a value worthy of the reward of heauen (which induſtrious and learned *Morton* cites out of the Engliſh profeſſor of *Douay*) and hath a meete proportion, both of equality, and dignity, to the recompence of eternall life, as *Pererius*, and that in it ſelfe without any reſpect of the merits, and death of Chriſt, which *Suarez*, and *Bayus* ſhamed not to write, ſeemes iuſtly to vs little leſſe, then blaſphemy.

Bucer. cit. à Coſſ Cypr. l. 3. ep. 20 Frem. Iud.

Qui laborauit in veſpera, comedat in ſabbatho. Conc. Trident.

Orthod. expl. l. 6

Caiet. in Galat. 1.

Weſtin de Tripl. hom. off. l. 2 Vid. proteſt. Apparal. l. 2. c. 33 Tom. 1. in Th. 3 d. 11

But (ſay our moderate Papiſts) Chriſt hath merited this merite of ours; neither can any other workes challenge this to themſelues, but thoſe, which are done in God, as *Andradius* ſpeakes; but thoſe, which are dipped and dyed in the blood of Chriſt, as our later Papiſts elegantly & emphatically ſpeak. But what is this but to cozen the world, and to caſt a miſt before the eyes of the vnskilfull? Our ſins are dyed in the blood of Chriſt, not our merits: Or, if they allo; Hath Chriſt then deſerued that our workes ſhould be perfect? How comes it about that the workes of the beſt men are ſo lame, and defectiue? Hath hee deſerued

ued that though they be imperfect, yet they might merite? What iniury is this to God, what contradiction of tearms? Behold now, so many Sauiours, as good men: what I doe, is mine, what I merite is mine, whosoeuer giues me either to doe, or to merite: Whosoeuer rides on a lame horse, cannot but moue vneeuenly, vneasily, vncertainely: what insolent ouer-weeners of their owne workes are these Papists, wch proclaime the actions which proceed from themselues, worthy of no lesse then heauen: To whom, wee may iustly say, as *Constantine* saide to *Acesius* the Nouatian, Set vp ladders, O yee Papists, and climbe vp to heauen alone. Who can abide that noted speech of *Bellarmine*, A iust man hath by a double title, right to the same glory; one, by the merits of Christ imparted to him by grace, another, by his owne merites; contrary to that of the spirit of God; The wages of sinne is death, but the gift of God is eternall life: vpon which wordes another Cardinall, *Caietan*, speaks in a holier fashion, thus; Hee doth not say that the wages of our righteousnesse is eternall life; but the gift of God is eternall life, that we may vnderstand, and learne, that wee attaine eternall life, not by our owne merites, but by the free gift of God; for which cause also he addes, By Iesus Christ our Lord: Beholde the merit, beholde the righteousnes, whose wages is eternall life; but to vs, in respect of Iesus Christ, it is a free gift: Thus *Caietan*. What could either *Luther* or *Caluin*, or any Protestant say more plainely? How imperfect doth the Scripture euery-where proclaime both Gods graces in vs, & our works to him? And though the graces of God were absolutely perfect, yet they are not ours; if our workes were so, yet they are formerly due: And if they be due to God, what recompence of transcendent glory is due to vs? Beholde, we are both seruants, and vnprofitable; Not worthy, saith God; worthy, and more, say the Papists; By grace yee are saued through faith; and that not of your selues, saith God: By grace indeed, but yet of our selues, say the Papists: What insolency is this? Let our Monkes now, goe, and professe wilfull pouerty; whiles *Ezekiah* did neuer so boast of his heapes of treasure, as these of their spirituall wealth.

Soer. l. 1. c. 7 Erigite vobis scalas. &c. Homo iustus duplici titulo &c

Rom. 6. fin.

Caiet. Com. in Rom. 6

Ephes. 2

Hierome said truely; It is more hard to be stripped of our pride, then of our gold and iewels; for euen when those outward ornaments are gone, many times these inward rags swell vp the soule. *Gregory Ariminensis* their old schooleman was ashamed of this wicked arrogance, and so was *Durandus*, and *Pighius*, and other their Diuines of a more modest temper: I would the Iesuites could haue had the grace to haue bin no lesse ashamed, and the Tridentine Doctors; together with their executioners, the Inquisitors: But, what other men haue holily, and truely spoken, that they haue perfidiously wip't out: witnesse their Index of *Madrill*, in these words: Out of the booke which is intitled the Order of Baptizing, together with the manner of visiting the sicke, printed

Hier. Epitaph. Fabiole.

Ind. expurg. Madritius pag. 149

at

at Venice, in the yeare, 1575. Let theſe wordes be blotted out; Doſt thou beleeue that not by thine owne merites, but by the vertue and merit of the paſſion of our Lord Ieſus Chriſt, thou ſhalt come to glory? And ſoone after, Doſt thou beleeue that our Lord Ieſus Chriſt dyed for our ſaluation, and that no man can be ſaued by his owne merits, or any other meanes, but only by the merit of his paſſion? Ywis, theſe are the Scorpions and Snakes of the antient Diuines (as *Ierome* tearmed the errors of *Origen*) amongſt which the Reader muſt needs haue walked, had not the graue Senate of the Inquiſition wiſely prouided for our ſafety. What hope is there now of peace? vnleſſe they could bee content (which *Bellarmine* grants to be the ſafeſt way) renouncing the merits of their works, not ſo much for their vncertainty, as the imperfection of their iuſtice, and daunger of vain-glory, both to reſolue and teach men to repoſe their whole confidence in the mercy, and bounty of God: which we can at once both wiſh, and not hope for.

Ex eod. libro fol. 34. ad Med.

Hier. l. de libris Orig. περὶ ἀρχῶν.

SECTION 10.

Concerning Satisfaction.

SAtisfaction hath neere affinity with merit; and indeed, is but as another twig ariſing from the ſame root: Then which, no opinion could be deuiſed more iniurious, and reprochfull to the merits of Chriſt. The word was not diſpleaſing to the auntient Fathers, nor in their ſenſe, to vs; Onely this let me touch in paſſing by; that the heedleſs abuſe of wordes, to the great wrong of the Church, hath bred confuſion of things; as contrarily, that of *Tertullian* is approued, The aſſured ſenſe of words is the ſafety of proprieties: Wee haue nothing to doe heere with ciuill ſatisfaction, nothing with Eccleſiaſticall; wherof *Luther* not vnfitly ſaid (euen in *Caſſanders* owne iudgement)

Tert. de præſcrip. Fides nominum ſalua proprietate ſua Conſult. cap. de ſatiſfact.

ment) Our mother the Church, out of her good affection desiring to preuent the hand of God, chastices her children with certaine satisfactions, least they should fall vnder the scourges of God. This Canonicall satisfaction, as many call it, hath been now too long out of vse, on both sides: Yea more then this, in all our sermons to our people, we beat importunately vpon the necessity of penitence, and all the wholesome exercises thereof, as fruits worthy of Repentance. Not (as *Cassander* well interprets it) as if wee desired, they should offer vnto God a ransome worthy, and sufficient for the clearing of the score of their sinnes; but that we teach them, those offices must be performed, by them, which God requires of those sinners, on whom he will bestow the satisfaction of his Sonne: Let them call these satisfactions, if they will, we giue them leaue: But, that, after the most absolute pasion of Christ, there should be yet behinde certaine remainders of punishment, to be discharged by vs, either here, or in Purgatory, with a purpose thereby to satisfie the diuine Iustice, whether they be imposed by God, or by the Priest, or by our selues (as the Tridentine distinction runs) wee neither may, nor can indure.

Satisfactio pœnitentialis nihil aliud est quam conatus infectum reddendi quod factũ est. Alphons. Virues. aduers. Luth.

For (how nicely soeuer these men distinguish) it cannot be, but this sacrilegious opinion must needs accuse the truely propitiatory sacrifice of Christ, of some imperfection. I know, they say, that both satisfactions may well stand together; that, of the Mediatour, and this of man: whereof *Bonauenture* calls the one Perfect, the other Semiperfect. But these are words; Let the Sophisters tell mee, Dooth not the full vessell containe in it selfe the halfe? or what need the one halfe apart, when we haue the whole? and lastly, can any thing be added to that which is perfect? But some of their heed-fuller Diuines will neither haue these two opposite, nor subordinate to each other: For it is a shame to speake, what *Suarez*, what *Durand*, and other grosser Papists haue discoursed of this point: Let them rather, if they will, holde (which opinion yet hath beene controlled not by the Cardinall onely, but by three Popes before him) that mens satisfactions serue onely to apply vnto vs, that which the satisfactions of Christ haue promerited for vs. Yet, euen this shift will not serue: For Christs satisfaction (as they teach) respects eternall punishment, and not temporall; How then can it once bee imagined, that wee by our satisfactions should procure that his suffering, which was destinated to the expiation of an eternall punishment, should serue to the discharge of a temporall? And why should wee doe this, rather then Christ himselfe? Besides, how absurdly doth this sound, That he whose bounty hath paid our pounds for vs, hath yet left vs, out of our poore stock, to pay some few farthings for our selues? Let mee demaund then; whether could not Christ vndertake these temporall punishments for vs, or would hee not? That hee could not, is impious; that he would not, is bolde to say, and illiberall to doe: For where is there

Cit. Cass. ibid.

Bellarmine de Indulg. l. 1. c. 4 Pius 5. Greg. 13 Clem. 6

there any restraint? or what are the limits of this mercy? The fault is remitted (saith the conuenticle of Trent) the punishment is not pardoned: The Easterne Church would neuer haue said so, which alwaies stoutly opposed her selfe to this error: And indeed, what a shamefull reproch is this to the infinite mercy of the forgiuer? what a wrong to his iustice? Whereto is the punishment due but to the fault? Did euer God inflict punishments that were not due? Many a time hath he forgiuen to sinners those plagues which both they had deserued, and hee threatned; but neuer did he call backe for those arrerages which he had forgiuen: God punishes vs indeed (or chastens vs rather) and that sometimes well, and sharpely, after the remission of our offence: Not that he may giue himselfe satisfaction of vs (for how can it bee so pleasing to him, that it should be ill with vs) but that he may conforme vs to himselfe, that he may amend vs: He layes no stroke vpon vs with a reuenging hand, but with a fatherly. We suffer therfore now, but we satisfie not; This is proper onely to that eternall Priest, and to his eternall priesthood, and is no more communicable to Saints and Angells, then his owne person: And certainly that which was his part, hee hath performed; he hath redeemed vs from the curse of the law; and part of the legall punishment, is this temporall reuenge: For vs therefore, to giue hands to them in this, it were no better, then perfidious, and shamefully trayterous. And if it be more then manifest, that this cannot be don, either by our owne torments inflicted, or good workes performed (how penall soeuer) how much lesse shall it be effected by others? There is none of the Saints which will not iustly take vp that answere of the wiser Virgins, There will not be enough for you, and for vs: But as *Hierome* sayd well; There is no neede of any great conuiction, where the opinion carries blasphemy in the face.

Mat. 25. 9
Hier. adu. Ctesiphont. Non necesse habet conuinci qd. sua statim professione blasphemum est.

Section II.

Concerning Purgatory.

VPon this conceite of Satisfactions, depend those other fables of Purgatory, & Indulgences; pleasant ones both, and not vnworthie of a Satyre: whereof so oft as I think, I cannot but remember the scornfull frump of *Luther*, alluding to that of the Prophet, *Domine, non possum vesci stercore humano:* yet if they had onely doubtfully, and problematically commended their Purgatory to the Church, we might easily haue fauoured them with a conniuence; although you cannot say, whether it would haue been more worthy, to set the spleene on work for laughter, or the bowels for commiseration: But now, when *Bellarmine* teaches vs, that it pertaines to the Catholicke faith, and our *Fisher* of Rochester will haue it altogether necessarie to be knowne, and beleeued; we cannot intertain this presumptuous folly, without indignation: How miserably the Scriptures are wrested to this purpose, if any schoole-boy could not easily see, he were worthy of whipping. As *Hierome* said, of the hereticks of his time, They frame som vnfitting testimonies to their owne sense; as if it were a worthy, and not rather an abhominable kind of teaching, to depraue sentences, and to dragge the Scriptures perforce, to their owne bent: Neither are the ancient Fathers better vsed in their citation; of which, *Origen*, *Ambrose*, *Hilary*, *Lactantius*, *Nissen*, *Hierom*, gaue intimation of a quite other Purgatory, from the Romish. *Augustine* speakes of it, at peraduenture, waueringly, vncertainly; The rest neuer dreamed of any at all: But yet, I mistake it; Now I remember, S. *Plato* is cited by *Austen*, and *Eusebius*, for the patron of this opinion; and who knowes not, that S. *Homer*, and S. *Virgil* are flat for it? yet this fire neuer began to burne out, but in *Gregories* time; and since that, the authoritie of the *Alcoran* hath not a little mended it: This is it, that their *Rochester* ingenuously confessed of old, that this Purgatorie-flame came but lately, to the knowledge of the Church: But for vs, that of Saint *Paul* shall

Hier. Paulin. Plato in Phaedone. Itaq; quicunq; in vita quodammodo medium tenuisse iter cõperiuntur ad Acherontem profectis vehiculis, quæ vnicuiq; adsunt, in paludem perueniunt Acheruſiam; ibiq; habitant, purganturque, pœnas dantes in suis rerum, et cum purificati, &c. Euseb. de prepar. Euang. l. 11. c. vlt. Aug. de Ciuit. dei, l. 21. c. 13. qui et Virgil ibid. citat.

ſhall neuer be wrung from our hands: (ἐαν ἡ ἐπιγειος,) If, or when this earthly houſe ſhall bee diſſolued, wee haue a building not made with hands, eternall in the heauens: And when is this Saint *Pauls* (ἐαν)? Saint *Iohn* ſhall interpret it; (ἀποθνησκοντες ἀπάρτι) Thoſe that die *A-modò*: from hence forth: and when is this *A-modò*? To day ſhalt thou be with me, ſaith Chriſt; euen inſtantly, vpon the egreſſe of the ſoule, Let them commend their ſoules to God, ſaith S. *Peter*: But what of that? That which doth vtterly quench out this fabulous fire, the counterfeit *Salomon*, (though true to the Papiſts) addes, The ſoules of the righteous are in the hand of God, and no torment ſhall touch them: Behold then, either the ſoules without a purgatory, or a purgatory without paine: But what ſtick we at this? Let the popiſh Doctors go together, and agree among themſelues, of the fire of their purgatory, of the torments, of the ſubiect, of the duration, of the executioners, of the condition of the ſoules there detayned, and then afterwards let them looke for our aſſent: In the meane time, why is it not as free for vs, as for *Suarez*, not to beleeue the walking ghoſts of the dead, but metaphorically? or why may not wee as well deny the ordinarie common purgatory, as *Bellarmine* may deuiſe a new one, more noble and eaſe-full then the firſt?

1. *Cor.* 5. 1.

Apoc. 14. 13

Wiſdom 3. 1

Tom. 4. *in Tb. d.* 46.

SECTION 12.

Concerning Indulgences, or Pardons.

PVrgatory is guilty of Indulgences, as their *Rocheſter* confeſſes. Both of them were bred by ſuperſtition, and nurſed by couetouſneſſe: I touch theſe with a light hand onely; It is long ſince all ingenuous clyents of Rome were aſhamed of this holy fraud; I cannot but commend *Caſſander*, which writes thus, modeſtly and truely: The abatement or relaxtion of Canonicall puniſhments, was of old called Indulgence;

Cap. de Indulg.

which at this day is drawne to all priuate ſatisfactions, and the full right of beſtowing them withdrawne from all other Biſhops, to the Biſhop of Rome alone. About the vſe, and practiſe whereof, all good men haue deſired a correction, and moderation; as of things, which being hitherto ill handled, haue giuen the chiefe occaſion of this breach, in the Church: Heere therefore it were to bee wiſhed, that the Popes would yeelde ſomething to the publicke peace. Thus farre *Caſſander*: With whom agrees *Polidore Virgil*; both of them more worthy of a blacke cole, then their honeſt *Rocheſter*, whom *Gregory* of Valence hath ſo foulely branded: Neither haue there wanted ſome of their owne (as *Bellarmine* witneſſeth) which haue called both the Treaſure of the Church, and Pardons into Queſtion; neither haue there wanted thoſe, which haue boldly and flatly denyed them, either to be of vſe, or to be at all: And indeed, who, that is not too much intoxicate with the potions of that harlot, can indure, that whiles the imputation of Chriſts merits to the iuſtifying of a ſinner, applyed by God to vs, is euery where a common ſcoffing-ſtocke to theſe men, yet, that the merits and ſufferings of holy men, out of a certaine common treaſure, ſhould by a man be imputed to men for the deliuerance of their ſoules from torment? Who can abide that any mortall man ſhould ouer-ſatisfie God for his ſins? Who can abide the prodigall grants, and ſhamefull Marts of their pardons? Who can indure to heare, that to the careleſſe mumbling ouer of ſome ſhort prayers (for if wee beleeue their *Caſuiſts*, there is no great neede of any intention of minde, of any ſpeciall deuotion) there ſhould bee granted by *Iohn.* 22. a Pardon for no leſſe then a million of yeares? Who can indure (ſince by their owne confeſſion, this fire muſt laſt, but till the conflagration of the world) that yet in one little booke there ſhould be tendred vnto credulous poor ſoules, pardons of but eleuen thouſand thouſands of yeares? What ſhould we make many words of this? There is now lying by mee a worme-eaten manuſcript, with faire rubricks, in which beſides other abſurd and blaſphemous promiſes, there is power giuen to one little prayer, to change the paynes of hell (due perhappes to him that ſayes it) into purgatory; and after that againe; the paines of purgatory, into the ioyes of heauen: *Bellarmine* had wiſely reſpected his owne reputation, if he had giuen his voice according to that which hee confeſſes to haue beene the iudgement of ſome others; That theſe like Bulls were not giuen by the Popes, but leudly deuiſed by ſome of his baſe Queſtuaries, for an aduantage: But that which he ſhould excuſe, he defends: What ingenuity or ſhame is to be expected of Ieſuites? and how cleane hath an old parrat (as he ſaid of old) forgotten the wand? Who may abide this vniuſt and inhuman acceptation of perſons? that the welthier ſort, may by their purſes redeem this holy Treaſure of the Church, & by mony deliuer the ſouls of themſelues & their friends, from this horrible priſon, while the needy

De Indulg. l. 4. c. 4.

Hora B. virg. ſtations of Rome. Rithmic.

Hora. B. Mar. virg. ad vſum Sarum.

Lib. de Indulg.

needy ſoule, muſt bee ſtill frying in that flame, without all hope of pardon, or mature relaxation, vntill the very laſt iudgement day? Laſtly, who can endure that, whiles it is in the power of Chriſts vicar, to call out miſerable ſoules out of this tormenting fire (which hell it ſelfe is ſaide to exceede onely in the continuance) yet, that hee ſhould ſuffer them to lie howling there, and moſt cruelly broyling ſtill, and not mercifully beſtow on them all the heapes of his Treaſure, as the ſpirituall raunſome of ſo many diſtreſſed ſpirites? A wretched man is hee (as *Ambroſe* ſaid of the rich man) which hath the power to deliuer ſo many ſoules from death, and wants the will: Why hath God giuen him this faculty of Indulgences, if he would not haue it beneficiall to mankinde? and where the owner of the houſe will bee bountifull, it is not for the ſteward to bee niggardly; Let that *Circe* of Rome keepe theſe huskes for her hogs.

Ambr. de Naboth.

Auth. operis imperfect.

Section 13.

Concerning the diſtinction of veniall and mortall ſinnes.

PArdons do both imply & preſuppoſe that knowne diſtinction of mortall, and veniall ſinne, which neither hath God euer allowed, neither (whiles hee gainſayes it) will euer the Proteſtants: That there are certain degrees of euill, we both acknowledge, & teach; ſo as we may here iuſtly tax the diſhoneſty, and ſhameleſneſſe of *Campian*, *Dureus*, *Coccius*, and the monkes of Burdeaux, who haue vpbrayded vs with the opinion of a certaine Stoicall and Iouinianiſh parity of ſinnes: yea *Bellarmine* himſelfe hath already done this kinde office for vs. Some offences are more hainous then other; yet all, in the malignity of their nature deadly: As of poiſons, ſome kill more gently and lingringly, others more violently and ſpeedily, yet both kill. Moreouer, if wee haue reſpect to the infinite mercy of God, and to the obiect of this mercy, the penitent and faithfull heart, there is no ſinne which (to

borrow the word of *Prudentius*) is not veniall; but in reſpect of the Anomy or diſorder, there is no ſinne which is not worthy of eternall death. Euery ſin is a Viper; there is no Viper (if we regarde the nature of the beſt) but kills whome ſhe bites; but if one of them ſhall happely light vpon the hand of *Paul*, ſhee is ſhaked into the the fire, without harme done: Let no man feare that harmfull creature euer the leſſe, becauſe he ſees the Apoſtle ſafe from that poyſon. So is ſinne to a faithfull man; Saint *Iohns* word is, All ſinne is (ανομία) Tranſgreſsion of the law; Saint *Pauls* word is, The wages of ſinne is death; Put theſe two together, and this conceit of the naturall pardonableneſſe of ſinne, vaniſhes alone.

1 Io. 3. 4
Rom. 6

Our Rhemiſts (ſubtle men) can no more abide this propoſition conuerted, then themſelues: All ſinne indeed (ſay they) is *anomia*, a tranſgreſsion of the law;) but euery tranſgreſsion of the law is not ſinne: The Apoſtle himſelfe therefore turnes it for vs: All vnrighteouſneſſe, (ſaith hee) is ſinne: But euery (ανομια) is vnrighteouſneſſe, ſaith *Auſten* vpon the place. For the law is the rule of righteouſneſſe; therefore the preuarication of the law is vnrighteouſnes: Yea, their very owne word ſhall ſtop their owne mouth; for how is ſinne vniuocally diſtinguiſhed into veniall, and mortall, if the veniall bee no ſinne; and the wages of euery ſinne is death. That therefore which the Papiſts preſume to ſay, that this kinde of ſinne deſerues pardon, in it ſelfe (vnleſſe they will take the word, merit, catachreſtically, with *Stapleton*) And that which *Bellarmine* and *Nauarrus* adde, that veniall ſinnes are not againſt, but beſide the law: and laſtly, That which *Franciſcus a Victoria* writes, that a Biſhops bleſsing, or a Lords prayer, or a knocke on the breſt, or a little holy-water, or any ſuch like ſlight receite, without any other good motion of the heart, is ſufficient to remit veniall ſinne, is ſo ſhamefully abhorring from all pietie, and iuſtice, that theſe open bauds both of nature and ſinne, muſt be eternally defied of vs. It is an olde and as true a rule, Eaſines of pardon giues incouragement to ſin: And beſides, what manner of ſinnes doe they put in the ranke of Venialls? Drunkenneſſe, adultery, angry curſes, or blaſphemies, couetouſneſſe: yea ſtealing, lying, curſing of parents, (horrible offences) ſhroud themſelues (with them) vnder this plauſible title of veniall: Hee muſt needes be ſhameleſly wicked, that abhorres not this licentiouſneſſe. Surely *Socrates* the hiſtorian, prophecied (I thinke) of theſe men: There are ſome (ſaith he) that let goe an whoredome as an indifferent matter, which yet ſtriue for an holy-day, as for their life. The ordinarie, and not ſlight Controuerſie (as *Caſſander* thinketh) of the name, nature, condition, puniſhment of the firſt ſinne, as *Chryſoſtome* calls it, I willingly omit; Neither doe I meddle with their Euangelicall perfection of vowes, nor the dangerous ſeruitude of their raſh and impotent votaries, nor the inconueniences of their Monkerie: which yet are ſo great, and many,

το ἐνδυχεῖν, &c.

Fr. a Vict. ſumma ſacr. Pœnitentia nu. 100. p. 63.

Decr. 23. q. 4. eſt iniuſta &c. Petr. Alagona Cõp. Manual. Nauarri. p. 91. p. 267. p. 140. p. 191. p. 352. p. 100. Socr. l. 5. 22

πρώτη ἁμαρτία. *Originall.*

ny, that the elect Cardinalls of *Paul* the third, doubted not with ioynt-consent to affirme, All the Orders of Couents we thinke fit to be abolished; but, for the condition of that single and solitarie life, let that be done, which *Cassander*, and *Clingius* the Franciscan aduise, in this case; that is, Let all false conceite, and prepostrous confidence bee remooued from it, that the trust, which should onely be put in the merit of Christ, be not placed vpon these courses: and let no man thinke, that hereby he deserues righteousnesse, remission, grace; and lastly, (which I adde) remoue but idlenesse, superstition, necessitie, from this kind of life, and we doe not, wee will not disallow it: Neither doe we take our Colledges for any other then certain sacred (ἀσκητήρια) monasticall Academies, wherein according to the precept of *Pelagius* the Pope, wee may be maturely fitted for these holy seruices of God, and his Church: such were the monasteries of the Antient; in so much as *Possidonius* can witnesse, that S. *Austen*, out of one little house, sent forth ten labourers into the harueſt of the Church.

Possid. in vita Aug.

Section 14.

Concerning the Canon of Scripture.

NOw (least I bee too tedious,) it is time for mee, from these points, which do directly concerne our selues, to hasten vnto those, which do more closely touch the Maiesty of God; and doe, as it were, send plaine chalenges into heauen: And those doe either respect the Scripture which is his expressed word; or Christ, which is his naturall and consubstantiall word, or lastly, the worship due vnto his name.

And first, the Scripture complaines iustly of three maine wrongs offered to it: The first, of addition to the Canon; The second, of detraction from the sufficiency of it; The third, of hanging all the authority thereof vpon the sleeue of the Church; For of that corrupt Transla-

tion

tion of Scripture, which the Trent-Diuines haue made onely, and fully authenticall, I forbeare purpoſely to ſpeake; although it were eaſie to ſhow (that which *Reuchline*, following the ſteps of *Hierom*, hath auerred,) That the Hebrews drinke of the well-head; The Greeks of the ſtreame, and the Latines of the puddle: neither will I ſo much as touch the iniurious inhibition of thoſe holy bookes, to the Laity. Who can endure a peece of new cloth to bee patched vnto an olde garment? Or what can follow hence, but that the rent ſhould be worſe? Who can abide, that againſt the faithfull information of the Hebrewes, againſt the cleere Teſtimonies of *Melito*, *Cyrill*, *Athanaſius*, *Origen*, *Hilary*, *Hierom*, *Ruffinus*, *Nazianzen*, againſt their owne Doctors both of the middle, and lateſt age, ſixe whole books, ſhould, by their father-hoods of Trent, be vnder paine of a curſe, imperiouſly obtruded vpon God, and his Church? Whereof yet, ſome propoſe to their readers, no better then magicall iugglings, others bloody ſelf-murders, others lying fables, and others heatheniſh rites, not without a publicke applauſe in the relation: Theſe indeed, *Caietan*, ingenuouſly, as his faſhion is, (according to that hee had learned of *Hierome*) would perſwade vs to haue beene admitted onely by the Auncients, into the Canon of Manners, not of faith. And ſurely, there be many precepts in *Siracides*, the counterfeit *Salamon*, and *Eſdras*, which ſauour of excellent wiſdome; but I wonder what kinde of good manners, can be learned from ſuch like hiſtories, euen by thoſe Nouices, to whom *Athanaſius* bequeathes theſe bookes: Well may I ſay of theſe, as that *Chian* ſeruant of his Maſter, (which ſould his wine and dranke his lees) whiles they haue good, they ſeek for nought: But let theſe bookes (how queſtionable ſoeuer to *Epiphanius*) be all ſacred, let them be (according to the meaning of the Councell of Carthage, and of *Auſten* ſo oft cited, to this purpoſe) After Canonicall; yet what man or Angell dare preſume to vndertake to make them diuine? We know full well, how great impietie it is to father vpon the God of heauen the weake conceptions of an humane wit; neither can wee bee any whit mooued with the idle crack of the Tridentine curſe, whiles we heare God thundring in our eares, If any man adde vnto theſe words, God ſhall adde vnto him the plagues written in this book.

Hier. aduerſ. Helvidium.

I refer the reader for the citation of theſe, to my diſſwaſiue frō Popery

Catechumeni.

Epiph. L. 1. ſect. 5 ἐν ἀμφιλεκτῳ

Δευτερο-κανονικοι. Si quis lib. Heſter, Dan. Baruc, Eccl. Iudith. Tob. Macab. pro Canonicis non receperit Anathema ſit. ſect. 4. Apoc. vlt.

SEC-

Section 15.

Of the Inſufficiency of Scripture.

NEither knowe I, whether it be more wickedly audacious, to faſten vpon God thoſe things which hee neuer wrote, or to weaken the authority, and deny the ſufficiency of what hee hath written: The Papiſts doe both. We affirme (ſaith *Bellarmine*) that there is not expreſly contained in Scriptures, all neceſſarie doctrine, either concerning faith, or manners: And the Tridentine Fathers giue charge, that Traditions be receiued with no leſſe pietie and veneration, then the bookes of Scripture.

Lib. 4. de verbo non ſcripto. c. 30. ſect. 1.

Pari veneratione, pari pietatis affectu.

Vnwritten Truths (ſaith our wittie Chancellour, *More*) are equiualent to the word of God: What place is there for peace? There are we confeſſe certaine things of a middle nature, indifferent rites, wherin much muſt be yeelded to the Church, much to Traditions: but that thoſe things, which are ſimply neceſſarie to ſaluation (whether to bee known, or to be done) ſhould not be found in the holy Scriptures, either in their words, or in their ſenſe, as *Aquinas* diſtinguiſhes, wee iuſtly hould abſurd; and with *Eraſmus*, contrary to all true diuinitie: Some Conſtitutions for publicke order, are from the Church; but all neceſſarie determinations of faith, are to be fetcht from the voyce of God; This is, as *Niſſen* truely commends it, the right and ceuen rule of life: The law of God is perfect, ſaith *Dauid*; yea and makes perfect, ſaith *Paul*: And what can bee added to that which is already perfect? or what perfection can there bee, where ſome neceſſary points are wanting; yea (if we may beleeue *Hoſius*) the greateſt part?

Per verba, per ſenſum.

Διατυπωσεις. *In Can. Nic. Graec. apud Piſam. Binius Conc. Tom. 1.*

κανων ὀρθος καὶ ἀδιάστροφος.

How much is the ſpirit of God miſ-taken? he wrote theſe things, that we might beleeue, and in beleeuing be ſaued; But now (if Trent may be iudge) although we beleeue what he hath written, yet we cannot be ſaued, vnleſſe wee doe alſo receiue, and beleeue what he hath not written: How ill was *Conſtantine* taught of olde, how ill aduiſed, in

in that publicke ſpeech; for which yet, wee doe not finde that any of thoſe Worthies of Nice did ſo much as iogge him on the elbow, in a milde reproofe; whiles hee ſaid; The bookes of the Euangeliſts and Apoſtles, as alſo the Oracles of the ancient Prophets doe plainely inſtruct vs in the meſſage and meaning of God: How miſerably were euery one of the learned Fathers of the Church blinded, that they could neuer, either ſee, or acknowledge any other rule of faith? And what ſhall wee ſay? Did God enuy vnto mankind the full reuelation of his will, in the perpetuall monuments of his written worde? Or did hee not thinke it expedient to lay vppe all neceſſary doctrines in this common ſtore-houſe of Truths, (as *Rocheſter* calls it): Or, is that perhaps more vncertaine which is faithfully committed to writing, then that which is caried about by the flying rumors of men, & by this aery conueiance deriued vnto poſterity? What a thing is it (as *Irenæus* wiſely ſaid) that wee ſhould leaue the voyce the Lord, and his Apoſtles, and attend to theſe tattlers, that talke neuer a true worde? Or if this bee fitting, how vainely haue you ſpent your labours, ô all yee Regiſters of God, Prophets, Apoſtles, Euangeliſts: and as he ſayd of the oyntment, To what purpoſe was all this waſte? Theſe Paradoxes are pernicious to the Church, and ſhamefully derogatory from the glory, both of the wiſdome and goodneſſe of God: Hold theſe, who dare: Surely, wee can neuer abide that thoſe two markes of heretickes which *Irenæus* long ſince ſet downe (namely, not to reſt in the bare authoritie of Scripture, and to vaunt of other Traditions) ſhould both of them be iuſtly branded on our ſides.

Theod. l. 1. c. 7.

Tert. de præſcr. et lib. contr. Her. Orig. in c. 16. ad Rom. Athan. in ſynopſ. Ambr. l. 3. Hex. c. 3. Aug. Ego ſolis Scripturis &c. De nat. et gr. c. 61 Opt. Milen. l. 5. Tho. in Mag. l. 3. d. 3. q. 1. art. 1 Citat ex Hier. Non mihi credas ſi quid tibi dixero quod ex nouo Teſtamento vel veteri haberi non poſſit.

Iren. l. 2. c. 1

Section 16.

Of the Authority of Scripture.

BVt this is yet moſt ſhamefully iniurious, to deny vnto the word of God, Credit of it ſelfe; and ſo to hang the Scriptures vpon the Church, that they muſt needes begge al their authoritie from the voyces of men. Honeſt *Eckius* in his reuiſed, and corrected Enchiridion: The Scripture (ſaith he) is not authenticall without the authoritie of the Church: To which as ſome golden and oracular ſentence, there is added in the margin, a glorious and inſulting applauſe, An *Achilles* for the Catholicks: I let paſſe the blaſphemies of *Hermannus*, and *Hoſius*, perhaps (as *Iunius* conſtrues it) in the name of *Swinckfeldius*: I paſſe ouer the horrible impietie of that ſhameleſſe gloſſe, which teaches that *Salomons* text borrowes his credit from the Popes canonization: *Bellarmine* alone ſhall ſpeake for all; who going about to ſupport the number of ſeauen Sacraments, by the authority of the Tridentine Councell (for this is euer their laſt hold): The ſtrength (ſaith hee) of all the Ancient Councels, and of al opinions, depends vpon the authority of the preſent Church; And a little before; If we take away the authority of the preſent Church, and of the preſent Councell (of Trent) the decrees of all other Councells, and the whole Chriſtian faith may be called into doubt, and queſtion. O miſerable, and miſerably ſtaggering ſoules of the Papiſts: How many, not perſons onely, but whole kingdomes, and thoſe (as the Romaniſts themſelues confeſſe, and bewaile) mighty and flouriſhing, amongſt themſelues, doe yet ſtill reſolutely reiect all the authoritie of that Tridentine Councell? What certitude of faith therfore can they haue? What hope of ſaluation? But what? The whole Chriſtian faith? All doctrines and opinions? What, euen thoſe which are written by the finger of God? thoſe that are indited by the holy ghoſt? What is this elſe, but to make God a ſlaue to men; and to arraigne the maker of heauen and earth, at the barre of humane iudgement? God

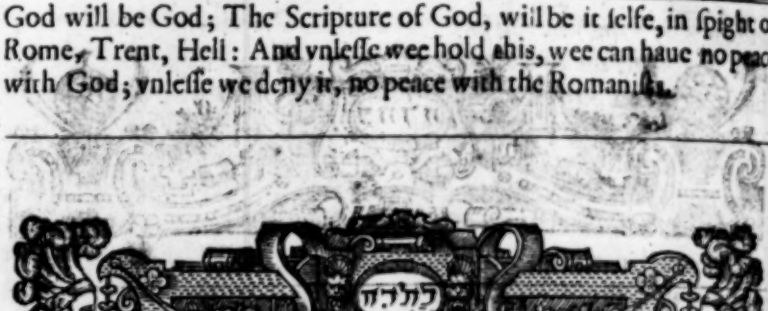
αὐτοπιστίαν.

Enchir. Eccij 7. recogn ann. 1536. fol. 8.

Achilles pro Catholicis. Anmaduerſ. in Bellar. Gloſſe in decretal. l. 2. Tit. 23.

ἱερὰ ἀγκύρα *Bell. de num. ſacr. et effect. l. 2. c. 25. p. 300.*

God will be God; The Scripture of God, will be it ſelfe, in ſpight of Rome, Trent, Hell: And vnleſſe wee hold this, wee can haue no peace with God; vnleſſe we deny it, no peace with the Romaniſts.



SECTION 17.

Concerning Tranſubſtantiation.

THeſe errors concerne the Scriptures; thoſe which follow, concerne either Chriſts perſon, or his offices. I let paſſe that idle brabble (as *Bellarmine* himſelfe iudges it) which the Popiſh Cenſors haue vniuſtly raiſed about the ſons God-head of himſelfe; & inſiſt vpon waightier quarrells; I would that exploded opinion of Tranſubſtantiation, & (which is the root of it) the Multipreſence of Chriſts body, did not vtterly ouerthrow the truth of His humanity. Good God! Is it poſsible (as *Auerroes* ieſted of old) that Chriſtians ſhould make themſelues a God of bread? That any reaſonable man can beleeue, that Chriſt carried his owne body in one of his hands, that hee raught it forth to be eaten by thoſe holy gueſts of his, which ſawe him preſent with them, and heard him ſpeaking to them, both whiles they were eating him, and when they had eaten that ſacred morſell? That the ſelfe ſame ſonne of man ſhould at once both deuour his whole ſelfe, and yet ſhould ſit whole, and intire at the Table with them? That the glorious body of Chriſt ſhould be caried, through the vncleane paſſages of our mawes; and either be there turned into the ſubſtance of our body; or (contrary to that the Spirit ſaid of olde, Thou ſhalt not ſuffer thine holy one to ſee corruption) ſhould be ſubiect to putrefaction, or vaniſh to nothing, or returne into that heauen, wherein it was, ere it returned, while it returned: or laſtly, ſhould be eaten with miſe (deuout and holy vermin) or perhaps mixed with poiſon, to the receiuer? What monſters of follies are theſe? How mad, yea how impious is this obſtinacy of fooliſh men, that they will

Genebr. l. 1. de Trin. Lindan. 2. diall. Camiſius in præf. lib. de Io. Bapt. αὐτοθηόλης. *Bell. l. 2. de Chriſt. c. 19. Caluinus ſine dubio in modo loquendi errauit, ſed dum rem ipſam diſcutio, non facilè audeo pronunciare illum in errore fuiſſe.*

Pſal. 16. 10

will ouer-turne the very principles of nature, the order of things, the humanity of their Sauiour, the truth of the Sacrament, the constant iudgement of Scripture, & lastly, the very foundations of all Diuinity; and confuted: iumble heauen and earth together, rather, then they will (where necessity requires it) admit but of a tropicall kinde of speech, in our Sauiours consecration; whiles in the meane time, the whole reuerend Senate of the Fathers, cryes out, and redoubles the names of Symboles, Types, signes, representation, similitude, figures, and what-euer word may import a borrowed sense; notwithstanding all the indignation of heauen, all the scorne of Pagans, all the reluctation of the Church: This letter killeth, as *Origen* truely speakes: Now what likely-hood is there, here, of agreement? That the true body of Christ is truely offered, and truly receiued in the Sacrament, which of vs hath not euer constantly taught, and defended? But how is this? not by any bodily touch, as *Cyrill* and *Ambrose* say well, but by our faith. That it should be Corporally, Carnally, Orally present, and torne in peeces with our teeth (as good Pope *Nicholas* caused *Berengarius* to say, and our *Allen* hath followed him vnbidden) hath euer seemed impious to vs, and (as *Austen* iudges it) no lesse then flagitious.

Tert. contr. Marc. l. 4. Beatus Rhenanus confesses this errour of Tertullia was confuted in Berengarius. August. Ps. 3 et epist. 162 De doctr. Christ. 3. 16. Chrys. hō. 46. in Io. &c. Bel. l. 1. de Euch. c. 1

De doctr. Chr. l. 3

Wee like well yet, the ingenuity of *Arius Montanus*, in this point; who, vpon *Luk.* 22. This is my body (saith hee) that is, My body is Sacramentally contained in this Sacrament of bread; and straight hee addes (like another *Nicodemus*, Christs nightly disciple) The secret and most mysticall manner whereof, God will once vouchsafe, more clearely to vnfold to his Christian Church: Thus hee: In the meane time, for vs; this prodigious conceit of Transubstantion, which alone containes in it as many absurd errours, as there haue beene minutes of time; from the first forming of it (that is, from the Councell of Lateran) vntill this houre, can look to be entertained no otherwise at our hands, then as such a diueliſh fancy deserueth, with hatred, and execration.

Section 18.

Concerning the multi-preſence of Chriſts body.

ἀνεφαλον μυθος.

BVt this ſleeueleſſe tale of Tranſubſtantiation, vvas ſurely brought both into the world, and vpon the ſtage, by that other fable of the multi-preſence of Chriſts body: neither knowe I, whether I ſhould preferre for madneſſe, and ſophiſtical cozenage. That the ſame body of Chriſt ſhould be in a thouſand places at once of this ſublunary world, whiles yet it is in the meane time intire in heauen; That the whole body of Chriſt ſhould ly hid in a little thin wafer, yet ſo, that the parts and members thereof ſhould not one runne into another, but continue diſtinct, and ſeuerally diſpoſed among themſelues, and haue a ſhape and order agreeable to a mans body (which are *Bellarmines* owne wordes) it doth not onely exceede reaſon, but faith: Neither doe they ſay now (as of olde) Beholde heere is Chriſt, or there; but (which is much worſe) Beholde Chriſt is both heere, and there; That receiued *Axiom* of the ſchooles is of an eternall Truth; The numericall vnitie of a finite thing cannot ſtand without continuity. Who can chooſe but be aſhamed of the Ieſuites here? The very places in which Chriſts bodie is, (ſaith *Bellarmine*) are diſcontinued; yea, and the body of Chriſt it ſelfe, is diuided from it ſelfe, in reſpect of place, but not in reſpect of his proper ſubſtance, or quantity: As if there could bee any diuiſion of a materiall ſubſtance, but by bounds of place? As if quantity were not both bounded, and meaſured by place alone? As if there were not an vndoubted relation of the place to the thing placed: But now, this doth not belong to Chriſt onely. Saint *Xauier*, in our Age (one of *Loyalaes* brood) was ſeene at once, both in the ſhippe, and in the boate: *Turſellian* reports it; vnto this fabulous Saint, and his fellow-fabuler, the reporter, I cannot deuiſe to ſet a better match, then that *Plautine Amphitrio*: Dar'ſt thou ſay, thou fond ſlaue, that which neuer man yet ſaw (nor indeede can bee done) that one man ſhould at the ſame time, be in two places at once?

Iul. Scal. exercit. in Card.

Aug. Ep. 57 ſpatia locorũ tolle corporibus, et nuſquam erunt. Cited alſo by D. Sutcliffe. contr. Bel. de Euchariſt. Plaut. Amphi. Tun' id dicere audes verbero; quod nemo vnquã homo vidit, nec poteſt fieri; Tempore vno, homo idem duobus vt locis ſimul ſit.

How

How farre wide is *Aquinas* (the honour of their ſchooles) which ſaith, By the ſame ground or reaſon that an Angell might bee in two places; he might be in as many as you will: See now either *Xavier* is euery-where, or elſe the carcaſſe of a trier is more ſubtle then the nature of an Angel; To conclude, either *Aquinas* is falſe, or the Papiſts Vbiquitaries. How ouer-bolde are the Ieſuites, the patrons of this Multipreſence? *Bellarmine*, ſcorning the modeſty of *Thomas*, *Egidius*, *Carthuſian*, *Capreolus*; Becauſe (ſaith hee) wee thinke that the body of Chriſt may be in many places at once, locally, and viſibly, therefore we ſay, and hold, that the ſame body may be circumſcriptiuely and definitiuely in more places at once: For, that a body may be circumſcriptiuely in any place, nothing is required, but that it be fitly meaſured vnto that place: So as the bounds of the place and the thing placed, bee both together; but, it is not required, that it ſhould not be elſe-where, as in another place: Thus he: What an abſurd oppoſition is this: To be circumſcribed in one place, and yet to bee otherwhere; That the bounds of the place, and the thing placed ſhould be equall to each other, and yet, that the thing placed ſhould be but one, and the places a thouſand; that a thing ſhould be fitly commeaſured by one place, and yet be in almoſt infinite; That another remote place ſhould leſſe hinder circumſcription, then a part of the next place; What is to be madde, if this be to be wiſe? who cannot but laugh at the wiſe folly of theſe men, as *Irenæus* ſaid of the Valentinians?

Tho. in Mag. l. 1 d. 32. q. 1. art. 1

Bell. de Euchar. l. 3. c. 4 p. 297 in 8°.

Sapientiæ ſultitiæ Iren. l. 1. c. 9

But I willingly hear that of *Chryſoſtome*; To conceiue of diuine things by philoſophy, is no other, then to take out a red-hote iron with our fingers, and not with tongs. And, that of *Auguſtine*, Yeeld GOD able to doe ſomething, which thou art not able to vnderſtand; It is reported that *Ariſtotle* miſ-ledde *Aetius* the heretike, into that filthy errour of *Arrius*; and *Tertullian* hath taught vs, that all hereſies are ſubborned by philoſophy. What hath Athens to doe with Hieruſalem: the Academy with the Church? Away with arguments where faith is in queſtion, as *Thomas* ingenuouſly ſayes, out of *Ambroſe*; But what is all this to vs? It is well yet, and I doe heartily congratulate it to our men, that the idle tale of *Surius* concerning *Melanction*, and *Carolaſtadius*, and other Proteſtants abandoning of all Philoſophy (wherewith yet *Binius* pleaſed himſelfe of late) is thus hiſſed out of countenance, and vaniſhed; Belike now, the reformed Doctors are Philoſophers, but too much: For vs, we doe eaſily graunt, that many things are done, which we cannot vnderſtand; but theſe things we grant not, becauſe we vnderſtand they cannot be done: God hath abſolute power (as *Thomas* ſpeakes truely) ouer the whole nature of the creature; but not ſo, as that hee ſhould cauſe it to be, and not to be, at once: This (as *Sadeel* ſayes wittily) *Deus potenter non poteſt*: The obiect of Gods power (as the Ieſuites ſchole willingly confeſſes) is whatſoeuer implies not a

Socr. l. 2. 28

Tert. l. de præſ.

Binius in vit. Adrian. 6

Petr. Mart. dial. de Omnipræſ.

contradiction in it ſelfe; Now, that the ſelfe ſame body ſhould ſit downe, and not ſit downe; ſhould be viſible, and inuiſible; diuiſible and continued, and yet diſcontinued and indiuiſible; To be all heere, to be all elſewhere; to be heere greater, there leſſe: To be one, and many; the ſame, and diuerſe; to depart, and not to depart; to be contained in heauen, and not to be contained; to be a quantitie without ſpace, to be meaſured by, and fitted to a place, and not to take vp any place; To be accidents, and yet not to be inherent; To be formerly, yet to bee made; To be made, and not to bee made; To be otherwiſe in places, then in a place; To be a true body, and yet to be ſpiritually; that boy were well worthy of whipping, that can not diſcerne and confeſſe manifeſt contradictions. But what doe I ſpend time in this thorny diſcourſe? This one word ſhall ſhut, and ſumme vp all; That this wicked paire of opinions offers plaine violence to the true humanity of Chriſt; neither can euer *Saluâ fide*, be reconciled with the Euangelicall Truth.

Section 19.

Concerning the Sacrifice of the Maſſe.

THe Prieſtly office of Chriſt is not a little impeached by the daily oblation of the Miſſall ſacrifice, and the number of Mediators. For the firſt: That in this ſacred Supper there is a ſacrifice (in that ſenſe wherin the Fathers ſpoke) none of vs euer doubted: but that is then, either Latreuticall (as *Bellarmine* diſtinguiſhes it not ill) or Euchariſticall: There is heere (as *Chryſoſtome* ſpeaks) a remembrance of a ſacrifice, that is, as *Auguſtine* interprets it, a memoriall of Chriſts paſſion, celebrated in the Church; and from this ſweet commemoration of our redemption, there ariſes another ſacrifice, the ſacrifice of praiſe; and from thence, a true peace-offering of the Chriſtian ſoule; Theſe three ſacrifices offer themſelues to vs heere; but

ἀνάμνησις τῆς θυσίας.

but for any propitiatory ſacrifice, vnleſſe it be (as the Gloſſe interprets it) repreſentatiuely, I find none, none eſſentiall; none (as the Tridentines labour to perſwade) true and proper; neither indeed can there be. For, what? Doth the Prieſt offer the ſame that Chriſt hath offered, or another? If another, then not propitiatory; for only Chriſt is our propitiation: If the ſame; then not an vnbloody ſacrifice; for Chriſts ſacrifice was a bloody one; Then, the naturall Being of Chriſt ſhould againe be deſtroyed; Then, the blood of the Mediator (which I abhorre to imagine) muſt be of a finite value and power: yea Chriſt himſelfe did not ſacrifice on the Table, but on the Croſſe; For if the ſacrifice, which he offered in his Supper were perfect, and fully propitiatory, what needed he to die afterward? wherfore was his blood ſhed vpon the Croſs, which by his Tranſubſtantiated blood (not yet ſhed) had formerly redeemed the world? But if it be vnbloody, then it is not propitiatory: for without ſhedding of blood (ſaith the Apoſtle) is no remiſſion. Or what oppoſition is there betwixt the order of *Melchiſedec*, and *Aaron*, betwixt Chriſt and the Prieſts of the olde law; if this office doe equally paſſe, and deſcend in a long pedigree of mortall ſucceſſors? Or why were the legall ſacrifices of the Iewiſh Synagogue ſo oft repeated, but becauſe they were not perfect? & how can, or why ſhould that which is moſt abſolutely perfect, be reiterated?

Trid. Con. Seſſ. 22

Heb. 9. 22

To conclude, what can be either ſpoken or conceiued more plaine, then thoſe words of God, Once offered, One ſacrifice, One oblation: And yet theſe Popiſh ſhaulings (deuout men) take vpon them to crucifie, and ſacrifice Chriſt againe; and whiles they ſolemnely offer the Son of God vp vnto his father, they humbly beſeech him (in a religious blaſphemy) that hee would be pleaſed to bleſſe, and accept that oblation: It is not for vs, I confeſſe, to be ſo deuout: We will remember this holy ſacrifice of Chriſt (as *Caſſander* well aduiſes) and celebrate it with a thankfull heart, we will not repeat it; wee will gladly receiue our Sauiour, offered by himſelfe, to his Father; and offered to vs, by his Father, we will not offer him to his Father: which one point whiles wee ſtick at (as we needs muſt) wee are ſtraight ſtriken with the thunderbolt of the *Anathema* of Trent: Here can be therefore no poſſibility of peace.

Heb. 9. 28. μια θυσια μια προσφορα.
Heb. 10. 12. Quam oblationem tu Deus in omnibus quæſumus benedictam, aſcriptam, ratam ac rationabilem facere digneris. Munera quæſumus, domine oblata ſanctifica, &c. Canon. Miſſ.

Section 20.

Of the number of Mediators, and Inuocation of Saints.

IT doth not more belong to the Priesthood of Christ, that he offered himselfe once for vs (a spotlesse sacrifice) vpon the Altar of his crosse, then that hee daily offers to his Father, the incense of our prayers, on the Altar of heauen. As therefore many sacrifices, so many mediators, plainely seeme to put Christ out of office. Neither indeede hath the number of Intercessours more increased in this olde Age of the world, then the impiety of imploring them: For the modester iudgement of the former schooles, so framed to it selfe a distinction of Mediation, that it challenged one kinde thereof as proper onely to Christ, thinking the other might bee imparted vnto Saints: but our late Doctors (wilfully breaking the bars both of Logick & Diuinity) haue rashly incroched vpon all the offices of a Mediatour; and whatsoeuer might by any right belong to an Agent for peace, all that (if not more) haue they attributed to the Saints. Hereupon one sayes to the blessed Virgin, O Saviouresse saue me: Another; Obtaine thou pardon, apply grace, prepare glory for mee. Others (if wee may beleeue *Cassander*) famous Diuines, haue said, That God hath translated one halfe of his kingdome, which consists of Mercy, to the Blessed Virgin *Marie*; reseruing the other halfe of Iustice; to himselfe: Others, that wee may appeale from the barre of Gods Iustice, to *Maries* court of Mercy; Others haue so compared their *Francis* with Christ, that (I tremble to speake it) whether of these was the Typicall Iesus, might seeme questionable to the Reader: Hear the holy Muse of *Turselline*,

Qui Franciscus erat iam tibi Christus erit.

Francis *that was, shall now be Christ to thee:*

And

And ſoone after,

And Chriſt that was, S^t. Francis now ſhal be.

Iam Franciſcus erit quo modo Chriſtus erat.

O Tongue worthy to be cut out of that blaſphemous mouth (as *Hierome* ſaid of his *Vigilantius*) and made into gobbets. Neither hath this impious paraſite, or his *Sedulius* done more for their ſtigmaticall *Francis*, then the holy Archbiſhop *Antoninus* hath done for his *Dominick*; in an emulation of blaſphemy: There wants nothing (that I can ſee) but that euerlaſting Goſpel of the Friers: and it wanted not much (if hiſtories ſay true) of preuailing;

Henr. Steph. Apol. Herod. Fox. in Martyr. Martial.

Oh what madde gownes haue ſwayd the Roman State!

as their Poet ſaid of old:

Others haue ſacrilegiouſly turned Letanies, Creeds, Pſalters, and what-euer God meant to honour himſelfe by, vnto the name of the holy Virgin: And I would to God this were onely the priuate miſ-deuotion of ſome ſuperſtitious olde wife, or ſome idle and ſilly cloiſterer: Faine would our charity conceiue ſo; which is ſtill credulous, and (as the Apoſtle commands) thinkes not euill; if *Caſſander* did not directly tell vs, that they publikely ſing in their very Churches this deuout Antheme,

O happy Mother of that Son
Which haſt all our ſins fordone;
Out of a Mothers right, wee pray thee
Bid our Redeemer to obay thee.

O felix puerpera Noſtra pians ſcelera, Iure matris impera Redemptori.

If all theſe were not openly approued, by the holy Cenſors of the Romane Church (ſeuere controllers of manners) yea by the voyces of their owne Popes; If at this day (witneſſe the Muſes of *Bencius*, and *Bonarſcius*) the Ieſuites did not both ſpeake, and write thus: But let vs leaue theſe bolde impieties (if you will) to their *Bernardines*, *Antonines*, *Bartlemewes* of *Piſa*, *Turſellines*; bring vs forth their more ſober Diuines, *Polydores*, *Caſſanders*, *Viues*: Euen their opinions will not downe with vs, which teach that the Saints are in any wiſe to be prayd vnto. Indeed, the Proteſtants ſay (as *Bellarmine* grants) that the Saints pray for vs; but, only in a generality: *Bucer* ſaid truely, that the Saints haue great loue to their militant brethren, great deſire of their ſaluation; and ſo doubtleſſe haue the Angels: But muſt wee therefore ſingle out any one of thoſe bleſſed ſpirits to ayde vs, to ſue for vs in the Court of heauen? God forbidde: For, vpon what faith muſt theſe prayers of ours be grounded? vnleſſe perhaps (as *Hoſius* ſaith) wee muſt beleeue in the Saints alſo? yea how ſure are we, that none of the Saints can either ſearch the heart, the fountaine of our prayers, or at once heare tenne thou-

Lib. de Beatit. Sanct. c. 15 Caſſ. in Conſ. ca. de Invocat. Sanct. The ſame is confeſſed by Luth. Oecol. Melanc. Brent. ſee Mort. Appeal. 1. 2. 12 ſ. 1

thousand of their suppliants, distant in place from each other; yea further, if (as there should be no limits set to religion) all the world ouer, deuout clients should at once ioyntly commend, and prostrate themselues humbly to some one Saint; it is not a swiftnes of nature (as *Hierome* contends) that would serue the turne; a true vbiquity (as *Bellarmine* confesses) must be required to the hearing of all those praiers: What hinders now, but that they which of sinfull men haue made Saints, should of their Saints make Gods also? Besides, which of the Prophets, which of the Apostles euer commaunded this? which of the Saints of the former world hath euer done it? Or what other (if credit may be giuen to *Theodoret*) did Saint *Paul* forbid, vnder the worship of Angels, to his Colossians? Or what was the heresie of the Collyridians, if this must goe for piety? That rule of *Epiphanius* shall be euer a safe course for vs: Let *Marie* be honored; but the Father, Sonne, and holy Ghost worshipped; Heere is no feare of daunger, but that we may goe safely to that God, which calls vs to him; and and prostrate our selues to his Christ, our gratious Sauiour; None of the Saints can enuy God this honor: none of them euer did either arrogate it to himselfe, or suffer it to be giuen him: Neither is there any of them, whom God euer allowed either to take it to himselfe, or to impart it to others, or to accept it quietly, being imparted to him by others: The Papists therefore may come to vs, when they will, with safety and aduantage; we may not yeeld to them, without manifest daunger of Idolatrous dotage.

Epiph. har. 79 εν Τιμω. &c.

SEC-

Section 21.

Of the ſuperſtitious, heatheniſh, and ridiculous worſhip of the Papiſts.

BVt if any good-natur'd Reconciler ſhall be ſo indifferent, as to thinke theſe weightie points of difference not to be ſo haynous, but that euery one might ſecretly maintaine what opinion hee liſt, yet ſo, that (as *Conſtantine* ſaid to *Alexander*, and *Arrius*) whiles the mindes differ, the outward peace may be preſerued; Let him further vnderſtand, that the continuall practiſe of the religious worſhip, & ſeruice of God, will euer both raiſe, and proclaime no leſſe hoſtilitie, then matter of iudgement: In our deuotions, and publique exercises of piety, and places conſecrated to this vſe, there is nothing that can offend either the eye, or the minde of a Papiſt; except the bareneſſe of our walls, and the Apoſtolicall ſimplicity of ceremonies: An eaſie fault; and ſuch, as it is no praiſe of their ingenuity to winke at; For, long ſince haue thoſe clauſes of our publique Liturgie beene purpoſely blotted out, which in our Grandfathers dayes, did but lightly touch this galled ſore of Popery. Socr. l. 1. c. 4

But contrariwiſe, in the Popiſh Churches, there is ſcarce any thing either ſaid, or done, whereof we can with a cleare and vnwounded conſcience, be either partakers, or witneſſes: Their very wals kill vs dead; but their ridiculous, or demoniacall ſeruice, who can indure? Wee honour (as we ought) the deare, and happy memory of the Saints; and chiefely, the leader of that heauenly Quire, the bleſſed Virgin, the mother of God; and whatſoeuer ſhee can thinke, not to be diſhonourable to her ſelfe, and her Lord, and Sauiour, wee will moſt gladly giue it her to the full; Neither will we onely glorifie God in his Saints (as *Auguſtine* hath taught *Durand* to ſpeake) but we will magnifie the Saints (as opportunity ſerues) for their excellent graces, and worthy acts) both in

in GOD, and in themſelues; we will admire, extoll, and (what wee may) imitate, their ſingular conſtancy, faith, ſanctity; as *Sidonius* ſaid of his *Claudian*,

Sidon. in Epita. Claud. Mamert.

No toomb can either ſoule or glory ſhroud.

But, to digge vp their holy bones (that I may borrow *Luthers* word) out of their quiet graues, and to fall downe before theſe wormeaten monuments of the Saints; to expect from them a diuine power, whether of cure, or of ſanctification; equally to reſpect *Francis*-his coule, *Anna's* combe, *Ioſephs* breeches, *Thomaſes* ſhooe (as *Eraſmus* complaines) with the Sonne of God himſelfe, can ſeeme no better to vs, then an horrible impiety: Neither can wee abide, either to deifie men, or to canonize beaſts; It ſeemes, that Cardinall could abide it well, in whoſe garden is yet to be ſeene this Epitaph, which hee wrote vpon his too-dearly-beloued bitch;

Poem. Illuſtr. Poet. Italorum.

This Toomb for thee (deare Bitch) I builded haue,
That worthier wert of heauen, then a graue.

Wee (profane Huguenots) cannot skill of worſhipping *Martins* bootes, or *Georges* ſcabbard, or *Criſpins* paring-knife, or (which they ſay is kept in a certaine towne of Liguria) the tayle of that Aſſe, which Chriſt rode vpon: or *Roches* dogge, or *Antonyes* ſwine; and ſurely, he had need of a very thick hide, that can doe this.

Mores in Scot. Orig. Pap.

But, in earneſt, ſay wee ſhould yeeld theſe adorations to bee lawfull, and godly: What *Macarius* (amongſt ſo many woods of counterfait trees) can ſhew vs the true croſſe? or what *Helena* amongſt ſuch heaps, yea hils of iron, can ſhew vs the true nayles? Aſſuredly, both theſe iuglers ſmile one vpon another, while they ſhew theſe reliques to their people; and now, euen the ſilly vulgar begins (not without indignation) to deſcry this cozenage. To omit therefore theſe ridiculous tricks, and knauiſh conuayances of their ſhauelings; let vs in this caſe, appeale euen to *Caſſanders* owne moderation; who (hauing firſt honeſtly acknowledged the antient complaints of *Baſill*, *Ambroſe*, *Auguſtine*, about the buſines of theſe abuſes) goes on thus. It appeares (ſaith he) that in the latter times, there hath beene too much giuen to the Reliques, and monuments of the Saints: So as euen good men, and thoſe which were zealouſly deuout, were growen to that paſſe, that they placed the Summe of all religion, in gathering together the reliques of the Saints, and in garniſhing them richly with gold, and pearles; and building ſumptuous Chappells and Temples to them: And againe, thoſe were leud and godleſſe, put all their confidence (tho vaine and falſe) in the fooliſh and ſuperfluous worſhip of Reliques: wherefore in the Councell of

Caſſ. Conſult. de Reliq. Sanct.

of Cabilon, thoſe are reproued, who in a pretence of deuotion, goe on pilgrimage to Rome, or Turon, or any other like places, as if they thought, that the frequenting of theſe holy ſhrines, could both purge them from ſinne, and licence them to ſinne with impunity. And vnto this, yet another miſchiefe hath beene added, that for couetouſneſſe ſake, to intiſe the ſimple people, falſe reliques haue been deuiſed, and fayned miracles reported; and by thoſe miracles, the ſuperſtition of the multitude was ſo fedde, that they vvere rather taken vp, with an admiration of the wonders, then drawen to an holy imitation of the Saints: And many times, by the ſubtlety, and illuſion of the Diuell, (abuſing the ſuperſtition of men) new reliques were, by dreames and viſions, reuealed to the world; and by the operation of the ſame Diuell, miracles ſeemed to bee wrought, for the confirmation thereof: Thus ſaith *Caſſander*, like a true German, ſhall I ſay? or like a true Iſraelite? But wee, that haue beene better taught, dare freely, and confidently ſay of our ſelues, as *Hierome* profeſſed of old, in the name of all Chriſtians: So farre are we from adoring the reliques of Martyrs, that wee worſhippe neither Sunne, nor Moone, nor Angels, nor Archangels, nor Cherubin, nor Seraphin, nor any name that is named either in the preſent world, or the future; leaſt we ſhould ſerue the creature, rather then the Creator, which is bleſſed for euer.

Hier. ad Riparii aduerſ. Vigil.

Then, that from Reliques we may deſcend to Images: Is it poſſible that wee ſhould not be euer diſpleaſed, with that frantick ſuperſtition of the Romiſh Church? That, againſt the Tables of Gods law, againſt the inſtitutions of the Apoſtles, againſt the practiſe of the antient Church, againſt the manifeſt decrees of Councells, againſt the cleare teſtimonies of Fathers, in defiance of GOD, and men, the Churches of Chriſtians ſhould be no leſſe peſtred with Idols, then the Temples of the Heathen? That (as *Ierome* complained of olde) the natiue beautie of the Church ſhould be polluted with the filth of Paganiſme? That (which *Euſebius* iuſtly taxeth of madneſſe) there ſhould be a viſible and bodily image or repreſentation made of the inuiſible and ſpirituall God? That wee ſhould put our confidence in *Agnis dei*, graines, tapers, roſes, ſwordes, enſignes, belles, ridiculouſly (after their manner) inchanted; That by certaine magicall exoreiſmes, the Diuell ſhould bee driuen out of thoſe creatures, wherein hee neuer was; Nay: let vs euen enter into league with Satan himſelfe, if wee ſhall giue either allowance, or conniuence to ſuch diabolicall practiſes of will-worſhip.

Hier. Magno Oratori Rom.

Lib. Sacr. Cer.

I do purpoſely forbeare to ſpeake of that profane paradox of the ſufficiency of the outward worke done, without good inward diſpoſitions; the idle mumbling vp of praiers, in a forrain tongue; the number and vertue of Sacraments, the ſacrilegious mutilation of the Euchariſt, and

and a thouſand other monſters both of opinions, and ceremonies: Theſe that I haue reckoned, are errors more then enow: And I would to God, thoſe which wee haue here particularized, were not ſuch, that there is no remedy, but that wee muſt needes eternally fall out eyther with God, or with Rome. Since therfore neither truth can euer yeeld, nor obſtinacy will yeeld; let vs ſerue cheerfully vnder the colours of our heauenly leader, and both proclaime and maintaine an vnreconcileable warre with theſe Romiſh hereſies.

Section 22.

Of the Impoſſibilitie of the meanes of Reconciliation.

AND now, ſince no wiſe man can ſuſpect of vs, that wee will euer growe to that height of madneſſe, as to runne perfidiouſly from the ſtanderd of GOD, to the tents of that Roman Antichriſt; Is there any hope, that the Papiſts will euer bee drawen backe to the ſound and pure iudgement of the primitiue Antiquity? Oh that God would vouchſafe this grace to the Chriſtian world! that wee could but comfort our ſelues with the hope of ſo great happineſſe.

What a ſight were this, how pleaſant, how worthy of God and his Angels, that (as it is ſaid of the Nouatian faction, and the Orthodox of old) men, women, children of both parts, without all guile, and cloſe harbours of diſcontentment, ſhould mutually bring ſtones and matter, to the building vp of this Temple of another (yet true) Reſurrection! We will gladly ſpeake vnto them, and (if need be) vpon our knees in *Cyprians* words; Sithence we may not come forth of the ſound and true Church of God, and come vnto you; Let vs beſeech and intreat you, by whatſoeuer ſhould be moſt dear vnto you, that you would

Socr. l. 2. c. 30

Cypr. l. 3. ep. 2

would returne to our fraternitie, and into the boſome of that mother Church, whence ye are reuolted; and as hee ſayd in *Theocritus*, yet at laſt be perſwaded: wee are both brothers of one blood; why will ye needes fight, more againſt your ſelues, then your brethren?

Theocr. Διοσκου. &c. Αλλ' ἔτι καὶ νῦν Πείθεσθε, &c.

But alas, ſooner may God create a new Rome, then reforme the old: Yea needes muſt that Church put off it ſelfe, and ceaſe to be what it is, ere it can begin to be once againe what it was: for (as the Comick Poet ſaid in the like) both ſubſtance, credit, fame, vertue, honour, haue at once forſaken her; and by long diſ-uſe haue left her worſe then naught; neither do I ſee how theſe houſes can be repaired, but they muſt be pull'd downe to the very foundations, and then built from the ground.

Plau. Moſtellar. *Simul eximus res, fides, fama, virtus decuſque deſeruerunt; atq; ipſa in vſu. Facta eſt nimio nequior, nec video mihi &c.*

But if there bee any likelyhood of remedy, yet to bee hoped for; ſurely, it muſt needes come either from her ſelfe, or from others. Can it be firſt from herſelfe; which obſtinately defends her errors, not only with tongue and pen, but with fire and ſword too? which will not yeeld ſo much as that ſhe can erre? which refuſed to amend thoſe notorious abuſes, which by the moderate verdict of her elect Cardinalls, were condemned? & laſtly, which by the palpable flatteries of her laſt & worſt Paraſites, the Ieſuites, is grown not ſecure only, but prouder then euer ſhe was? Can it be then from others? How oft hath this bin indeuoured in vain? Rome may be ſacked & battered (as it hath often been) by military forces; but purged by admonitions, conuictions, cenſures, it wil neuer be: I remember on this occaſion, what *Siſinnius* the Lector aduiſed Biſhop *Nectarius*, in the like caſe; That he had euer found diſputations ſo farre from reconciling of ſchiſmes, that they are ſtill wont to inflame the mindes of hereticks to ſuffer contention; What then? Can it be from herſelfe and others? Alas how ſhould it? vnleſſe either others had powr, or her ſelfe had will to be redreſſed. For certainly if there be any one ſparke of good hope yet aliue, it muſt be in the aide and determination of a generall Councell; and ſuch a ſynode, is no leſſe impoſſible, then reconciliation it ſelfe. For who ſhal cal it? who ſhal ſit preſident in it? who ſhall be preſent, and giue their voyces? What ſhall be the rule of the deciſions? what the order of execution? Let them bring forth (if they will) the ſiſter, or the daughter of that their Tridentine aſſembly, who can hold from ſmiles and ſcorne? Forſooth they would deale with vs (as *Luther* wittily ieſted of the ſummoning of this Councell by *Paul* the third) much like vnto them that mock an hungry dogge with a cruſt and a knife; who in ſteed of giuing him the bread, let him feele the haſte: well may we reſolue with *Nazianzen*, to auoid all ſuch meetings of Biſhops, for that no ſuch ſynode euer did good; but tended rather to the decay then aduantage of the Church: I remember *Iſidore* deriues the Latin wood *Concilium*, *à cilijs oculorum*; for that all direct the ſight of their mindes, into one centre. There can therfore be no Councell held by thoſe which profeſſe a generall and publicke diſagreement

Socr. l. 5. c. 10. *Poteruntne vero pacem eſſe pati pacis diſſolutores.*

Synod. Arimin. ad Conſtan. Theod. l. 2. c. 19. πάντα σύλλογον φεύγειν ἐπισκοπων; ὅτι μηδεμίας συνόδου τέλος ἀγαθὸν, &c. *In Praſat. Concil. Bin.*

of iudgement: In vaine ſhould wee indeuour any ſuch courſe, vnleſſe euery one of them would reſolue to think of peace at home, and would perſwade his heart, laying aſide all preiudice, and wilfull reſpects of faction, ingenuouſly to ſubmit himſelfe to the truth when it once appeares, and more to regard their ſoules, then their eſtates: For can we thinke it equall (as things now ſtand) that the ſame parties ſhould bee allowed, witneſſes, plaintiues, defendants, iudges in their owne cauſe? Or ſhall we perhaps hope, that thoſe priuiledges which haue hitherto been trecherouſly, and tyrannically vſurped by Papiſts, will now vpon better aduiſement, be ingenuouſly giuen vp by them, and renounced? or that they will, now at laſt, thunder and lighten *Anathemaes* againſt their owne heades? Some fooles may hope for this, which are vnacquainted with that old verſe, ſo common in the mouth and pen of *Lipſius*;

Optat. Miles l. 7 Descr. 2. q. multi.

Moribus antiquis Res ſtat Romana, virisque:

But for vs (vnleſſe he that doth wonders alone, by his ſtretched-out arme from heauen, ſhould mightily beyond all hope, effect this) wee know too well that it cannot bee done: Onely this one thing (which God hath promiſed) we doe verely expect; to ſee the day, when the Lord Ieſus ſhall with the breath of his mouth deſtroy this lawleſſe man, long ſince reuealed to his Church; and by the brightneſſe of his glorious comming, fully diſcouer, and diſpatch him. Not onely in the meanes, and way, but in the end alſo, is Rome oppoſite to heauen: The heauen ſhall paſſe away, by a change of qualitie, not an vtter deſtruction of ſubſtance; Rome, by deſtruction, not by change: Of vs therefore and them ſhall that old Bucolicke Verſe be verified;

τον ανομον.

Hier. in Mat. 24

Theocr. idiſſ. xx.
Τῶ δ' ἄορ ἐν κολεῶιν, &c.

Out of ech others breſt their ſwords they drew:
Nor would they reſt, till one the other ſlew.

Glory to God, Victory to the Truth, Warre with Hereſie, Peace to the Church.
Amen.

FINIS.

CONTEMPLATIONS

VPON THE PRINCIPALL PASSAGES OF THE HOLY STORIE.

The first Volume,

In foure Bookes.

By I. H. *D. D.*

AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel Macham*. 1614.

AT LONDON,
Printed by [illegible], for [illegible]
Anno Dom. 1614.

TO THE HIGH AND MIGHTY PRINCE, HENRY, Prince of *Wales*, his Highneſſes vnworthie ſeruant dedicates all his labours, and wiſhes all happineſſe.

MOST GRATIOVS PRINCE:

THis work of mine, which (if my hopes and deſires faile me not) time may hereafter make great, I haue preſumed both to dedicate in vvhole to your Highneſſe, and to parcell out in ſeuerals vnto ſubordinate hands. It is no maruell if Books haue this freedome, when we our ſelues can and ought to be all yours, while we are our owne, and others vnder you. I dare ſay, theſe Meditations, how rude ſoeuer they may fall from my pen, in regard of their ſubiect are fit for a Prince. Here your Highnes ſhall ſee how the great pattern of Princes, the King of heauen, hath euer ruled the World; how his ſubſtitutes, earthly Kings, haue ruled it vnder him, and with what ſucceſs either of glory or ruine. Both your peace and warre ſhall find here holy and great examples. And if hiſtory and obſeruation be the beſt Counſellors of your youth; vvhat ſtory can be ſo wiſe and faithfull as that vvhich God hath written for men, wherein you ſee both what hath been done, and what ſhould be? What obſeruation ſo worthy as that which is both raiſed from God, and directed to him? If the proprietie which your Highnes iuſtly hath in the work, & Author, may draw your princely eies & heart the rather to theſe holy ſpeculations, your ſeruant ſhalbe happier in this fauour, than in all your outward bounty; as one to whom your ſpirituall progreſs deſerues to be deerer then his owne life; & whoſe daily ſuit is, that God wold guide your ſteps aright in this ſlippery age, and continue to reioyce all good hearts in the view of your gratious proceedings.

Your Highneſſes humbly deuoted ſeruant,

IOS. HALL.

CONTEMPLATIONS.

THE FIRST BOOK.

The Creation of the World.

Man.

Paradiſe.

Cain and Abell.

The Deluge.

TO THE RIGHT HONORABLE, THOMAS, EARLE of *Exceter*, one of his Maieſties moſt *honourable Priuie Councell*;

All grace and happineſſe.

RIGHT HONOVRABLE:

I Knewe I could not beſtowe my thoughts better than vpon Gods owne hiſtory, ſo full of edification and delight: vvhich I haue in ſuch ſort indeuoured to doe, that I ſhall giue occaſion to my Reader of ſome meditations, vvhich perhappes he vvould haue miſſed. Euery helpe in this kinde deſerues to be pretious. I preſent the firſt part to your Honour, vvherein you ſhall ſee the vvorld both made and ſmoothered againe: Man in the glory of his creation, and the ſhame of his fall: Paradiſe at once made and loſt. The firſt man killing his ſeede the ſecond his brother. If in theſe I ſhall giue light to the thoughts of any Reader, let him vvith mee giue the praiſe to him from whom that light ſhone forth to me. To vvhoſe grace and protection I humbly commend your Lordſhippe: as

Your Honours vnfainedly deuoted

in all obſeruance and duty,

IOS. HALL.

CONTEMPLATIONS.

THE FIRST BOOK.

The Creation.

WHat can I ſee, O God, in thy Creation, but miracles of wonders? Thou madeſt ſomething of nothing, and of that ſomething all things. Thou which waſt without a beginning, gaueſt a beginning to time, and to the world in time. It is the praiſe of vs men if when wee haue matter, wee can giue faſhion: thou gaueſt a being to the matter, without forme; thou gaueſt a forme to that matter, and a glory to that forme. If wee can but finiſh a ſlight and vnperfect matter, according to a former patterne, it is the height of our skill: but to beginne that which neuer was, whereof there was no example, whereto there was no inclination, wherein there was no poſsibility of that which it ſhould bee, is proper onely to ſuch power as thine; the infinite power of an infinit creator: with vs, not ſo much as a thought can ariſe without ſome matter; but heere with thee, all matter ariſes from nothing. How eaſie is it for thee to repaire all out of ſomething, which couldeſt thus fetch all out of nothing? wherein can wee now diſtruſt thee, that haſt proued thy ſelfe thus omnipotent? Beholde: to haue made the leaſt clod of nothing, is more aboue wonder, then to multiply a world; but now the matter doth not more praiſe thy power, then the forme thy wiſdome: what beauty is here? what order? what order in working? what beauty in the worke?

Thou

Thou mighest haue made all the world perfect in an instant, but thou woldst not. That will which caused thee to create, is reason enough why thou diddest thus create. How should we deliberate in our actions, which are so subiect to imperfection? since it pleased thine infinite perfection (not out of neede) to take leasure. Neither did thy wisdome heerein proceede in time onely, but in degrees: At first thou madest nothing absolute; first thou madest things which should haue being without life; then those which should haue life and being; lastly, those which haue being, life, reason: So we our selues in the ordinarie course of generation, first liue the life of vegetation, then of sense, of reason afterwards. That instant wherein the heauen and the earth were created in their rude matter, there was neither day nor light, but presently thou madest both light and day. Whiles we haue this example of thine, how vainely doe we hope to be perfect at once? It is well for vs, if through many degrees we can rise to our consummation.

But (alas) what was the very heauen it selfe without light? how confused? how formelesse? like to a goodly body without a soule, like a soule without thee. Thou art light, and in thee is no darknesse. Oh how incomprehensibly glorious is the light that is in thee, since one glimpse of this created light, gaue so liuely a glory to all thy workemanship! This, euen the brute creatures can behold; That, not the very Angles. That shines forth onely to the other supreame worlde of immortalitie; this to the basest part of thy creation. There is one cause of our darknesse on earth, and of the vtter darknesse in hell; thereſtraint of thy light. Shine thou O God, into the vast corners of my soule, and in thy light I shall see light.

But whence, O God, was that first light? the Sunne was not made till the fourth day; light the first. If man had beene, hee might haue seene all lightsome; but whence it had comne he could not haue seen; as in some great pond, wee see the bankes full, we see not the springs whence that water ariseth. Thou that madest the Sunne, madest the light, without the Sunne, before the Sunne, that so light might depend vpon thee, and not vpon thy Creature. Thy power will not bee limited to meanes. It was easie to thee to make an heauen without a Sun, light without an heauen, day without a Sunne, time without a day: It is good reason thou shouldest bee the Lord of thine owne workes. All meanes serue thee: why doe wee weake wretches distrust thee, in the want of those meanes, which thou canst either command, or forbeare? How plainely wouldst thou teach vs, that wee creatures neede not one another, so long as we haue thee? One day we shall haue light againe, without the Sunne. Thou shalt be our Sunne; thy presence shall be our light: Light is sowen for the righteous. This Sunne and light is

but

but for the world below it ſelfe; thine onely for aboue. Thou giueſt this light to the Sunne, which the Sunne giues to the world: That light which thou ſhalt once giue vs, ſhall make vs ſhine like the Sunne in glory.

Now this light which for three dayes was thus diſperſed thorow the whole heauens, it pleaſed thee at laſt to gather and vnite into one body of the Sunne. The whole heauen was our Sunne, before the Sun was created: but now one ſtarre muſt be the Treaſury of light to the heauen and earth. How thou loueſt the vnion and reduction of all things of one kinde to their owne head and centre: ſo the waters muſt by thy command be gathered into one place, the ſea; ſo the vpper waters muſt be ſeuered by theſe aery limits from the lower: ſo heauy ſubſtances haſten downeward, and light mount vp: ſo the generall light of the firſt daies muſt be called into the compaſs of one ſunne; ſo thou wilt once gather thine elect, from all coaſts of heauen, to the participation of one glory. Why doe vvee abide our thoughts and affections ſcattered from thee, from thy Saints, from thine Anointed? Oh let this light which thou haſt now ſpread abroad in the hearts of all thine, once meet in thee: Wee are as thy heauens in this their firſt imperfection; be thou our Sun, vnto vvhich our light may be gathered.

Yet this light vvas by thee interchanged vvith darknes, vvhich thou mightſt as eaſily haue commanded to be perpetuall. The continuance euen of the beſt things cloyeth, & vvearieth: there is nothing but thy ſelfe, vvherein there is not ſatiety. So pleaſing is the viciſſitude of things, that the intercourſe euen of thoſe occurrents which in their owne nature are leſs vvorthy, giues more contentment, then the vnaltered eſtate of better. The day dies into night; and riſes into the morning againe; that wee might not expect any ſtability heere below, but in perpetuall ſucceſſions: It is alwaies day vvith thee aboue: the night ſauoreth onely of mortality: Why are wee not here ſpiritually as we ſhall be hereafter? Since thou haſt made vs children of the light, and of the day, teach vs to walke euer in the light of thy preſence, not in the darkneſs of error and vnbeleefe.

Now in this thine inlightned frame, how fitly, how vviſely are all the parts diſpoſed; that the method of the Creation might anſwere the matter, and the forme both. Behold all purity aboue; below, the dregs and lees of all. The higher I goe, the more perfection; each element ſuperiour to other, not more in place then dignity; that by theſe ſtaires of aſcending perfection, our thoughts might climbe vnto the top of all glory, and might knowe thine imperiall heauen no leſs glorious aboue the viſible, than thoſe aboue the earth. Oh how miſerable is

the place of our pilgrimage, in reſpect of our home! Let my ſoule tread a while in the ſteps of thine owne proceedings; and ſo thinke as thou wroughteſt: When wee vvould deſcribe a man, wee begin not at the feet, but the head: The head of thy Creation is the heauen; how high? how ſpatious? how glorious? It is a wonder that wee can looke vp to ſo admirable an height; and that the very eye is not tyred in the way. If this aſcending line could be drawen right forwards, ſome that haue calculated curiouſly haue found it 500. yeares iourney vnto the ſtarrie heauen. I doe not examine their art; O Lord, I wonder rather at thine, which haſt drawen ſo large a line about this little point of earth: For in the plaineſt rules of art and experience, the compaſſe muſt needs be ſix times as much as halfe the height. Wee thinke one Iland great, but the earth vnmeaſurably. If wee were in that heauen with theſe eies, the whole earth (were it equally inlightned) would ſeeme as little to vs, as now the leaſt ſtarre in the firmament ſeemes to vs vpon earth: And indeede, how few ſtars are ſo little as it? And yet how many void and ample ſpaces are there beſides all the ſtarres? The hugeneſſe of this thy worke, O God, is little inferiour for admiration to the maieſty of it. But oh what a glorious heauen is this vvhich thou haſt ſpred ouer our heads? With how pretious a vault haſt thou walled-in this our inferiour world? What worlds of light haſt thou ſet aboue vs? Thoſe things vvhich wee ſee are wondrous; but thoſe which we beleeue and ſee not, are yet more. Thou doſt but ſet out theſe vnto view, to ſhew vs what there is within. How proportionable are thy workes to thy ſelfe? Kings erect not cotages, but ſet foorth their magnificence in ſumptuous buildings: ſo haſt thou done, O King of glory. If the loweſt pauement of that heauen of thine be ſo glorious, what ſhall we thinke of the better parts yet vnſeene? And if this Sunne of thine be of ſuch brightneſſe and maieſty, oh what is the glory of the Maker of it? And yet if ſome other of thy ſtarres were let downe as lowe as it, thoſe other ſtarres would be Sunnes to vs; which now thou hadſt rather to haue admired in their diſtance. And if ſuch a skie be prepared for the vſe and benefit euen of thine enemies alſo vpon earth, how happy ſhall thoſe eternall Tabernacles be, which thou haſt ſequeſtred for thine owne?

Behold then in this high and ſtately building of thine, I ſee three ſtages; This loweſt heauen for foules, for vapours, for meteors: The ſecond for the ſtarres: The third for thine Angels and Saints. The firſt is thine outward Court, open for all: The ſecond is the body of thy couered Temple, wherein are thoſe candles of heauen perpetually burning: The third is thine Holy of Holies. In the firſt is tumult, and vanity: In the ſecond immutability and reſt: In the third glory & bleſſednes. The firſt we feele, the ſecõd we ſee, the third we beleeue. In theſe

two

two lower is no felicity, for neither the foules, nor ſtarres are happy. It is the third heauen alone, vvhere thou, O bleſſed Trinity, enioyeſt thy ſelfe, and thy glorified ſpirites inioy thee. It is the manifeſtation of thy glorious preſence that makes heauen to be it ſelfe. This is the priuiledge of thy children: that they here ſeeing thee (vvhich art inuiſible) by the eye of faith, haue already begunne that heauen which the perfect ſight of thee ſhall make perfect aboue. Let my ſoule then let theſe heauens alone till it may ſee, as it is ſeene. That we may deſcend to this loweſt and meaneſt region of heauen, wherwith our ſenſes are more acquainted; What maruels doe euen here meet with vs? There are thy cloudes the bottles of raine, veſſells as thin as the liquor which is contained in them: there they hang, and moue, though weighty with their burden: How they are vpheld, and why they fall, heere, and now, we knowe not, and wonder. Theſe thou makeſt one vvhile as ſome aery ſeas to holde water: an other while, as ſome aery furnaces, whence thou ſcattereſt thy ſudden fires vnto all the parts of the earth, aſtoniſhing the world with the fearful noiſe of that eruption: out of the midſt of water thou fetcheſt fire; and hard ſtones out of the midſt of thin vapours; another while, as ſome ſteel-glaſſes, wherein the Sun looks and ſhewes his face in the variety of thoſe colours which he hath not; There are thy ſtreames of light, blazing and falling ſtars, fires darted vp and downe in many formes, hollow openings, and (as it were) gulfes in the skie; bright circles about the moone, and other planets, ſnowes, haile: In all which it is enough to admire thine hand, though vvee cannot ſearch out thine action. There are thy ſubtle vvindes, which wee heare and feele, yet neither can ſee their ſubſtance, nor knowe their cauſes: vvhence and whither they paſſe, and what they are, thou knoweſt. There are thy fowles of all ſhapes, colours, notes, natures: whiles I compare theſe with the inhabitants of that other heauen, I finde thoſe ſtarres, and ſpirits like one another; Theſe meteors and foules, in as many varieties, as there are ſeuerall creatures. Why is this? Is it becauſe man (for vvhoſe ſake theſe are made) delights in change; thou in conſtancie? Or is it, that in theſe thou mayeſt ſhew thine owne skill, and their imperfection? There is no variety in that which is perfect, becauſe there is but one perfection; and ſo much ſhall wee growe neerer to perfectneſſe, by how much wee drawe neerer to vnitie, and vniformity. From thence, if wee goe downe to the great deepe, the wombe of moyſture, the vvell of fountaines, the great pond of the world; we knowe not whether to wonder at the Element it ſelfe, or the gueſts which it containes. How doth that ſea of thine roare and ſome and ſwell, as if it would ſwallow vp the earth? Thou ſtaieſt the rage of it by an inſenſible violence; and by a naturall miracle confineſt his waues; why it mooues, and why it ſtayes, it is to vs equally won-

wonderfull: what liuing mountaines (ſuch are thy VVhales) rowle vp and downe in thoſe fearefull billowes: for greatneſſe of number, hugeneſſe of quantity, ſtrangeneſſe of ſhapes, variety of faſhions, neither ayre nor earth can compare with the waters. I ſay nothing of thy hidde treaſures which thy wiſedome hath repoſed in the bowels of the earth and ſea; How ſecretly, and how baſely are they laide vp? ſecretly, that wee might not ſeeke them; baſely, that wee might not ouer-eſteeme them: I neede not digge ſo low as theſe metalls, mineries, quarres, which yeeld riches enow of obſeruation to the ſoule. How many millions of woonders doth the very face of the earth offer mee; which of theſe hearbes, floures, trees, leaues, ſeeds, fruits, is there; what beaſt, what worme, wherein we may not ſee the footſteps of a Deitie? wherein wee may not read infiniteneſſe of power, of skill: and muſt bee forced to confeſſe, that hee which made the Angells and ſtarres of heauen, made alſo the vermin on earth: O God the heart of man is too ſtrait to admire enough euen that which hee treads vpon! What ſhall wee ſay to thee the maker of all theſe? O Lord, how wonderfull are thy workes in all the world? in wiſedome haſt thou made them all. And in all theſe thou ſpakeſt, and they were done. Thy will is thy word, and thy word is thy deed. Our tongue, and hand, and heart are different: all are one in thee; which art ſimply one, and infinite. Heere needed no helpes, no inſtruments: what could be preſent with the Eternall? what needed, or what could be added to the infinite? Thine hand is not ſhortned, thy word is ſtill equally effectuall; ſay thou the word, and my ſoule ſhall be made new againe: ſay thou the word, and my body ſhall be repayted from his duſt. For all things obey thee; O Lord, why doe I not yeeld to the word of thy counſell; ſince I muſt yeeld, as all thy creatures, to the word of thy command?

MAN.

MAN.

BVt (O God) what a little Lord haſt thou made ouer this great world? The leaſt corne of ſand is not ſo ſmall to the whole earth, as man is to the heauen: when I ſee the heauens, the ſun, moone, and ſtars; O God what is man? Who would thinke thou ſhouldſt make all theſe creatures for one? and that one, well-neere the leaſt of all. Yet none but hee, can ſee what thou haſt done; none but he can admire, and adore thee in what hee ſeeth; how had hee neede to doe nothing but this, ſince hee alone muſt doe it? Certainely the price and vertue of things conſiſts not in the quantity: one diamond is more worth then many quarries of ſtone, one loadſtone hath more vertue then mountaines of earth: It is lawfull for vs to praiſe thee in our ſelues: All thy creation hath not more wonder in it, then one of vs: other creatures thou madeſt by a ſimple command; Man, not without a diuine conſultation: others at once; Man thou didſt firſt forme, then inſpire: others in ſeuerall ſhapes like to none but themſelues; Man after thine owne image: others with qualities fit for ſeruice; Man for dominion. Man had his name from thee; They had their names from Man. How ſhould wee be conſecrated to thee aboue all others, ſince thou haſt beſtowed more coſt on vs then others? What ſhall I admire firſt? Thy prouidence in the time of our Creation? Or thy power and wiſedome in the act? Firſt thou madeſt the great houſe of the world and furniſhedſt it: then thou broughteſt in thy Tenant to poſſeſſe it. The bare walls had beene too good for vs, but thy loue was aboue our deſert: Thou that madeſt ready the earth for vs before wee were, haſt by the ſame mercy prepared a place in heauen for vs whiles wee are on earth. The ſtage was firſt fully prepared, then was man brought foorth thither, as an actor, or ſpectator: that he might neither be idle nor diſcontent, beholde thou hadſt addreſſed an earth for vſe, an heauen for contemplation: after thou hadſt drawne that large and reall mappe of the world; thou didſt thus abbridge it into this little table of man; he alone

lone consists of Heauen and earth; soule and body. Euen this earthly part which is vile in comparison of the other; as it is thine (O God) I dare admire it, though I can neglect it as mine owne; for loe, this heape of earth hath an outward reference to heauen: other creatures grouell downe to their earth, and haue all their senses intent vpon it; this is reared vp towards heauen, and hath no more power to looke beside Heauen, then to treade beside the earth. Vnto this, euery part hath his wonder. The head is neareſt to heauen, as in place, so in resemblance; both for roundnes of figure, and for those diuine guests which haue their seat in it; There, dwell those maiesticall powers of reason, which make a man; all the senses as they haue their originall from thence, so they doe all agree there to manifest the vertue: how goodly proportions hast thou set in the face? such as though oft-times wee can giue no reason why they please, yet transport vs to admiration. What liuing glasses are those which thou hast placed in the midst of this visage, whereby all obiects from farre are clearely represented to the minde? and because their tenderneſſe lyes open to dangers, how hast thou defenced them with hollow bones, and with prominent browes, and lids? And least they should be too much bent on what they ought not, thou hast giuen them peculiar nerues to pull them vp towards the seat of their rest. What a tongue hast thou giuen him; the instrument not of taste onely, but of speech? How sweet and excellent voyces are formed by that little loose filme of flesh? what an incredible strength hast thou giuen to the weake bonds of the iawes? What a comely and tower-like necke, therefore most sinewy, because smalleſt? And least I be infinite, what able armes and actiue hands hast thou framed him, whereby hee can frame all thing to his owne conceit? In euery part, beauty, strength, conuenience meet together. Neither is there any whereof our weaknes cannot giue reason, why it should be no otherwise. How hast thou disposed of all the inward vessels, for all offices of life, nourishment, egestion, generation? No veine, sinew, artery is idle. There is no peece in this exquisite frame whereof the place, vse, forme, dooth not admit wonder, and exceed it: Yet this body if it bee compared to the soule, what is it, but as a clay wall that encompasses a treasure; as the wooden box of a Ieweller; as a course case to a rich instrument; or as a maske to a beautifull face? Man was made last, because hee was worthieſt. The soule was inspired last, because yet more noble; If the body haue this honor to be the companion of the soule, yet withall it is the drudge. If it be the instrument, yet also the clog of that diuine part. The companion for life, the drudge for seruice, the instrument for action, the clog in respect of contemplation. These externall workes are effected by it, the internall which are more noble, hindered; contrary to the bird which sings most in her cage, but flyes most and higheſt at liberty. This my soule teaches mee of it selfe, that it selfe cannot con-

conceiue how capable, how actiue it is. It can passe by her nimble thoughts from heauen to earth in a moment: it can be all things, can comprehend all things; knowe that which is; and conceiue that which neuer was, neuer shall be: Nothing can fill it, but thou which art infinite: nothing can limit it but thou which art euery where. O God which madest it, replenish it, possesse it, dwell thou in it which hast appointed it to dwell in clay. The body was made of earth common to his fellowes; the soule inspired immediately from God. The body lay senseless vpon the earth like it selfe: the breath of liues gaue it what it is; and that breath was from thee. Sense, motion, reason, are infused into it, at once. From whence then was this quickening breath? No ayre, no earth, no water was heere vsed to giue help to this work: Thou that breathedst vpon man, and gauest him the holy spirit, didst also breath vpon the body, and gauest it a liuing spirit; weare beholden to nothing but thee for our soule. Our flesh is from flesh; our spirit is from the GOD of spirits. How should our soules rise vp to thee, and fixe themselues in their thoughts vpon thee, who alone created them in their infusion, and infused them in their creation? How should they long to returne backe to the fountaine of their being, and author of being glorious? Why may wee not say that this soule as it came from thee, so it is like thee? as thou, so it, is one, immaterial, immortall, vnderstanding spirit, distinguished into three powers which all make vp one spirit. So thou the wise Creator of all things wouldest haue some things to resemble their Creator. These other creatures are all body; man is body and spirit; the Angells are all spirit, not without a kinde of spirituall composition; Thou art alone after thine owne manner, simple, glorious, infinite; no creature can be like thee in thy proper being; because it is a creature; How should our finite, weake compounded nature, giue any perfect resemblance of thine? Yet of all visible creatures thou vouchsafest Man the neerest correspondence to thee: not so much in the naturall faculties, as in those diuine graces, wherwith thou beautifiest his soule.

Our knowledge, holines, righteousnes was like the first copy from which they were drawen. Behold we were not more like thee in these, then now wee are vnlike our selues in their losse. O God we now praise our selues to our shame, for the better we were, wee are the worse; as the sons of some prodigall or tainted aunce stors tell of the lands, and Lordships which were once theirs. Only doe thou whet our desires answerably to the readines of thy mercies, that we may redeeme what wee haue lost; that wee may recouer in thee, what wee haue lost in our selues. The fault shall bee ours if our damage proue not beneficiall.

I doe

I doe not finde that man thus framed found the want of an helper. His fruition of God gaue him fulneſſe of contentment, the ſweetneſſe vvhich hee found in the contemplation of this new workmanſhippe, and the glory of the author, did ſo take him vp, that hee had neither leaſure nor cauſe of complaint. If man had craued an helper, hee had grudged at the condition of his Creation, and had queſtioned that which hee had; perfection of being. But hee that gaue him his being, and knew him better then himſelfe, thinks of giuing him comfort in the creature, whiles hee ſought none but in his Maker: Hee ſees our vvants, and forecaſts our reliefe, vvhen wee thinke our ſelues too happy to complaine: How ready will hee be to helpe our neceſſities, that thus prouides for our perfection?

GOD giues the nature to his creatures: Man muſt giue the name; that hee might ſee they vvere made for him, they ſhall be to him, what hee vvill. In ſtead of their firſt homage, they are preſented to their new Lord, and muſt ſee of vvhom they holde. Hee that was ſo carefull of mans ſoueraignty in his innocence, how can hee be careleſſe of his ſafety in his renouation?

If GOD had giuen them their names, it had not beene ſo great a praiſe of *Adams* memory to recall them, as it was now of his iudgement (at firſt ſight) to impoſe them: hee ſaw the inſide of all the creatures at firſt; (his poſterity ſees but their skins euer ſince;) and by this knowledge hee fitted their names to their diſpoſitions. All that he ſaw were fit to be his ſeruants, none to be his companions. The ſame God that finds the want, ſupplies it. Rather then mans innocency ſhall want an outward comfort, God vvill begin a new creation. Not out of the earth which vvas the matter of man, not out of the inferiour creatures, wch vvere the ſeruants of Man, but out of himſelfe for dearneſſe, for equality. Doubtleſſe ſuch vvas mans power of obedience, that if God had bidden him yeeld vp his rib, waking, for this vſe, hee had done it cheerfully: but the bounty of God was ſo abſolute, that hee vvould not ſo much as conſult with mans vvill, to make him happy. As man knew not vvhile he vvas made, ſo ſhal he not know while his other ſelfe is made out of him: that the comfort might be greater, which was ſeene before it vvas expected.

If the vvoman ſhould haue beene made, not vvithout the paine, or will of the man, ſhe might haue been vpbrayded with her dependance, and obligation. Now ſhe owes nothing but to her Creator: The ribbe of *Adam* ſleeping, can challenge no more of her, then the earth can of him. It vvas an happy change to *Adam*, of a ribbe, for an helper; what helpe did that bone giue to his ſide? GOD had not made it, if it had beene

beene ſuperfluous: and yet if man could not haue been perfect without it, it had not beene taken out.

Many things are vſe-full and conuenient, which are not neceſſary: and if God had ſeene man might not want it, how eaſie had it beene for him which made the woman of that bone, to turne the fleſh into another bone? but hee ſaw man could not complaine of the want of that bone, which he had ſo multiplied, ſo animated.

O God, wee can neuer be loſers by thy changes, wee haue nothing but what is thine: take from vs thine owne, when thou wilt; we are ſure thou canſt not but giue vs better.

Paradiſe.

MAn could no ſooner ſee, then hee ſaw himſelfe happy: His eye-ſight and reaſon were both perfect at once, and the obiects of both were able to make him as happy as he would. When hee firſt opened his eyes, hee ſaw heauen aboue him, earth vnder him, the creatures about him, God before him, hee knew what all theſe things meant, as if hee had beene long acquainted with them all: Hee ſaw the heauens glorious, but farre off: his Maker thought it requiſite to fit him with a paradiſe neerer home. If God had appointed him immediately to heauen, his body had beene ſuperfluous; It was fit his body ſhould be anſwered with an earthen Image of that heauen, which was for his ſoule: Had man been made only for contemplation, it would haue ſerued as well to haue been placed in ſome vaſt deſert, on the top of ſome barren mountaine; But the ſame power which gaue him a heart to meditate, gaue him hands to worke; and worke fit for his hands. Neither was it the purpoſe of the Creator that man ſhould but liue: pleaſure may ſtand with innocence; hee that reioyced to ſee all he had made to be

be good, reioyceth to ſee all that hee had made to be well. God loues to ſee his creatures happy; Our lawfull delight is his: they knowe not God, that think to pleaſe him vvith making themſelues miſerable.

The Idolaters thought it a fit ſeruice for *Baal* to cut and launce themſelues; neuer any holy man lookt for thankes from the true God, by vvronging himſelfe. Euery earth vvas not fit for *Adam*, but a Garden; a Paradiſe. What excellent pleaſures, and rare varieties haue men found in gardens planted by the hands of men? And yet all the world of men cannot make one twig, or leafe, or ſpire of graſſe: When he that made the matter vndertakes the faſhion, how muſt it needs be, beyond our capacity, excellent? No herb, no flower, no tree vvas wanting there, that might be for ornament or vſe; vvhether for ſight, or for ſent, or for taſte. The bounty of God raught further then to neceſsity: euen to comfort and recreation: Why are wee niggardly to our ſelues, vvhen GOD is liberall? But for all this; if GOD had not there conuerſed vvith man, no abundance could haue made him bleſſed.

Yet beholde: that vvhich vvas mans ſtore-houſe, was alſo his worke-houſe; His pleaſure vvas his taske: Paradiſe ſerued not onely to feed his ſenſes, but to exerciſe his hands. If happineſſe had conſiſted in doing nothing, man had not beene imployed; All his delights could not haue made him happy in an idle life. Man therefore is no ſooner made, then hee is ſet to vvorke: Neither greatneſſe, nor perfection can priuiledge a foulded hand; Hee muſt labour becauſe hee was happy; how much more wee, that wee may bee? This firſt labour of his was, as without neceſsity, ſo without paines, without wearineſſe; how much more cheerefully vvee goe about our buſineſſes, ſo much neerer wee come to our Paradiſe.

Neither did theſe trees affoord him onely action for his hands, but inſtruction to his heart: for here hee ſaw Gods Sacraments growe before him; All other trees had a naturall vſe; theſe two in the midſt of the Garden, a ſpirituall. Life is the act of the ſoule, knowledge the life of the ſoule; the tree of knowledge, and the tree of life then, were ordained as earthly helps of the ſpirituall part: Perhaps hee which ordained the ende, immortality of life; did appoint this fruit as the meanes of that life. It is not for vs to inquire after the life we had; and the means we ſhould haue had. I am ſure it is ſerued to nouriſh the ſoule by a liuely repreſentation of that liuing tree; whoſe fruit is eternall life, & whoſe leaues ſerue to heale the nations.

O infinite mercy! man ſaw his Sauiour before him; ere hee had need of a Sauiour; he ſaw in whom he ſhould recouer an heauenly life,

ere

ere he loſt the earthly; but after man had taſted of the tree of knowledge, he might not taſte of the tree of life; That immortall food was not for a mortall ſtomacke: Yet then did he moſt ſauour that inuiſible tree of life, when he was moſt reſtrained from the other.

O Sauiour, none but a ſinner can reliſh thee: My taſte hath beene enough ſeaſoned vvith the forbidden fruit, to make it capable of thy ſweetneſſe; Sharpen thou as well the ſtomack of my ſoule by repenting, by beleeuing: ſo ſhall I eate, and in deſpight of *Adam*, liue for euer. The one tree vvas for confirmation; the other for tryall: one ſhewed him vvhat life hee ſhould haue; the other vvhat knowledge he ſhould not deſire to haue: Alas, he that knew all other things, knew not this one thing, that hee knew enough: how Diuine a thing is knowledge, vvhereof euen innocencie it ſelfe is ambitious? Satan knew what hee did, If this bait had been gold, or honour, or pleaſure, man had contemned it: who can hope to auoid error, when euen mans perfection is miſtaken? He lookt for ſpeculatiue knowledge, hee ſhould haue looked for experimentall: he thought it had beene good to knowe euill: Good was large enough to haue perfected his knowledge, and therein his bleſſednеſſe.

All that God made was good, and the maker of them much more good; they good in their kinds, hee good in himſelfe. It would not content him to knowe GOD, and his creatures; his curioſitie affected to know that which God neuer made, euill of ſin, and euill of death, vvhich indeede himſelfe made, by deſiring to know them; now vvee know well euill enough, and ſmart with knowing it. How dear hath this leſſon coſt vs, that in ſome caſes it is better to be ignorant; And yet doe the ſons of *Eue* inherit this ſaucy appetite of their grandmother: How many thouſand ſoules miſcarry with the preſumptuous affectation of forbidden knowledge!

O God, thou haſt reuealed more then vvee can knowe, enough to make vs happy: teach me a ſober knowledge & a contented ignorance.

Paradiſe was made for man, yet there I ſee the ſerpent; what maruell is it if my corruption find the ſerpent in my cloſet, in my table, in my bed, when our holy parents found him in the midſt of Paradiſe? No ſooner he is entred but he tempteth: he can no more be idle, then harmleſſe, I doe not ſee him at any other tree; he knew there was no danger in the reſt, I ſee him at the tree forbidden. How true a ſerpent is he in euery point; In his inſinuation to the place; in his choyce of the tree, in his aſſault of the woman, in his plauſiblenes of ſpeech to auoid terrour, in his queſtion to moue doubt, in his reply to worke diſtruſt, in his proteſtation

teſtation of ſafety, in his ſuggeſtion to enuy and diſcontent, in his promiſe of gaine.

And if he were ſo cunning at the firſt, what ſhall wee thinke of him now, after ſo many thouſand yeares experience? Onely thou (O God) and theſe Angels that ſee thy face, are wiſer then hee; I doe not aske why, when hee left his goodneſſe, thou didſt not bereaue him of his skill? Still thou wouldſt haue him an Angell, though an euill one: And thou knoweſt how to ordaine his craft to thine owne glory; I doe not deſire thee to abate of his ſubtilty, but to make mee wiſe; Let mee beg it without preſumption; make me wiſer then *Adam*; euen thine image which hee bore, made him not (through his owne weaknes) wiſe enough to obey thee; thou offeredſt him all fruits, and reſtrainedſt but one; Satan offered him but one, and reſtrained not the reſt: when hee choſe rather to be at Satans feeding then thine, it was iuſt with thee to turne him out of thy gates, with a curſe: why ſhouldeſt thou feede a rebell at thine owne boord?

And yet wee tranſgreſſe daily, and thou ſhutteſt not heauen againſt vs: how is it that vvee finde more mercy then our forefathers? His ſtrength is worthy of ſeuerity, our weakneſſe finds pitty. That GOD from whoſe face hee fledde in the garden, now makes him with ſhame to flye out of the garden: thoſe Angells that ſhould haue kept him, now keep the gates of Paradiſe againſt him; It is not ſo eaſie to recouer happineſſe, as to keepe it, or leeſe it: Yea the ſame cauſe that draue man from Paradiſe, hath alſo withdrawen Paradiſe from the vvorld.

That fiery ſword did not defend it againſt thoſe waters wherewith the ſinnes of men drowned the glory of that place: neither now doe I care to ſeeke where that Paradiſe was which wee loſt, I knowe where that Paradiſe is, which vvee muſt care to ſeeke; and hope to finde. As man was the image of God, ſo was that earthly Paradiſe an image of heauen; both the images are defaced, both the firſt patterns are eternall: *Adam* vvas in the firſt, and ſtayed not: In the ſecond, is the ſecond *Adam* vvhich ſaid, *This day ſhalt thou be with me in Paradiſe.* There vvas that choſen veſſell, and heard, and ſaw what could not be expreſſed: by how much the third heauen exceeds the richeſt earth, ſo much doth that Paradiſe whereto we aſpire exceed that vvhich we haue loſt.

Cain

Cain and Abell.

LOoke now (O my ſoule) vpon the two firſt brethren, perhaps twins; and wonder at their contrary diſpoſitions and eſtates: If the priuiledges of nature had beene worth any thing, the firſt borne childe ſhould not haue been a reprobate.

Now that wee may aſcribe all to free grace, the elder is a murderer, the younger a Saint; though goodneſſe may bee repaired in our ſelues,, yet it cannot bee propagated to ours: Now might *Adam* ſee the image of himſelfe in *Cain*, for after his owne image begot he him; *Adam* ſlew his poſterity, *Cain* his brother, we are too like one another in that wherein we are vnlike to God: Euen the cleereſt graine ſends forth that chaffe from which it was fanned, ere the ſowing: yet is this *Cain* a poſſeſsion, the ſame *Eue* that miſtooke the fruit of the garden, miſtooke alſo the fruit of her owne body, her hope deceiued her in both; ſo, many good names are ill beſtowed; and our comfortable expectations in earthly things doe not ſeldome diſappoint vs: Doubtleſſe their education was holy; For *Adam* though in Paradiſe hee could not bee innocent, yet was a good man out of Paradiſe; his ſinne and fall now made him circumſpect, and ſince he ſaw that his act had bereaued them of that image of God which he once had for them, he could not but labour by all holy indeauors to repaire it in them, that ſo his care might make amends for his treſpaſſe: How plaine is it, that euen good breeding cannot alter deſtiny? That which is crooked can none make ſtraight; who would thinke that brethren, and but two brethren ſhould not loue each other; Diſperſed loue growes weake, and fewneſſe of obiects vſeth to vnite affections: If but two brothers bee left aliue of many, they thinke that the loue of all the reſt ſhould ſuruiue in them; and now the beames of their affection are ſo much the hotter, becauſe they reflect mutually in a right line vpon each other: yet behold, here are but two brothers in a world; and one is the butcher of the other. Who can wonder at diſſenſions amongſt thouſands of brethren, when he ſees ſo deadly oppoſition be-

twixt two, the first roots of brotherhood: who can hope to liue plausibly and securely amongst so many *Cains*, when hee sees one *Cain* the death of one *Abel*? The same diuell that set enmity betwixt man and God; sets enmity betwixt man and man, and yet God sayd; I will put enmity betweene thy seede and her seede. Our hatred of the serpent and his seede is from God: Their hatred of the holy seede is from the serpent; Behold heere at once, in one person the seed of the woman and of the serpent: *Cains* naturall parts are of the woman; his vitious qualities of the serpent; The woman gaue him to bee a brother, the serpent to be a manslayer; all vncharitablenes, all quarrels are of one author: we cannot entertaine wrath, and not giue place to the Diuell. Certainly, so deadly an act must needes be deeply grounded.

What then was the occasion of this capitall malice? *Abels* sacrifice is accepted; what was this to *Cain*? *Cains* is reiected; what could *Abel* remedy this? Oh enuy; the corrosiue of all ill mindes; and the roote of all desperate actions: the same cause that moued Satan to tempt the first man, to destroy himselfe, and his posteritie, the same moues the second man to destroy the third.

It should haue beene *Cains* ioy to see his brother accepted; It should haue been his sorrow, to see that himselfe had deserued a reiection; his brothers example should haue excited, and directed him: Could *Abel* haue stayed Gods fire from descending? Or should he (if he could) reiect Gods acceptation, and displease his maker, to content a brother? Was *Cain* euer the farther from a blessing, because his brother obtained mercy? How proud and foolish is malice? which growes thus mad, for no other cause, but because God, or *Abel* is not lesse good; It hath been an olde and happy danger to be holy; Indifferent actions must be carefull to auoide offence; But I care not what diuell or what *Cain* bee angry that I doe good, or receiue good.

There was neuer any nature without enuy; Euery man is borne a *Cain*; hating that goodnesse in another, which he neglected in himselfe. There was neuer enuy that was not bloody; for if it eat not anothers heart, it will eat our owne: but vnlesse it be restrained it will surely feede it selfe with the blood of others, oft-times in act, alwaies in affection. And that God which (in good) accepts the will for the deed, condemns the will for the deed in euill. If there be an euill heart, there will be an euill eye; and if both these, there will be an euill hand.

How earely did Martyrdome come into the worlde? The first man that died, died for religion; who dare measure Gods loue by outward euents, when hee sees wicked *Cain* standing ouer bleeding *Abel*; whose

whose sacrifice was first accepted, and now himselfe is sacrificed. Death was denounced to man as a curse; yet beholde it first lights vpon a Saint: how soone was it altered by the mercy of that iust hand which inflicted it? If death had been euill, and life good; *Cain* had been slain, and *Abell* had suruiued: now that it beginnes with him that God loues, O death, where is thy sting?

Abell sayes nothing, his blood cries: Euery droppe of innocent blood hath a tongue, and is not onely vocall, but importunate: what a noyse then did the blood of my Sauiour make in heauen? who was himselfe the shepheard & the sacrifice; the man that was offered, and the God to whom it was offered; The spirit that heard both, saies, it spake better things then the blood of *Abell*. *Abels* blood called for reuenge, his for mercy; *Abels* pleaded his owne inocency, his the satisfaction for all the beleeuing world: *Abels* procured *Cains* punishment, his freed all repentant soules from punishment; better things indeed, then the blood of *Abell*. Better, and therefore that which *Abels* blood said, was good: It is good that God should be auenged of sinners. Execution of iustice vpon offenders, is no lesse good, then rewards of goodnes.

No sooner doth *Abels* blood speake vnto God, then God speakes to *Cain*; There is no wicked man to whom God speakes not, if not to his eare, yet to his heart: what speech was this? Not an accusation, but an inquiry; yet such an inquiry as would inferre an accusation. God loues to haue a sinner accuse himselfe, and therefore hath he set his deputie in the breast of man; neither doth God loue this, more then nature abhorres it: *Cain* answers stubbornely: The very name of *Abell* wounds him no lesse, then his hand had wounded *Abell*; Consciences that are without remorse, are not without horror: wickednesse makes men desperate; the murderer is angry with God, as of late for accepting his brothers oblation, so now for listening to his blood.

And now hee dares answere God with a question, Am I my brothers keeper? where he should haue said, am not I my brothers murderer. Behold he scorneth to keep whom he feared not to kill: Good duties are base and troublesome to wicked minds, whiles euen violences of euill are pleasant. Yet this miscreant which neither had grace to auoid his sinne, nor to confesse it, now that he is conuinced of sinne and cursed for it, how he howleth, how he exclaimeth? He that cares not for the act of his sinne, shall care for the smart of his punishment. The damned are weary of their torments, but in vaine. How great a madnes is it to complaine too late! He that would not keepe his brother, is cast out from the protection of God; he that feared not to kill his brother, feares now, that whosoeuer meetes him will kill him. The troubled

conſcience proiecteth fearefull things, and ſin makes euen cruell men cowardly: God ſaw it was too much fauour for him to die: he therefore wils that which *Cain* wils. *Cain* would liue; It is yeelded him; but for a curſe: how oft doth God heare ſinners in anger? Hee ſhall liue, baniſhed from God, carying his hell in his boſome, and the brand of Gods vengeance in his forehead, God reiects him, the earth repines at him, men abhorre him; himſelfe now wiſhes that death which hee feared, and no man dare pleaſure him with a murder; how bitter is the end of ſinne, yea without end; ſtill *Cain* findes that hee killed himſelfe more then his brother. We ſhould neuer ſinne if our foreſight were but as good as our ſenſe; The iſſue of ſin would appeare a thouſand times more horrible, then the act is pleaſant.

The Deluge.

THe worlde was growne ſo foule with ſinne, that God ſaw it was time to waſh it with a flood. And ſo cloſe did wickednes cleaue to the authors of it, that when they were waſht to nothing, yet it would not off: yea ſo deep did it ſtick in the very graine of the earth; that God ſaw it meete to let it ſoke long vnder the waters. So vnder the Lawe, the very veſſels that had touched vncleane water, muſt either be rinced, or broken. Mankind beganne but with one; and yet hee that ſaw the firſt man, liued to ſee the earth peopled with a worlde of men: yet men grew not ſo faſt as wickedneſſe. One man could ſoone and eaſily multiply a thouſand ſinnes, neuer man had ſo many children: ſo that when there were men enow to ſtore the earth, there were as many ſins as would reach vp to heauen, whervpon the waters came downe from heauen, and ſwelled vppe to heauen againe; If there had not beene ſo deepe a deluge of ſinne, there had beene none of the waters: From whence then was this ſuperfluitie of iniquitie? Whence, but from the vnequall yoak with Infidells? Theſe mariages did not beget men, ſo much as wickedneſſe; from hence

hence religious husbands both loſt their piety, and gayned a rebellious and godleſſe generation.

That which was the firſt occaſion of ſinne, was the occaſion of the increaſe of ſinne: A woman ſeduced *Adam*, women betray theſe ſonnes of God: the beauty of the apple betrayed the woman, the beauty of theſe women betrayd this holy ſeed: *Eue* ſaw and luſted, ſo did they, this alſo was a forbidden fruit, they luſted, taſted, ſinned, died; the moſt ſins begin at the eyes, by them commonly Satan creepes into the heart: that ſoule can neuer be in ſafety that hath not couenanted with his eyes.

God needed not haue giuen theſe men any warning of his iudgement; they gaue him no warning of their ſinnes, no reſpite: yet that God might approue his mercies to the very wicked; he giues them an hundred and twentie yeares reſpite of repenting: how loath is God to ſtrike, that threats ſo long! Hee that delights in reuenge, ſurpriſes his aduerſarie, whereas he that giues long warnings deſires to be preuented: if we were not wilfull, wee ſhould neuer ſmart.

Neither doth he giue them time onely, but a faithfull teacher. It is an happy thing when hee that teacheth others is righteous; *Noahs* hand taught them as much as his tongue. His buſineſſe in building the Ark was a reall ſermon to the world, wherein at once were taught mercy and life to the beleeuers; and to the rebellious, deſtruction.

Mee thinkes I ſee thoſe monſtrous ſonnes of *Lamech* comming to *Noah*, and asking him, what he meanes by that ſtrange work; whether he mean to ſaile vpon the dry land. To whom when he reports Gods purpoſe, and his, they goe away laughing at his idleneſſe, and tell one another, in ſport, that too much holineſſe hath made him mad: yet cannot they all flout *Noah* out of his faith, he preaches, and builds, and finiſhes. Doubtleſſe more hands went to this worke than his: many a one wrought vpon the Arke, which yet was not ſaued in the Arke. Our outward workes cannot ſaue vs, without our faith; wee may helpe to ſaue others, and periſh our ſelues: what a wonder of mercy is this that I heere ſee? One poore family called out of a worlde, and as it were eight graines of corne fanned from a whole barne full of chaffe: one hypocrite was ſaued with the reſt, for *Noahs* ſake; not one righteous man was ſwept away for company; For theſe few was the earth preſerued ſtill vnder the waters; and all kindes of creatures vpon the waters; which elſe had beene all deſtroyed. Still the world ſtands, for their ſakes, for whom is was preſerued; Elſe fire ſhould conſume that, which could not be cleanſed by water.

This difference is ſtrange; I ſee the ſauageſt of all creatures, Lyons, Tygers, Beares, by an inſtinct from God come to ſeeke the Arke, (as we ſee ſwine foreſeeing a ſtorme, run home crying for ſhelter) men I ſee not; Reaſon once debauched is worſe then brutiſhneſſe: God hath vſe euen of theſe fierce and cruell beaſts, and glory by them: euen they being created for man, muſt liue by him, though to his puniſhment: how gently do they offer and ſubmit themſelues to their preſeruer; renewing that obeiſance to this repairer of the world, which they, before ſinne, yeelded to him that firſt ſtored the world: He that ſhut them into the Arke when they were entred, ſhut their mouthes alſo while they did enter. The Lions faune vpon *Noah*, and *Daniel*; What heart cannot the Maker of them mollifie?

The vncleane beaſts God would haue to liue, the cleane to multiply; and therefore hee ſends to *Noah* ſeauen of the cleane, of the vncleane two: Hee knewe the one would annoy man with their multitude, the other would inrich him; Thoſe things are worthy of moſt reſpect which are of moſt vſe.

But why ſeauen? Surely that God that created ſeauen daies in the weeke, and made one for himſelfe; did heree preſerue of ſeuen cleane beaſts, one for himſelfe; for Sacrifice: Hee giues vs ſixe for one in earthly things, that in ſpirituall we ſhould be all for him.

Now the day is come, all the gueſts are entred, the Arke is ſhut and the windowes of heauen opened: I doubt not but many of thoſe ſcoffers, when they ſaw the violence of the waters deſcending, and aſcending, according to *Noahs* prediction, came wading middle-deepe vnto the Arke, and importunately craued that admittance, which they once denyed: But now, as they formerly reiected God, ſo are they iuſtly reiected of God. Ere vengeance beginne, repentance is ſeaſonable; but if iudgement be once gone out, wee cry too late. While the Goſpell ſolicites vs, the doores of the Arke are open; if wee neglect the time of grace, in vaine ſhall wee ſeeke it with teares; God holdes it no mercy to pittie the obſtinate. Others, more bold then they, hope to ouer-runne the iudgement; and climbing vp to the hye mountaines looke downe vpon the waters, with more hope then feare: and now when they ſee their hills becomn Ilands, they climbe vp into the talleſt trees; there with palenes and horror at once looke for death, and ſtudy to auoide it, whom the waues ouertake at laſt halfe dead with famin, and halfe with feare. Lo now from the tops of the mountaines they deſcry the Arke floting vpon the waters, and beholde with enuy that which before they beheld with ſcorne.

In

In vaine doth hee flye whom God purſues. There is no way to flye from his iudgements, but to fly to his mercy by repenting. The faith of the righteous cannot be ſo much derided, as their ſucceſſe is magnified: How ſecurely doth *Noah* ride out this vprore of heauen, earth, and waters! He heares the powring downe of the raine aboue his head; the the ſhrieking of men, and roaring and bellowing of beaſts, on both ſides him; the raging and threats of the waues vnder him; hee ſaw the miſerable ſhifts of the diſtreſſed vnbeleeuers; and in the meane time ſits quietly in his dry Cabin, neither feeling nor fearing euill: he knew that he which owed the waters, would ſteere him; that hee who ſhut him in, would preſerue him. How happy a thing is faith? What a quiet ſafety, what an heauenly peace doth it worke in the ſoule, in the midſt of all the inundations of euill?

Now when God had fetcht againe all the life which he had giuen to his vnworthy creatures, and reduced the world vnto his firſt form wherin waters were ouer the face of the earth, it was time for a renouation of all things to ſucceede this deſtruction. To haue continued this deluge long, had been to puniſh *Noah*, that was righteous. After forty dayes therefore, the heauens cleer vp, after 150. the waters ſink down: How ſoone is God weary of puniſhing, which is neuer weary of bleſsing; yet may not the Arke reſt ſuddenly. If we did not ſtay ſome-while vnder Gods hand wee ſhould not know how ſweet his mercy is, and how great our thankefullneſſe ſhould be. The Arke though it was *Noahs* fort againſt the waters, yet it was his priſon, he was ſafe in it, but pent vp; he that gaue him life by it, now thinks time to giue him liberty out of it.

God doth not reueale all things to his beſt ſeruants: behold he that told *Noah* 120. yeares before, what day hee ſhould goe into the Arke, yet foretels him not now in the Arke what day the Arke ſhould reſt vpon the hills, and hee ſhould goe forth. *Noah* therefore ſends out his intelligencers, the Rauen, and the Doue; whoſe wings in that vaporous ayre might eaſily deſcry further then his ſight: The Rauen of quicke ſent, of groſſe feede, of tough conſtitution, no foule was ſo fit for diſcouery; the likelieſt things alwaies ſucceede not. Hee neither will venter farre into that ſolitary world for feare of want, nor yet come into the Arke for loue of liberty; but houers about in vncertainties. How many carnall mindes fly out of the Arke of Gods Church; and imbrace the preſent world: rather chooſing to feed vpon the vnſauory carcaſſes of ſinfull pleaſures, then to be reſtrained within the ſtraight liſts of Chriſtian obedience.

The Doue is ſent forth, a foule, both ſwift and ſimple. She like a true citizen of the Arke, returnes; and brings faithfull notice of the continuance

nuance of the waters, by her reſtleſſe and empty returne; by her Oliue leafe, of the abatement: how worthy are thoſe meſſengers to be welcome, which with innocence in their liues, bring glad tidings of peace, and ſaluation, in their mouthes?

Noah reioyces, and beleeues; yet ſtill hee waits ſeuen dayes more: It is not good to deuoure the fauours of God too greedily; but ſo take them in, that we may digeſt them. Oh ſtrong faith of *Noah*, that was not weary with this delay; ſome man would haue ſo longed for the open aire after ſo long cloſeneſſe, that vpon the firſt notice of ſafety he would haue vncouered, and voided the Arke; *Noah* ſtayes ſeuen dayes ere he will open; and wel-neere two moneths ere he will forſake the Arke; and not then, vnleſſe God, that commanded to enter, had bidden him depart. There is no action good without faith: no faith without a word. Happy is that man which in all things (neglecting the counſels of fleſh & blood) depends vpon the commiſsion of his Maker.

FINIS.

CONTEMPLATIONS.

THE SECOND BOOK.

Noah.

Babel.

Abraham.

Isaac, sacrificed.

Lot and *Sodom.*

TO THE RIGHT HONOVRABLE THE LORD STANHOPE, one of his Maieſties moſt Honourable priuy Councell, All grace and happineſſe.

RIght Honourable: *I durſt appeale to the iudgement of a carnall Reader (let him not be preiudicate) that there is no hiſtory ſo pleaſant as the ſacred. Set aſide the Maieſtie of the inditer; none can compare with it, for the Magnificence and Antiquitie of the matter, the ſweetnes of compiling, the ſtrange variety of memorable occurrences: And if the delight be ſuch, what ſhall the profit be eſteemed of that which was written by God for the ſaluation of men? I confeſſe no thoughts did euer more ſweetly ſteale me and time away, then thoſe which I haue imploied in this ſubiect, & I hope none can equally benefit others: for if the meer relation of theſe holy things be profitable, how much more when it is reduced to vſe? This ſecond part of the world repaired, I dedicate to your Lordſhip, wherein you ſhall ſee* Noah *as weake in his Tent, as ſtrong in the Arke; an vngratious ſon reſerued from the Deluge to his Fathers curſe: modeſt piety rewarded vvith bleſſings; the building of Babell, begun in pride, ending in confuſion;* Abrahams *faith, feare, obedience;* Iſaac *bound vpon the Altar vnder the hand of a Father that hath forgotten both nature, and all his hopes;* Sodom *burning with a double fire, from hell, and from heauen:* Lot *reſcued from that impure Citie, yet after finding* Sodom *in his caue: Euery one of theſe paſſages is not more full of wonder, then of edification. That ſpirit which hath penned all theſe things for our learning, teach vs their right vſe: and ſanctifie theſe my vnworthy meditations to the good of his Church. To whoſe abundant grace I humbly commend your Lordſhip.*

Your Lordſhips vnfainedly deuoted in all due obſeruance,

IOS. HALL.

THE SECOND BOOKE.

NOAH.

NO sooner is *Noah* come out of the Arke, but he builds an Altar: not an house for himselfe, but an Altar to the Lord: Our faith will euer teach vs to preferre God to our selues; delayed thankfulnesse is not worthy of acceptation. Of those few creatures that are left, God must haue some; they are all his: yet his goodnes wil haue thanks know, that it was he, for whose sake they were preserued; It was a priuiledge to those very bruit creatures, that they were saued from the waters, to be offered vp in fire vnto God; what a fauour is it to men to be reserued from common destructions, to be sacrificed to their Maker and Redeemer!

Lo this little fire of *Noah*, through the vertue of his faith, purged the world, & ascended vp into those heauens from which the waters fell, & caused a glorious raine-bowe to appeare therin for his security: All the sins of the former world were not so vnsauoury vnto God, as this smoke was pleasant. No perfume can be so sweet as the holy obedience of the faithfull. Now God that was before annoyed with the ill sauour of sin, smels a sweet sauour of rest: Beholde here a new and second rest: First God rested from making the world, now hee rests from destroying it: Euen while we cease not to offend, he ceases from a publique reuenge.

His word was enough; yet withall he giues a signe; wch may speake the truth of his promise to the very eyes of men: thus he doth still in his blessed Sacraments, wch are as reall words to the soule. The raine-bow is the pledge of our safety; which euen naturally signifies the ende of a showre: all the signes of Gods institution are proper, and significant.

But who would look after all this to haue found righteous *Noah*, the Father of the new world, lying drunken in his tent? Who could thinke that wine should ouerthrowe him that was preserued from the waters? That he who could not be tainted with the sinfull examples of the former world, should begin the example of a new sinne of his owne? What are wee men, if we be but our selues? While God vpholds vs, no temptation can moue vs: when he leaues vs, no temptation is too weak to ouerthrowe vs. What liuing man had euer so noble proofes of the mercy, of the iustice of God? Mercy vpon himselfe, iustice vpon others: What man had so gratious approbation from his Maker: behold, he of whom in an vncleane world God said, Thee only haue I found righteous, proues now vncleane, when the vvorld was purged: The preacher of righteousnes vnto the former Age, the King, Priest, and Prophet of the world renued, is the first that renues the sins of that world which he had reproued, and which he saw condemned for sinne: Gods best children haue no fence for sins of infirmity: Which of the Saints haue not once done that, whereof they are ashamed? God that lets vs fall, knows how to make as good vse of the sins of his holy ones as of their obedience: If we had not such patterns, who could choose but despaire at the sight of his sinnes?

Yet wee finde *Noah* drunken but once. One act can no more make a good heart vnrighteous, then a trade of sin can stand with regeneration: but when I looke to the effect of this sin, I can not but blush & wonder; Lo this sin, is worse then sin; Other sins moue shame, but hide it: this displaies it to the world. *Adam* had no sooner sinned, but he saw and abhord his owne nakednes, seeking to hide it euen with bushes.

Noah had no sooner sinned, but he discouers his nakednes, and hath not so much rule of himselfe, as to be ashamed: One houres drunkennes bewrayes that which more then 600. yeares sobriety had modestly concealed; he that giues himselfe to wine, is not his owne: vvhat shall we think of this vice, which robs a man of himselfe, and layes a beast in his roome? *Noahs* nakednes is seene in vvine, it is no vnusuall quality in this excess, to disclose secrets; drunkennes doth both make imperfections, & shew those we haue, to others eies; so would God haue it, that we might be double asham'd, both of those weaknesses which we discouer, & of that weaknes which moued vs to discouer. *Noah* is vncouered; but in the midst of his owne tent: It had been sinfull though no man had seen it; vnknowen sins haue their guilt & shame, and are iustly attended with knowen punishments. Vngratious *Cham* saw it and laughed, his fathers shame should haue bin his; the deformity of those parts from wch he had his being, should haue begotten in him a secret horror, and dejection: how many graceless men make sport at the causes of their humiliation? Twise had *Noah* giuen him life: yet neither the name of a Father, and preseruer, nor age, nor vertue could shield him from the contempt of his owne.

I see

I see that euen Gods Arke may nouriſh monſters: ſome filthy toades may lie vnder the ſtones of the Temple. God preſerues ſome men in iudgement; Better had it beene for *Cham* to haue periſhed in the waters, then to liue vnto his fathers curſe. Not content to be a witneſſe of this filthy ſight; he goes on to be a proclaimer of it. Sin doth ill in the eye, but worſe in the tongue: As all ſinne is a worke of darknes, ſo it ſhould be buried in darkeneſſe. The report of ſinne is oft-times as ill, as the commiſsion; for it can neuer be blazoned without vncharitableneſs; ſeldome without infection: Oh the vnnaturall and more then Chammiſh impiety of thoſe ſons which reioyce to publiſh the nakednes of their ſpirituall parents euen to their enemies.

Yet it was well for *Noah* that *Cham* could tell it to none but his owne; and thoſe, gratious and dutifull ſonnes. Our ſhame is the leſſe, if none knowe our faults but our friends. Beholde how loue couereth ſinnes; theſe good ſonnes are ſo farre from going forward to ſee their fathers ſhame, that they goe backward to hide it. The cloake is laide on both their ſhoulders; they both go back with equall paſes, and dare not ſo much as looke backe leſt they ſhould vnwillingly ſee the cauſe of their ſhame; and will rather aduenture to ſtumble at their fathers body, then to ſee his nakedneſſe: How did it grieue them to thinke, that they which had ſo oft come to their holy father with reuerence, muſt now in reuerence turne their backs vpon him; & that they muſt now cloath him in pitty, which had ſo often cloathed them in loue: And which addes more to their duty, they couered him, and ſaide nothing. This modeſt ſorrow is their praiſe, and our example; The ſins of thoſe wee loue & honor, we muſt heare of with indignation, fearfully and vnwillingly beleeue, acknowledge with griefe and ſhame, hide with honeſt excuſes, and bury in ſilence.

How equal a regard is this both of piety and diſobedience? becauſe *Cham* ſinned againſt his father, therefore hee ſhall be plagued in his children; *Iapheth* is dutifull to his father, and findes it in his poſterity. Becauſe *Cham* was an ill ſonne to his father, therefore his ſonnes ſhall be ſeruants to his brethren; becauſe *Iapheth* ſet his ſhoulder to *Sems*, to beare the cloake of ſhame, therefore ſhall *Iapheth* dwell in the tents of *Sem*; partaking with him in bleſsings, as in duty. When wee doe but what wee ought, yet God is thankfull to vs; and rewardes that which we ſhould ſin if we did not: who could euer yet ſhew me a man rebelliouſly vndutifull to his parents that hath proſpered in himſelfe, and his ſeed?

Babel.

HOw soone are men and sinnes multiplied? within one hundred yeeres the world is as full of both, as if there had been no Deluge. Though men could not but see the fearfull monuments of the ruine of their Ancestors, yet how quickly had they forgotten a floud? Good *Noah* liued to see the world both populous, and wicked again; and doubtlesse oft-times repented to haue beene the preseruer of some whom hee saw to traduce the vices of the former world, to the renewed: It could not but grieue him to see the destroyed giants reuiue out of his owne loyns, and to see them of his flesh and blood tyrannise ouer themselues. In his sight *Nimrod* casting off the awe of his holy grandfather, grew imperious and cruell, and made his owne kinsmen seruants. How easie a thing it is for a great spirit to be the head of a faction; when euen brethren will stoop to seruitude. And now when men are combined together, euill and presumptuous motions find incouragement in multitudes: and each man takes a pride in seeming forwardest: we are the cheerfuller in good when we haue the assistance of company; much more in sinning, by how much wee are more prone to euill then good. It was a proud word; Come let vs build vs a citie and a towre whose top may reach to heauen.

They were newly come downe from the hils vnto the plaines, and now think of raising vp an hil, of building in the plain: when their tents were pitched vpon the mountaines of Armenia they were as neere to Heauen as their towre could make them; but their ambition must needs aspire to an height of their owne raising. Pride is euer discontented; and still seeks matter of boasting in her owne works.

How fondly doe men reckon without God, Come let vs build; As if there had been no stop but in their owne wil: As if both earth & time had beene theirs: Still doe all naturall men build *Babel*; forecasting their owne plots so resolutely, as if there were no power to countermaund them:

them: It is iuſt with GOD that peremptory determinations ſeldome proſper: whereas thoſe things which are fearefully, and modeſtly vndertaken, commonly ſucceed.

Let vs build vs a City. If they had taken God with them it had beene commendable; eſtabliſhing of ſocieties is pleaſing to him that is the GOD of order: But a towre whoſe top may reach to Heauen, was a ſhamefull arrogance, an impious preſumption; who would thinke that we little Ants that creep vpon this earth ſhould thinke of climbing vp to heauen, by multiplying of earth?

Pride euer looks at the higheſt: the firſt man vvould know as GOD, theſe would dwell as God; couetouſneſſe and ambition knowe no limits. And vvhat if they had reacht vp to heauen, ſome hils are as high as they could hope to be, and yet are no vvhit the better; no place alters the condition of nature: an Angell is glorious, though hee be vpon earth; and man is but earth though he be aboue the cloudes: The neerer they had been to heauen, the more ſubiect ſhould they haue beene to the violences of heauen; to thunders, lightnings, and thoſe other higher inflammations: what had this beene but to thruſt themſelues into the hands of the reuenger of all vvicked inſolences? God loues that heauen ſhould be lookt at, and affected with all humble deſires, with the holy ambitions of faith, not with the proud imaginations of our owne atchieuements.

But wherfore was all this? Not that they loued ſo much to be neighbours to heauen, as to be famous vpon earth; It was not commodity that was heere ſought, not ſafety, but glory: whither doth not thirſt of fame carry men, whether in good or euill? It makes them ſeeke to climbe to heauen, it makes them not fear to run down headlong to hel: Euen in the beſt things deſire of praiſe ſtands in competition with conſcience, and brags to haue the more clients. One builds a Temple to *Diana* in hope of glory, intending it for one of the great wonders of the world; another in hope of fame burnes it. Hee is a rare man that hath not ſome *Babel* of his owne, whereon he beſtowes paines and coſt, only to be talked of. If they had done better things in a vain-glorious purpoſe, their act had beene accurſed; if they had built houſes to God, if they had ſacrificed, prayed, liued well; the intent poiſons the action: but now both the act and the purpoſe are equally vaine, and the iſſue is as vaine as either.

God hath a ſpeciall indignation at pride aboue all ſins, and will croſſe our indeuours, not for that they are euill (what hurt could be in laying one bricke vpon another?) but for that they are proudly vndertaken: Hee could haue hindered the laying of the firſt ſtone; and might as eaſily haue made the trench for the foundation, the graue of

the builders: but hee loues to ſee what wicked men would doe; and to let fools runne themſelues out of breath: what monument ſhould they haue had of their owne madneſſe, and his powerfull interruption, if the wals had riſen to no height? To ſtop them then in the midſt of their courſe, he meddles not with either their hands, or their feet, but their tongues; not by pulling them out, not by looſing their ſtrings, not by making them ſay nothing, but by teaching them to ſay too much: Here is nothing varied but the ſound of letters; euen this fruſtrates the work, and befooles the workmen: How eaſie is it for God tenne thouſand wayes to correct and foreſtall the greateſt proiects of men? Hee that taught *Adam* the firſt words, taught them words that neuer were. One cals for bricke, the other lookes him in the face, and wonders vvhat he commands, and how and why he ſpeakes ſuch words, as vvere neuer heard; and in ſtead thereof brings him morter, returning him an anſwer as little vnderſtood: each chides with other, expreſſing his choler, ſo as he only can vnderſtand himſelfe: From heat they fall to quiet intreaties, but ſtill with the ſame ſucceſſe. At firſt euery man thinkes his fellow mocks him: but now perceiuing this ſerious confuſion, their onely anſwere was ſilence, and ceaſing; they could not come together, for no man could call them to be vnderſtood; and if they had aſſembled, nothing could be determined, becauſe one could neuer attaine to the others purpoſe: No, they could not haue the honour of a generall diſmiſſion, but each man leaues his trowell and ſtation more like a foole then hee vndertook it: ſo commonly actions begunne in glory, ſhut vp in ſhame. All externall actions depend vpon the tongue: No man can know others minde, if this bee not the interpreter; hence as there were many tongues giuen to ſtay the building of *Babel*, ſo there were as many giuen to build the new Ieruſalem, the Euangelicall Church. How deare hath *Babel* coſt all the world? At the firſt when there was but one language, men did ſpend their time in Arts; (ſo was it requiſit at the firſt ſettling of the world, & ſo came early to perfection) but now wee ſtay ſo long (of neceſsity) vpon the ſhel of tongues, that we can hardly haue time to chew the ſweet kernell of knowledge: Surely, men would haue growen too proud if there had beene no *Babel*: It fals out oft-times that one ſinne is a remedy of a greater. Diuiſion of tongues muſt needes ſlacken any vvorke: Multiplicitie of language had not bin giuen by the Holy-ghoſt for a bleſſing to the Church, if the world had not beene before poſſeſſed vvith multiplicity of languages, for a puniſhment: Hence it is that the building of our Sion riſes no faſter, becauſe our tongues are diuided; Happy were the Church of God if we all ſpake but one language: Whiles wee differ, wee can build nothing but *Babel*; difference of tongues cauſed their *Babel* to ceaſe, but it builds ours.

Abra-

Abraham.

IT was fit that hee which should be the father and pattern of the faithfull should be throughly tried: for in a set coppy euery fault is important, and may proue a rule of error: of ten tryals vvhich *Abraham* passed, the last was the sorest: No son of *Abraham* can hope to escape temptations, while he sees that bosome in which hee desires to rest, so assaulted with difficulties. *Abraham* must leaue his countrey and kinred, and liue among strangers; The calling of GOD neuer leaues men, where it finds them; The earth is the Lords, and all places are alike to the wise and faithfull: If Chaldea had not been grossely idolatrous, *Abraham* had not left it; no bond must tie vs to the danger of infection.

But whither must he go? To a place he knew not, to men that knew not him: it is enough comfort to a good man, whersoeuer he is, that hee is acquainted with God, we are neuer out of our way while vvee follow the calling of God. Neuer any man lost by his obedience to the highest; because *Abraham* yeelded, God giues him the possession of *Canaan*: I woonder more at his faith in taking this possession, then in leauing his owne; Beholde: *Abraham* takes possession for that seed which he had not; vvhich in nature he was not like to haue; of that land whereof he should not haue one foot, wherein his seed should not be settled of almost fiue hundred yeares after: The power of faith can preuent time, and make future things present; If we be the true sons of *Abraham*, we haue already (while wee soiourne heere on earth) the possession of our land of promise: while we seek our country, we haue it.

Yet euen Canaan doth not affoord him bread, which yet hee must beleeue shall flow vvith milke and hony to his seed: sense must yeeld to faith; wo vvere vs, if we must iudge of our future estate by the present: Ægypt giues releese to *Abraham*, when Canaan cannot. In outward things Gods enemies may fare better, then his friends: Thrise had

AEgypt

Ægypt preserued the Church of God, in *Abraham*, in *Iacob*, in Christ; God oft-times makes vse of the vvorld for the behoofe of his; though without their thankes; as contrarily he vses the wicked for scourges to his owne inheritance, and burnes them, because in his good they intended euill.

But what a change is this? Hitherto hath *Sarah* been *Abrahams* wife, now Ægypt hath made her his sister; feare hath turned him from an husband to a brother; No strength of faith can exclude some doubtings: God hath said, I will make thee a great nation; *Abraham* saith, The Egyptians will kill me: Hee that liued by his faith, yet shrinketh, and sinneth. How vainely shall we hope to beleeue without all feare, and to liue without infirmities? Some little aspersions of vnbeleefe cannot hinder the praise and power of faith; *Abraham* beleeued, and it was imputed to him for righteousnesse. Hee that through inconsiderateness doubted twise of his owne life, doubts not of the life of his seed, euen from the dead and dry womb of *Sarah*; yet was it more difficult that his posterity should liue in *Sarah*, then that *Sarahs* husband should liue in Ægypt: This was aboue nature, yet hee beleeues it. Sometimes the beleeuer stickes at easie tryalls, and yet breakes through the greatest temptations without feare: *Abraham* was olde ere this promise and hope of a son; and still the older, the more vncapable; yet God makes him wait twenty flue yeares for performance. No time is long to faith; which hath learned to differre hopes vvithout fainting and irkesomenesse.

Abraham heard this newes from the Angell, and laughed: *Sarah* heard it, and laughed; they did not more agree in their desire, then differ in their affection; *Abraham* laughed for ioy; *Sarah* for distrust; *Abraham* laughed because he beleeued it would be so; *Sarah* because shee beleeued it could not be: the same act varies in the manner of doing, and the intention of the doer; Yet *Sarah* laught but within her selfe, and is bewrayed: How God can find vs out in secret sins! how easily did shee now thinke, that he which could knowe of her inward laughter, could knowe of her conception! and now she that laughed and beleeued not, beleeueth and feareth.

What a liuely patterne doe I see in *Abraham* and *Sarah*, of a strong faith, and weake! of strong in *Abraham*, and weake in *Sarah*: Shee to make God good of his word to *Abraham*, knowing her owne barrennesse, substitutes an *Hagar*; and in an ambition of seed, perswades to Poligamy. *Abraham* had neuer looked to obtaine the promise by any other then a barren wombe, if his owne wife had not importunde him to take another: when our owne apparent meanes faile, weake faith is put

put to her shifts; and proiects strange deuises of her owne to attaine her end. Shee will rather conceiue by another wombe then be childlesse: when she hears of an impossibility to nature, shee doubteth, and yet hides her diffidence; and when she must beleeue, feareth, because she did distrust: *Abraham* heares, and beleeues, and expects, and reioyces; hee saith not, I am old and weake; *Sarah* is olde and barren; where are the many nations that shall come from these withered loynes? It is enough to him that God hath said it: he sees not the meanes, he sees the promise. He knew that God would rather raise him vp seed from the very stones that he trod vpon, then himselfe should want a large and happy issue.

There is no faith where there is either meanes or hopes. Difficulties & impossibilities are the true obiects of beleefe: Hereupon God addes to his name that which he would fetch from his loynes, & made his name as ample as his posterity: neuer any man was a loser by beleeuing: Faith is euer recompensed with glory.

Neither is *Abraham* content onely to wait for God, but to smart for him. God bids him cut his owne flesh; hee willingly sacrifices this parcell of his skin & blood, to him that was the owner of all: How glad he is to carry this painfull marke of the loue of his Creator? how forward to seale this couenant with blood, betwixt God and him? not regarding the soreness of his body, in comparison of the confirmation of his soule. The wound was not so grieuous as the signification was comfortable. For herein he saw that from his loynes should come that blessed seed which should purge his soule from all corruption. Well is that part of vs lost, which may giue assurance of the saluation of the whole; our faith is not yet sound, if it haue not taught vs to neglect paine for God, and more to loue his Sacraments, then our owne flesh.

Isaac

Isaac *sacrificed.*

BVt all these are but easie tasks of faith: all ages haue stood amazed at the next; not knowing whether they should more wonder at Gods command, or *Abrahams* obedience: Many yeares had that good Patriarch waited for his *Isaac*; now at last hee hath [illegible] receiued him, and that with this gratious acclamation; *In Isaac shall thy seed be called, and all nations blessed.* Behold the son of his age, the son of his loue, the son of his expectation, hee that might not indure a mocke from his brother, must now indure the knife of his father; *Take thine onely sonne Isaac whom thou loueſt, and get thee to the land of Moriah and offer him there for a burnt offering.*

Neuer any gold was tried in so hot a fire. Who but *Abraham* would not haue expostulated with God? What? Dooth the GOD of mercies now beginne to delight in blood? Is it possible that murder should become piety? Or if thou wilt needes take pleasure in an humane sacrifice, is there none but *Isaac* fit for thine Altar, none but *Abraham* to offer him? Shall these hands destroy the fruit of mine owne loines? Can I not be faithfull vnlesse I be vnnaturall? Or if I must needs be the monster of all parents, will not *Ismael* yet be accepted? O God where is thy mercy, where is thy iustice? Hast thou giuen mee but one only son, & must I now slay him? Why did I wait so long for him? Why didst thou giue him me? Why didst thou promise me a blessing in him? What will the heathen say when they shall hear of this infamous massacre? How can thy name, and my profession escape a perpetuall blasphemy? With what face shall I looke vpon my wife *Sarah*, whose son I haue murdered? How shall she entertaine the executioner of *Isaac*? Or who will beleeue that I did this from thee? How shal not all the world spet at this holy cruelty, and say there goes the man that cut the throat of his owne son. Yet if he were an vngratious or rebellious childe, his deserts might giue some colour to this violence: but to lay hands on so deare, so dutifull, so hopefull a son, is vncapable of all pretences.

But

But grant that thou which art the God of nature maist either alter or neglect it, what shall I say to the truth of thy promises? Can thy iustice admit contradictions? can thy decrees be changeable? canst thou promise and disappoint? Can these two stand together, *Isaac* shall liue to be the father of Nations; and *Isaac* shall now dye by the hand of his Father? when *Isaac* is once gone where is my seed, where is my blessing? O God if thy commaunds and purposes be capable of alteration, alter this bloody sentence, and let thy first word stand.

These would haue been the thoughts of a weake heart: But GOD knew that he spake to an *Abraham*, and *Abraham* knew that hee had to doe with a God: Faith had taught him not to argue, but obey; In an holy wilfulnesse he either forgets nature, or despises her, he is sure that what God commands is good, that what he promises, is infallible, and therefore is careless of the meanes, and trusts to the end.

In matters of God, whosoeuer consults with flesh and blood shall neuer offer vp his *Isaac*, to God: there needes no counsellor when wee knowe God is the commander; here is neither grudging nor deliberating, nor delaying: His faith would not suffer him so much as to bee sorry for that hee must doe. *Sarah* her selfe may not knowe of Gods charge, and her husbands purpose, lest her affection should haue ouercome her faith; lest her weakenesse now growne importunate, should haue said, Disobey God and die. That which he must doe, he will doe; he that hath learned not to regard the life of his son, had learned not to regard the sorrow of his wife. It is too much tendernesse to respect the censures and constructions of others, when wee haue a direct word from God. The good Patriarch rises early, and addresses himselfe to his sad iourney. And now must he trauell three whole daies to doe this execution; & still must *Isaac* be in his eye, whom all this while he seems to see bleeding vpon the pile of wood, which he carries: there is nothing so miserable as to dwell vnder the expectation of a great euill; That misery which must be, is mitigated with speed, and aggrauated with delay: All this while if *Abraham* had repented him, hee had leisure to returne. There is no small triall, euen in the very time of tryall: now when they are come within sight of the chosen mountaine, the seruants are dismissed; what a deuotion is this that will abide no witnesses? hee will not suffer two of his owne vassals to see him doe that, wch soon after all the world must know he hath done; yet is not *Abraham* afraide of that piety, which the beholders could not see without horror, without resistance, which no care could heare of without abhomination. What stranger could haue indured to see the father carry the knife & fire, instruments of that death, wch he had rather suffer then inflict? The son securely carrying that burden which must carry him?

But

But if *Abrahams* heart could haue knowen how to relent, that queſtion of his deere, innocent and religious ſon had melted it into compaſſion, My father, beholde the fire and the wood, but where is the ſacrifice? I know not whether that word, My Father, did not ſtrike *Abraham* as deep, as the knife of *Abraham* could ſtrike his ſon: yet doth he not ſo much as thinke, (O miſerable man, that may not at once bee a ſonne to ſuch a God, and a father to ſuch a ſonne:) Still hee perſiſts, and conceales, and where he meant not, propheſies; My ſon, God ſhall prouide a lamb for the burnt offering.

The heauy tidings was loath to come forth, It was a death to *Abraham* to ſay what he muſt doe: He knowes his owne faith to act this, he knowes not *Iſaacs* to indure it. But now when *Iſaac* hath helped to build the Altar, vvhereon hee muſt be conſumed; hee hears (not vvithout aſtoniſhment) the ſtrange command of God, the finall vvill of his Father: My ſonne, thou art the lambe which God hath prouided for this burnt offering; If my blood would haue excuſed thee, how many thouſand times had I rather to giue thee my owne life, then take thine! Alas I am full of daies, and now of long liued not but in thee; Thou mighteſt haue preſerued the life of thy father, and haue comforted his death, but the God of vs both hath choſen thee: He that gaue thee vnto me miraculouſly, bids me by an vnuſuall meanes to returne thee vnto him. I need not tell thee, that I ſacrifice all my worldly ioyes, yea and my ſelfe in thee, but God muſt be obeyed; neither art thou too dear for him that calls thee: come on my ſon, reſtore the life that God hath giuen thee by mee: offer thy ſelfe willingly to theſe flames; ſend vp thy ſoule cheerfully vnto thy glory; and knowe that God loues thee aboue others, ſince hee requires thee alone to be conſecrated in ſacrifice to himſelfe.

Who cannot imagine with what perplexed mixtures of paſſions, with what changes of countenance, what doubts, what fears, vvhat amazement, good *Iſaac* receiued this ſudden meſſage from the mouth of his Father, how he queſtioned, how he pleaded? But when he had ſomwhat digeſted his thoughts, and conſidered that the Author vvas God, the actor *Abraham*, the action a ſacrifice, hee now approoues himſelfe the ſon of *Abraham*; now hee incourages the trembling hands of his Father; with whom he ſtriues in this praiſe of forwardnes, and obedience; now hee offers his hands and feet to the cords, his throat to the knife, his body to the Altar; and growing ambitious of the ſword and fire, intreats his father to do that, which he would haue done though he had diſſwaded him. O holy emulation of faith! O bleſſed agreement of the ſacrificer, and oblation: *Abraham* is as ready to take, as *Iſaac* to giue; Hee binds thoſe deare hands vvhich are more ſtraitly

bound

bound with the cords of duty, and resolution; hee laies his sacrifice vpon the wood, which now before hand burnt inwardly with the heauenly fire of zeale and deuotion.

And now hauing kissed him his last, not without mutuall teares, hee lifts vp his hand to fetch the stroke of death at once; not so much as thinking, Perhaps GOD vvill relent after the first wound; Now the stay of *Abraham*, the hope of the Church lies on bleeding vnder the hand of a Father, what bowels can choose but yearne at this spectacle? which of the sauagest heathens that had beene now vpon the hill of Moriah, and had seene (through the bushes) the sword of a father hanging ouer the throat of such a son, would not haue beene more perplexed in his thoughts, then that vnexpected sacrifice was in those briers? yet hee whom it neerest concerned, is least touched; Faith hath wrought the same in him, which cruelty wold in others, Not to be moued; He contemns all feares, and ouerlooks all impossibilities; His heart tells him that the same hand which raised *Isaac* from the dead womb of *Sarah*, can raise him again from the ashes of his sacrifice: with this confidence was the hand of *Abraham* now falling vpon the throat of *Isaac*, who had giuen himselfe for dead, and reioyced in the change; when suddenly the Angell of God interrupts him, forbids him, commends him.

The voice of God was neuer so welcome, neuer so sweet, neuer so seasonable as now: It was the triall that God intended, not the fact; *Isaac* is sacrificed, and is yet aliue: and now both of them are more happy in that they would haue done, then they could haue beene distressed if they had done it. GODs charges are oft times harsh in the beginnings, and proceeding, but in the conclusion alwayes comfortable: True spirituall comforts are commonly late and sudden: God differr's on purpose that our trials may be perfect, our deliuerance welcome, our recompence glorious: *Isaac* had neuer beene so pretious to his father if he had not beene recouered from death; if hee had not beene as miraculously restored, as giuen: *Abraham* had neuer been so blessed in his seed, if he had not neglected *Isaac* for God.

The onely way to finde comfort in any earthly thing, is to surrender it (in a faithfull carelesnesse) into the hands of God: *Abraham* came to sacrifice, he may not goe away with dry hands: God cannot abide that good purposes should be frustrate. Left either he should not doe that, for wch he came, or should want means of speedy thankesgiuing for so gratious a disappointment; beholde a Ram stands ready for the sacrifice, and as it were, proffers himselfe to this happy exchange. Hee that made that beast, brings him thither, fastens him there: Euen in small

things there is a great prouidence: what mysteries there are in euery act of God? The onely sonne of God vpon this very hill, is laid vpon the Altar of the crosse; and so becomes a true sacrifice for the vvorld, that yet he is raised vvithout impeachment, and exempted from the power of death: The Lambe of God vvhich takes the sinnes of the world is heere really offered, and accepted: One Sauiour in two figures; in the one, dying; restored in the other. So *Abraham* whiles he exercises his faith, confirmes it; and reioyces more to foresee the true *Isaac* in that place offered to death for his sinnes, then to see the carnall *Isaac* preserued from death for the reward of his faith. Whatsoeuer is deerest to vs vpon earth is our *Isaac*; happy are we if we can sacrifice it to God; those shall neuer rest with *Abraham* that cannot sacrifice with *Abraham*.

Lot and *Sodome*.

BEfore *Abraham* and *Lot* grew rich, they dwelt together; now their vvealth separates them; Their society was a greater good then their riches: Many a one is a loser by his wealth; Who would account those things good which make vs worse? It had been the duty of yong *Lot* to offer rather then to choose; to yeeld rather then contend: who would not here think *Abraham* the nephew; and *Lot* the vncle? It is no disparagement for greater persons to beginne treaties of peace. Better doth it beseeme euery sonne of *Abraham* to win with loue, then to sway with power. *Abraham* yeelds-ouer this right of his choise; *Lot* takes it, And behold *Lot* is crossed in that which he chose, *Abraham* is blessed in that which was left him; God neuer suffers any man to leese by an humble remission of his right in a desire of peace.

Wealth hath made *Lot* not only vndutifull, but couetous; hee sees the goodly plaines of Iordan, the richnesse of the soyle, the commodity of the riuers, the situation of the Cities, and now not once inquiring into the conditions of the inhabitants, hee is in loue with Sodome:

dome: Outward appearances are deceitfull guides to our iudgement, or affections: they are worthy to bee deceiued that valew things as they ſeeme: It is not long after that *Lot* paies deere for his raſhneſſe. Hee fled for quietneſſe with his vncle, and findes warre with ſtrangers: Now is hee carried priſoner with all his ſubſtance, by great enemies; *Abraham* muſt reſcue him, of whom hee was forſaken. That wealth which was the cauſe of his former quarrels, is made a prey to mercileſſe heathens: That place which his eye couetouſly choſe, betraies his life and goods. How many Chriſtians, whiles they haue looked at gaine, haue loſt themſelues?

Yet this ill ſucceſſe hath neither driuen out *Lot*, nor amended *Sodom*; he ſtill loues his commodity, and the Sodomites their ſins: wicked men grow worſe with afflictions, as water growes more cold after an heate: And as they leaue not ſinning, ſo God leaues not plaguing them, but ſtill followes them with ſucceſſion of iudgements. In how few yeers hath *Sodome* forgot ſhee was ſpoyled, and led captiue? If that wicked citie had beene warned by the ſword, it had eſcaped the fire; but now this viſitation had not made ten good men, in thoſe fiue cities: How fit was this heape for the fire, which was all chaffe? Onely *Lot* vexed his righteous ſoule with the ſight of their vncleanneſſe; He vexed his owne ſoule, for who bad him ſtay there? yet becauſe hee was vexed, hee is deliuered. Hee eſcapeth their iudgement, from whoſe ſinnes hee eſcaped. Though hee would be a gueſt of *Sodome*, yet becauſe he would not entertaine their ſinnes, he becomes an hoſt to the Angels: Euen the good Angels are the executioners of Gods iudgement: There cānot be a better or more noble act then to doe iuſtice vpon obſtinate male factors.

Who can bee aſhamed of that which did not miſ-beſeeme the very Angels of God? Where ſhould the Angels lodge but with *Lot*? the houſes of holy men are full of theſe heauenly ſpirits, when they knowe not; they pitch their tents in ours, and viſit vs when wee ſee not; and when wee feele not, protect vs; It is the honour of Gods Saints to bee attended by Angels: The filthy Sodomites now flocke together, ſtirred vp with the fury of Enuie, and luſt, and dare require to do that in troups, which to act ſingle, had beene too abhominable; to imagine, vnnaturall. Continuance and ſociety in euill makes wicked men outrageous, and impudent: It is not enough for *Lot* to be the witneſſe, but hee muſt be the baud alſo. (*Bring forth theſe men that wee may know them.*)

Behold: euen the Sodomites ſpeake modeſtly; though their acts and intents bee villanous. What a ſhame it is for thoſe which profeſſe purity of heart, to ſpeake filthily? The good man craues and pleades the lawes of hoſpitalitie; and when he ſees headſtrong purpoſes

of miſchiefe chooſes rather to bee an ill father, than an ill hoſt: His intention was good, but his offer was faulty; If through his allowance the Sodomites haddefiled his daughters; it had beene his ſinne: If through violence they had defiled his gueſts; it had beene onely theirs: There can be no warrant for vs to ſinne, leſt others ſhould ſinne: It is for God to preuent ſinnes with iudgements, it is not for men to preuent a greater ſinne with a leſſe: the beſt mindes when they are troubled, yeeld inconſiderate motions; as water that is violently ſtirred, ſends vp bubbles: God meant better to *Lot* then to ſuffer his weake offer to be accepted: Thoſe which are bent vpon villanie are more exaſperated by diſſwaſion; as ſome ſtrong ſtreames when they are reſiſted by flood-gates, ſwell ouer the bankes.

Many a one is hardened by the good word of God; and in ſteed of receiuing the counſell, rages at the meſſenger: When men are growne to that paſſe, that they are no whit better by afflictions, and worſe with admonitions, God findes it time to ſtrike; Now *Lots* gueſts begin to ſhewe themſelues Angels, and firſt deliuer *Lot* in *Sodome*, then, from *Sodome*: Firſt ſtrike them with blindneſſe, whom they will after conſume with fire. How little did the Sodomites thinke that vengeance was ſo neere them! While they went groping in the ſtreets, and curſing thoſe whom they could not finde, *Lot* with the Angels is in ſecure light, and ſees them miſerable, and foreſees them burning. It is the vſe of God to blinde and beſot thoſe whom hee meanes to deſtroy: The light which they ſhall ſee ſhall be fierie, which ſhall bee the beginning of an euerlaſting darkeneſſe, and a fire vnquenchable: Now they haue done ſinning, and God begins to iudge: Wickedneſſe hath but a time, the puniſhment of wickedneſſe is beyond all time. The reſidue of the night was both ſhort & dangerous. Yet good *Lot* though ſought for by the Sodomits, and newly puld into his houſe by the Angels, goes forth of his houſe to ſeeke his ſonnes in law: No good man would bee ſaued alone; faith makes vs charitable with neglect of all perill; Hee warnes them like a prophet, and aduiſes them like a Father, but both in vaine; hee ſeemes to them as if hee mocked, and they doe more then ſeeme to mocke him againe. Why ſhould to morrow differ from other daies? Who euer ſaw it raine fire? Or whence ſhould that brimſtone come? Or if ſuch ſhowers muſt fall, how ſhall nothing burne but this valley? So to carnall men preaching is fooliſhneſſe, deuotion idlenes, the Prophets mad men, *Paul* a babbler: Theſe mens incredulitie is as worthy of the fire, as the others vncleanneſſe. He that beleeues not, is condemned alreadie.

The meſſengers of God do not only haſten *Lot*, but pull him by a gratious violence out of that impure citie. They thirſted at once after vengeance

vengeance vpon *Sodom*, and *Lots* safety; they knew GOD could not strike *Sodome*, till *Lot* were gone out, & that *Lot* could not be safe within those walls. Wee are all naturally in *Sodome*: if God did not hale vs out, whiles we linger, we should be condemned with the world. If GOD meet with a very good field, hee puls vp the weeds, and lets the corne growe; if indifferent, hee lets the corne and weeds growe together; if very ill, he gathers the few eares of corne, and burnes the weeds.

Oh the large bounty of God which reacheth not to vs onely, but to ours? God saues *Lot* for *Abrahams* sake, and *Zoar* for *Lots* sake; If *Sodome* had not been too wicked, it had escaped: Were it not for Gods deere children that are intermixed with the world it could not stand: The wicked owe their liues vnto those few good; whom they hate and persecute. Now at once the Sunne rises vpon *Zoar*, and fire falls downe vpon *Sodome*: *Abraham* stands vpon the hill and sees the cities burning; It is faire weather with Gods children, when it is foulest with the wicked. Those which burned with the fire of lust, are now consumed with the fire of vengeance: They sinned against nature; and now against the course of nature, fire descends from Heauen, and consumes them: *Lot* may not so much as looke at the flame, whether for the stay of his passage, or the horror of the sight, or tryall of his faith, or feare of commiseration. Smal precepts from God are of importance; obedience is as well tryed, and disobedience as well punished in little, as in much: His wife doth but turne back her head, whether in curiosity, or vnbeleefe, or loue and compassion of the place; shee is turned into a monument of disobedience: what dooth it auaile her not to be turned into ashes in *Sodome*, when she is turned into a piller of salt in the plaine? He that saued a whole city cannot saue his owne wife. God cannot abide small sins, in those whom hee hath obliged. If wee displease him, God can as well meet with vs out of *Sodom*: *Lot* now comme into *Zoar* maruels at the stay of her, whom he might not before look back to call; and soon after returning to seeke her, beholds this change with wonder and griefe: He finds salt in stead of flesh, a piller insteed of a wife; he findes *Sodome* consumed, and her standing; and is more amazed with this, by how much it was both more neere him, and lesse expected.

When God deliuers vs from destruction, he doth not secure vs from all afflictions: *Lot* hath lost his wife, his sides, his substance, and now betakes himselfe to an vncomfortable solitarinesse.

Yet though hee fled from company, hee could not flye from sinne: Hee who could not be tainted with vncleannesse in *Sodome*, is ouertaken with drunkennesse and incest in a caue: Rather then Satan shall not want baits, his owne daughters will proue Sodomites; Those which

ſhould haue comforted, betrayed him: How little are ſome hearts moued with iudgements? The aſhes of *Sodome* and the piller of ſalt were not yet out of their eye vvhen they dare thinke of lying vvith their own Father. They knew that whileſt *Lot* was ſober hee could not be vnchaſt: Drunkenneſſe is the way to all beſtiall affections, and acts. Wine knows no difference either of perſons, or ſins: No doubt *Lot* was afterwards aſhamed of his inceſtuous ſeed, and now vviſhed hee had come alone out of *Sodome*; yet euen this vnnaturall bed was bleſſed vvith increaſe; and one of our Sauiours vvorthy Anceſtors ſprung after from this line. Gods election is not tied to our meanes; neither are bleſſings or curſes euer traduced; The chaſt bedde of holy parents hath oft-times bred a monſtrous generation; and contrarily God hath raiſed ſometimes an holy ſeed from the drunken bed of inceſt, or fornication. It hath beene ſeene that weighty eares of corne haue growen, out of the compaſſe of the tilled field: Thus will God magnifie the freedom of his owne choice; and let vs know that we are not born, but made good.

(* . *)

FINIS.

CONTEMPLATIONS.

THE THIRD BOOK.

Iacob and *Esau.*

Iacob and *Laban.*

Dinah.

Iudah and *Thamar.*

Ioseph.

THE THIRD BOOK

Jacob and Esau.

Jacob and Laban.

Dinah.

Judah and Thamar.

Joseph.

TO THE RIGHT HONOVrable, the LORD DENNY, Baron of *Waltham, my ſingular good Patron*: All grace and happineſſe.

RIght Honourable, *I know, and in all humilitie confeſſe, how weake my diſcourſe is, and how vnworthy of this diuine ſubiect which I haue vndertaken; which if an Angell from heauen ſhould ſay hee could ſufficiently comment vpon, I ſhould diſtruſt him: Yet this let mee ſay, (without any vaine boaſting) that theſe thoughts (ſuch as they are) through the bleſſing of God, I haue wouen out of my ſelfe, as holding it (after our Sauiours rule) better to giue then to receiue. It is eaſier to heape together large volumes of others labours, then to worke out leſſer of our owne: and the ſuggeſtion of one new thought is better then many repeated.*

This part (which together with the Author is yours) ſhall preſent to your Lordſhip, the buſieſt of all the Patriarchs, together with his trialls, and ſucceſſe: wherein you ſhall ſee Eſau *ſtripped by fraud, of that which he willingly ſold,* Iacobs *hard aduentures for the bleſſing, and no leſſe hard ſeruices for his wiues and ſubſtance, his dangerous encounters ending ioyfully, the rape of his only daughter ſeconded with the trecherous murder of his ſons,* Iudahs *wrong to* Thamar *repayd by his own vncleannes:* Ioſephs *ſale, impriſonment, honour, piety; The ſin of his brethren well beſtowed, well anſwered. I ſo touch at the vſes of all theſe, as one that know, it is eaſie to ſay more, and impoſſible to ſay enough. God giue a bleſſing to my endeuours, and a pardon to my weakeneſſe, to your Lordſhip an increaſe of his graces, and perfection of all happineſs.*

Your Lordſhips humbly
and officiouſly deuoted
in all duty,

IOS. HALL

THE THIRD BOOKE.

Iacob and *Esau.*

OF all the Patriarks none made so little noise in the world as *Isaac*; none liued either so priuately, or so innocently: Neither knowe I whether he approued himselfe a better son or an husband. For the one; He gaue himselfe ouer to the knife of his Father, and mourned three yeeres for his mother; for the other he sought not to any handmaids bed, but in a chast forbearance reserued himselfe for twenty yeares space, and prayed: *Rebecca* was so long barren, his prayers proued more effectuall then his seed. At last she conceiued, as if shee had beene more then the daughter in law to *Sarah*; whose sonne was giuen her, not out of the power of nature, but of her Husbands faith. GOD is oft better to vs then we would: *Isaac* praies for a son; God giues him two at once: Now, shee is no lesse troubled with the strife of the children in her womb, then before with the want of children: wee knowe not when wee are pleased; that which wee desire, oft-times discontents vs more in the fruition; we are ready to complaine both full & fasting. Before *Rebecca* conceiued she was at ease: Before spirituall regeneration there is all peace in the soule: No sooner is the new man formed in vs, but the flesh conflicts with the spirit: There is no grace where is no vnquietnes: *Esau* alone would not haue striuen, nature will euer agree with it selfe; Neuer any *Rebecca* conceiued only an *Esau*; or was so happy as to conceiue none but a *Iacob*; She must be the mother of both, that she may haue both ioy and exercise. This strife began early; Euery true Israelite

begins

begins his vvarre with his being. How many actions vvhich vve know not of, are not vvithout preſage and ſignification? Theſe two were the champions of two nations; the field vvas their mothers vvombe; their quarrell, precedency and ſuperiority: *Eſau* got the right of nature; *Iacob* of grace: yet that there might be ſome pretence of equality, leſt *Eſau* ſhould out-run his brother into the vvorld, *Iacob* holds him faſt by the heele: So his hand vvas borne before the others foote: But becauſe *Eſau* is ſome minutes the elder; that the yonger might haue better claim to that which God had promiſed, hee buyes that, which hee could not win: If either by ſtrife, or purchaſe, or ſuite, wee can attaine ſpirituall bleſſings we are happy: If *Iacob* had come forth firſt, he had not known how much he was bound to God for the fauour of his aduancement. There was neuer any meat except the forbidden fruit ſo deare bought, as this broth of *Iacob*; In both, the receiuer and the eater is accurſed: Euerie true ſonne of Iſraell vvill bee content to purchaſe ſpirituall fauours with earthly; And that man hath in him too much of the blood of *Eſau*, vvhich will not rather dye then forgoe his birth-right. But vvhat hath careleſſe *Eſau* loſt, if hauing ſolde his birth-right, hee may obtaine the bleſſing? Or vvhat hath *Iacob* gained, if his brothers veniſon may counteruaile his pottage? Yet thus hath old *Iſaac* decreed; vvho was now not more blind in his eyes, then in his affections: God had forewarned him that the elder ſhould ſerue the younger, yet *Iſaac* goes about to bleſſe *Eſau*. It was not ſo hard for *Abraham* to reconcile Gods promiſe and *Iſaacs* ſacrifice, as for *Iſaac* to reconcile the ſuperiority of *Iacob*, with *Eſaus* benediction: for Gods hand was in that, in this none but his owne: The decreſt of Gods Saints haue beene ſomtimes tranſported with naturall affections: Hee ſaw himſelfe preferred to *Iſmael*, though the elder; he ſaw his father wilfully forgetting nature at Gods command, in binding him for ſacrifice; Hee ſaw *Eſau* lewdly matched with Heathens; and yet he vvill remember nothing, but *Eſau* is my firſt borne; But how gratious is God, that when we would, vvill not let vs ſinne? And ſo orders our actions, that vve doe not what we vvill, but what we ought: That GOD vvhich had ordained the Lordſhip to the younger, vvill alſo contriue for him the bleſſing; vvhat hee will haue effected, ſhall not want meanes: the mother ſhall rather defeate the ſon, and beguile the Father, then the Father ſhall beguile the choſen ſon of his bleſſing. What was *Iacob* to *Rebecca* more then *Eſau*? or what mother doth not more affect the elder? But now God inclines the loue of the mother to the younger againſt the cuſtom of nature, becauſe the father loues the elder, againſt the promiſe: The affections of the parents are diuided, that the promiſe might bee fulfilled; *Rebeccaes* craft ſhall anſwer *Iſaacs* partiality: *Iſaac* would vniuſtly turne *Eſau* into *Iacob*, *Rebecca* doth as cunningly turne *Iacob* into *Eſau*: her deſire was good, her means were vnlawful; God doth oft times effect his iuſt wil by

our

our weaknesses; yet neyther thereby iustifying our infirmities, nor blemishing his owne actions. Heere was nothing but counterfeiting; a fained person, a fained name, fained venison, a fained answere, and yet behold a true blessing, but to the man, not to the meanes: Those were so vnsound, that *Iacob* himselfe dooth more feare their curse then hope for their successe. *Isaac* was now both simple and olde: yet if he had perceiued the fraud, *Iacob* had beene more sure of a curse, then hee could be sure, that hee should not bee perceiued. Those which are plain-harted in themselues, are the bitterest enemies to deceipt in others: *Rebecca* presuming vpon the Oracle of God, and her husbands simplicitie, dare bee his suretie for the danger, his counseller for the carriage of the businesse, his cook for the diet, yea dresses both the meat and the man: and now puts words into his mouth, the dish into his hand, the garments vpon his backe, the goates haire vpon the open parts of his bodie, and sends him in thus furnished for the blessing; Standing no doubt at the doore, to see how well her lesson was learned, how well her deuice succeeded. And if old *Isaac* should by any of his senses haue discerned the guile; she had soone stept in, and vndertaken the blame, and vrged him with that knowne will of God concerning *Iacobs* dominion, and *Esaus* seruitude, which either age or affection had made him forget. And now she wishes she could borrow *Esaus* tongue as well as his garments, that shee might securely deceiue all the senses of him, which had suffered himselfe more dangerously deceiued with his affection: But this is past her remedy: her son must name himselfe *Esau* with the voice of *Iacob*. It is heard if our tongue doe not bewray what wee are, in spight of our habit. This was enough to worke *Isaac* to a suspicion, to an inquiry, not to an incredulitie: He that is good of himselfe will hardly beleeue euill of another; And will rather distrust his owne senses, then the fidelitie of those he trusted: All the senses are set to examine; none sticketh at the iudgement but the eare; To deceiue that, *Iacob* must second his dissimulation with three lyes at one breath: I am *Esau*, as thou badst me, my venison: one sin intertained fetcheth in another; and if it be forced to lodge alone, either departeth, or dieth: I loue *Iacobs* blessing, but I hate his lye. I would not doe that wilfully, which *Iacob* did weakely, vppon condition of a blessing: Hee that pardoned his infirmity, would curse my obstinatenesse. Good *Isaac* sets his hands to trie whether his eares informed him aright; hee feeles the hands of him whose voice hee suspected: that honest heart could not thinke that the skin might more easily be counterfaited, then the lungs: A small satisfaction contents those whom guiltines hath not made scrupulous: *Isaac* beleeues, and blesses the younger sonne in the garments of the elder: If our heauenly Father smell vpon our backes the sauor of our elder brothers robes, wee cannot depart from him vnblessed: No sooner is *Iacob* gone away full of the ioy of his blessing, then *Esau*

comes

comes in, full of the hope of the blessing: And now hee canne not repent him to haue solde that in his hunger for pottage; which in his pleasure he shall buy again with venison: The hopes of the wicked faile them when they are at highest, whereas Gods children finde those comforts in extremitie which they durst not expect. Now hee comes in blowing, and sweating for his reward, and findes nothing but a repulse: Lewd men when they thinke they haue earned of God, and come proudly to challenge fauour, receiue no answere but who art thou? Both the Father and the Son wonder at each other, the one with feare, the other with griefe; *Isaac* trembled, and *Esau* wept; the one vpon conscience, the other vpon enuie: *Isaacs* heart now told him that hee should not haue purposed the blessing where hee did; and that it was due to him vnto whom it was giuen, and not purposed; hence he durst not reuerse that which he had done, with Gods will, besides his owne: For now hee saw that hee had done vnwilling iustice: God will finde both time and meanes to reclaime his owne, to preuent their sinnes, to manifest and reforme their errors: who would haue looked for teares from *Esau*? Or who dare trust teares, when hee sees them fall from so graceless eyes? It was a good word, Blesse mee also my father; Euerie miscreant canne wish himselfe well: No man would be miserable if it were enough to desire happinesse: Why did hee not rather weep to his brother, for the pottage, then to *Isaac* for a blessing? If hee had not then solde, hee had not needed now to begge: It is iust with God to deny vs those fauours which we were careless in keeping, and which wee vndervalewed in inioying. *Esaus* eares finde no place for *Isaacs* repentance; Except it were that he hath done that by wile, which he shold haue done vpon duty. No motiue can cause a good heart to repent that hee hath done well; how happy a thing it is to know the seasons of grace, and not to neglect them! how desperat to haue knowne and neglected them! these teares were both late and false; the teares of rage, of enuy, of carnall desire; worldly sorrow causeth death: yet whiles *Esau* howles out thus for a blessing, I heare him cry out of his fathers store (Hast thou but one blessing my father) of his brothers subtlelty (was hee not rightly called *Iacob*?) I doe not heare him blame his owne deserts. Hee did not see, while his Father was deceiued, and his brother crafty, that God was iust, and himselfe vncapable: hee knew himselfe profane; and yet claimes a blessing. Those that care not to please God, yet care for the outward fauours of God, and are ready to murmure if they want them, as if God were bound to them, and they free. And yet so mercyfull is God, that hee hath second blessings for those that loue him not, and giues them all they care for. That one blessing of speciall loue is for none but Israell; but those of common kindnes are for them that can sell their birth-right: This blessing was more then *Esau* could bee worthy of: yet like a second

Cain,

Cain, hee reſolues to kill his brother, becauſe hee was more accepted: I know not whether he were a worſe ſon, or brother; He hopes for his fathers death, and purpoſes his brothers; and vows to ſhed bloud in ſteed of teares. But wicked men cannot bee ſo ill as they would; that ſtrong wreſtler againſt whom *Iacob* preuailed, preuailed with *Eſau*, and turned his wounds into kiſſes. An hoſt of men came with *Eſau*, an army of Angels met *Iacob*. *Eſau* threatned, *Iacob* prayed: His prayers and preſents haue melted the heart of *Eſau* into loue. And now in ſteed of of the grimme and ſterne countenance of an executioner, *Iacob* ſees the face of *Eſau*, as the face of God. Both men and diuels are ſtinted, the ſtouteſt heart cannot ſtand out againſt God. Hee that can wreſtle earneſtly with God, is ſecure from the harmes of men. Thoſe mindes which are exaſperated with violence, and cannot be broken with feare, yet are bowed with loue; when the wayes of a man pleaſe God, he will make his enemies at peace with him.

Iacob and *Laban*.

Saacs life was not more retyred and quiet, then *Iacobs* was buſie and troubleſome. In the one I ſee the image of contemplation, of action in the other. None of the Patriarchs ſaw ſo euill dayes as he; from whom iuſtly hath the Church of God therefore taken her name. Neither were the faithfull euer ſince called *Abrahamites*, but Iſraelites: that no time might be loſt, hee began his ſtrife in the womb; after that, hee flies for his life from a cruell brother to a cruell vncle. With a ſtaffe goes he ouer Iordan alone; doubtfull and comfortleſſe, not like the ſonne of *Iſaac*. In the way the earth is his bedde, and the ſtone his pillow; Yet euen there

hee ſees a viſion of Angels: *Iacobs* heart was neuer ſo full of ioy, as when his head lay hardeſt. God is moſt preſent with vs in our greateſt deiection, and loues to giue comfort to thoſe that are forſaken of their hopes.

Hee came farre to finde out an hard friend; and of a nephew becomes a ſeruant. No doubt when *Laban* heard of his ſiſters ſonne, hee looked for the Camels and attendance that came to feteh his ſiſter *Rebecca*; not thinking that *Abrahams* ſeruant could come better furniſhed, then *Iſaacs* ſonne: but now when hee ſaw nothing but a ſtaffe he looks vpon him not as an vncle, but a maiſter. And while hee pretends to offer him a wife as the reward of his ſeruice, hee craftily requires his ſeruice as the dowrie of his wife.

After the ſeruice of an hard apprentiſeſhip hath earned her whom he loued; his wife is changed, and he is in a ſort, forced to an vnwilling adultery: His mother had before in a cunning diſguiſe ſubſtituted him, who was the younger ſon, for the elder; & now not long after, his father in lawe, by a like fraud, ſubſtitutes to him the elder daughter for the yonger: God comes oftentimes home to vs in our owne kind; and euen by the ſinne of others paies vs our owne, when wee looke not for it. It is doubtfull whether it were a greater croſſe to marry whom hee would not, or to be diſappointed of her whom he deſired. And now he muſt begin a new hope, where hee made account of fruition. To raiſe vp an expectation once fruſtrate, is more difficult, then to continue a long hope drawn on with likelihoods of performance: yet thus deere is *Iacob* content to pay for *Rachel*, fourteene yeeres ſeruitude. Commonly Gods children come not eaſily by their pleaſures: what miſeries will not loue digeſt and ouercome? And if *Iacob* were willingly conſumed with heat in the day, with froſt in the night to become the ſonne in law to *Laban*; What ſhould wee refuſe to bee the ſonnes of God?

Rachel whom hee loued is barren: *Lea* which was deſpiſed, is fruitfull; How wiſely God weighs out to vs our fauours and croſſes in an equall balance; ſo tempering our ſorrowes that they may not oppreſſe, and our ioyes that they may not tranſport vs: each one hath ſome matter of enuie to others, and of griefe to himſelfe.

Lea enuies *Rachels* beauty, and loue; *Rachel* enuies *Leahs* fruitfulneſſe: Yet *Lea* would not bee barren, nor *Rachel* bleare eyed. I ſee in *Rachel* the image of her grandmother *Sara*; both in her beauty of perſon, in her actions, in her ſucceſſe: ſhe alſo wil needs ſuborn her handmaid to make her a mother; and at laſt beyond hope her ſelfe conceiueth: It is a weake greedineſſe in vs to affect Gods bleſſings by vnlawfull meanes;

meanes; what a proofe and praiſe had it beene of her faith if ſhee had ſtaied Gods leaſure, and would rather haue indured her barrenneſſe, then her husbands Polygamy? Now ſhee ſhewes her ſelfe the daughter of *Laban*; the father for couetouſneſſe, the daughters for emulation haue drawn ſinne into *Iacobs* bedde: He offended in yeelding, but they more in ſoliciting him, and therefore the fact is not imputed to *Iacob*, but to them. In thoſe ſinnes which Satan drawes vs into, the blame is ours: in thoſe which wee moue each other vnto, the moſt fault and puniſhment lyes vpon the tempter. None of the Patriarchs diuided his ſeede into ſo many wombs as *Iacob*; none was ſo much croſſed in his ſeed.

Thus, rich in nothing but wiues and children, was he now returning to his fathers houſe, accounting his charge, his wealth. But God meant him yet more good. *Laban* ſees that both his family, and his flockes were well increaſed by *Iacobs* ſeruice. Not his loue therefore but his gain makes him loath to part. Euen *Labans* couetouſneſſe is made by God the meanes to inrich *Iacob*.

Behold; his ſtrait maſter intreats him to that recompence, which made his nephew mighty, and himſelfe enuious: God conſidering his hard ſeruice paid him his wages out of *Labans* folds. Thoſe flockes & heards had but few ſpotted ſheep, and goates, vntill *Iacobs* couenant: then (as if the faſhion had beene altered) they all ran into parted colours; the moſt and beſt (as if they had been wearie of their former owner) changed the colours of their young, that they might change their maſter.

In the very ſhapes and colours of brute creatures there is a diuine hand, which diſpoſeth them to his owne ends. Small and vnlikely means ſhall preuaile where God intends an effect. Little pilled ſtickes of haſell or poplar laid in the troughs ſhall inrich *Iacob* with an increaſe of his ſpotted flockes; *Labans* ſonnes might haue tried the ſame meanes, and failed: God would haue *Laban* know that hee put a difference betwixt *Iacob* and him; that as for fourteene yeeres hee had multiplied *Iacobs* charge of cattell to *Laban*, ſo now for the laſt ſixe yeers he would multiply *Labans* flocke to *Iacob*: and if *Laban* had the more, yet the better were *Iacobs*: Euen in theſe outward things, Gods children haue many times ſenſible taſtes of his fauours aboue the wicked.

I know not whether *Laban* were a worſe vncle, or father, or maſter: he can like well *Iacobs* ſeruice, not his wealth. As the wicked haue no peace with God, ſo the godly haue no peace with men; for if they proſper not, they are deſpiſed; if they proſper, they are enuied. This vncle, whom his ſeruice had made his Father, muſt now vpon his wealth be fled from as an enemy, and like an enemy purſues him: If

Laban had meant to haue taken a peaceable leaue, he had neuer ſpent ſeuen days iourny in following his innocēt ſon: *Iacob* knew his churliſhnes, and therfore reſolued rather to be vnmannerly, then iniuried: wel might he think that he whoſe oppreſsion changed his wages ſo often in his ſtay, would alſo abridge his wages in the parting; now therefore hee wiſely prefers his owne eſtate to *Labans* loue: It is not good to regard too much the vniuſt diſcontentment of worldly men, and to purchaſe vnprofitable fauour with too great loſſe.

Behold: *Laban* followes *Iacob* with one troup, *Eſau* meetes him with another, both with hoſtile intentions: both go on till the vtmoſt point of their execution: both are preuented ere the execution. God makes fooles of the enemies of his Church, hee lets them proceed that they may bee fruſtrate, and when they are gone to the vtmoſt reach of their tether hee puls them backe to their taske with ſhame: Lo now *Laban* leaues *Iacob* with a kiſſe; *Eſau* meets him with a kiſſe: Of the one he hath an oath, tears of the other, peace with both: Who ſhall neede to feare man that is in league with God?

But what a wonder is this? *Iacob* receiued not ſo much hurt from all his enemies, as from his beſt friend. Not one of his haires periſhed by *Laban*, or *Eſau*; yet he loſt a ioynt by the Angell, and was ſent halting to his graue: Hee that knows our ſtrength, yet will wreſtle with vs for our exerciſe; and loues our violence and importunitie.

Oh happy loſſe of *Iacob*! hee loſt a ioynt and won a bleſsing: It is a fauour to halt from God, yet this fauour is ſeconded with a greater. He is bleſſed becauſe hee would rather halt then leaue ere hee was bleſſed. If hee had left ſooner, hee had not halted, but he had not proſpered. That man ſhall goe away ſound, but miſerable, that loues a limme more then a bleſsing. Surely if *Iacob* had not wreſtled with God, hee had beene foyled with euils: how many are the troubles of the righteous!

Not long after, *Rachel*, the comfort of his life, dyeth. And when but in her trauell, and in his trauell to his Father? when hee had now before digeſted in his thoughts the ioy and gratulation of his aged father, for ſo welcome a burden. His children, (the ſtaffe of his age) wound his ſoule to the death. *Ruben* prooues inceſtuous, *Iuda* adulterous, *Dinah* rauiſhed, *Simeon* and *Leui* murderous, *Er* and *Onan* ſtriken dead, *Ioſeph* loſt, *Simeon* impriſoned; *Beniamin*, the death of his mother, the Fathers right hand, indangered; himſelfe driuen by famin, in his old age, to die amongſt the Egyptians, a people that held it abhomination to eate with him. If that Angel with whome hee ſtroue, and who therefore ſtroue for him, had not deliuered his ſoule out of all aduer-

uerſity hee had beene ſupplanted with euils, and had beene ſo farre from gaining the name of Iſrael, that hee had loſt the name of *Iacob*: now what ſonne of Iſrael can hope for good daies, when hee heares his Fathers were ſo euill? It is enough for vs if when we are dead wee can reſt with him in the Land of promiſe. If the Angell of the couenant once bleſſe vs, no paine, no ſorrowes can make vs miſerable.

Dinah.

I Find but one only daughter of *Iacob*, who muſt needs therefore bee a great dearling to her father; and ſhee ſo miſcarries, that ſhee cauſes her fathers griefe to be more then his loue. As her mother *Leah*; ſo ſhee hath a fault in her eyes, which was, Curioſity: Shee will needs ſee, and be ſeene; and whiles ſhee doth vainely ſee, ſhee is ſeene luſtfully. It is not enough for vs to looke to our owne thoughts, except wee beware of the prouocations of others: If wee once wander out of the liſts that God hath ſet vs in our callings, there is nothing but danger: Her virginitie had beene ſafe if ſhee had kept home; or if *Sechem* had forced her in her mothers tent, this loſſe of her virginitie had beene without her ſinne; now ſhee is not innocent that gaue the occaſion.

Her eyes were guilty of this temptation; Only to ſee, is an inſufficient warrant to draw vs into places of ſpirituall hazard: If *Sechem* had ſeene her buſie at home his loue had beene free from outrage; now the lightneſſe of her preſence gaue incouragement to his inordinate deſires. Immodeſty of behauiour makes way to luſt; and giues life vnto wicked hopes: yet *Sechem* bewraies a good nature euen in filthineſſe; He loues *Dinah* after his ſinne, and will needs marry her whom hee hath defiled. Commonlie luſt endes in loathing: *Ammon* abhors *Thamar* as much, after his act, as before, hee loued her; and beates her out of

of doores, whom hee was ſicke to bring in. But *Sechem* would not let *Dinah* fare the worſe for his ſinne. And now he goes about to intertaine her with honeſt loue, whom the rage of his luſt had diſhoneſtly abuſed. Her deflouring ſhall bee no preiudice to her, ſince her ſhame ſhall redound to none but him, and hee will hide her diſhonour with the name of an husband. What could he now doe, but ſue to his Father, to hers, to her ſelfe, to her brethren; intreating that, with humble ſubmiſſion, which he might haue obtained by violence? Thoſe actions which are ill begun, can hardly be ſalued vp with late ſatisfactions; whereas good entrances giue ſtrength vnto the proceedings, and ſucceſſe to the end.

The young mans father doth not onely conſent but ſolicit; and is ready to purchaſe a daughter either with ſubſtance, or paine: The two olde men would haue ended the matter peaceably; but youth commonly vndertakes raſhly, and performes with paſſion. The ſonnes of *Iacob* thinke of nothing but reuenge, and (which is worſt of all) begin their crueltie with craft, and hide their craft with religion: A ſmiling malice is moſt deadly; and hatred doth moſt rankle the heart when it is kept in and diſſembled. We cannot giue our ſiſter to an vncircumciſed man; here was God in the mouth, and Satan in the heart: The bloodieſt of all proiects haue euer wont to be coloured with religion: becauſe the woorſe any thing is, the better ſhew it deſires to make; and contrarily, the better colour is put vpon any vice, the more odious it is; for as euery ſimulation ads to an euill, ſo the beſt ads moſt euil: themſelues had taken the daughters & ſiſters of vncircumciſed men; Yea *Iacob* himſelfe did ſo; why might not an vncircumciſed man obtain their ſiſter? Or if there be a difference of giuing & taking, it had bin wel if it had not bin only pretended. It had bin a happy rauiſhmēt of *Dinah* that ſhold haue drawn a whol country into the boſome of the church: but heere was a ſacrament intended, not to the good of the ſoule, but to murder of the body: It was an hard taske for *Hamor* and *Sechem* not only to put the knife to their owne foreskins, but to perſwade a multitude to ſo painful a condition.

The ſonnes of *Iacob* diſſemble with them, they with the people. (*Shall not their ſlockes & ſubſtance be ours?*) Common profit is pretended; whereas onely *Sechems* pleaſure is meant. No motiue is ſo powerfull to the vulgar ſort, as the name of commodity; The hope of this makes them prodigall of their skin and bloud; Not the loue to the Sacrament, not the loue to *Sechem*: ſiniſter reſpects draw more to the profeſſion of religion, then conſcience: if it were not for the loaues and fiſhes, the traine of Chriſt would bee leſſe. But the Sacraments of God miſreceiued, neuer proſper in the end. Theſe men are content to ſmart, ſo they may gaine.

And

And now that euery man lies ſore of his owne wound, *Simeon* and *Leui* ruſh in armed, and wound all the males to death: Curſed be their wrath, for it was fierce; and their rage, for it was cruell. Indeede, filthineſſe ſhould not haue beene wrought in Iſrael; yet, murder ſhould not haue beene wrought by Iſraell; if they had beene fitte iudges (which were but bloodie executioners) how farre doth the puniſhment exceede the fault? To puniſh aboue the offence is no leſſe vniuſtice, then to offend: one offendeth, and all feele the reuenge: yea all (though innocent) ſuffer that reuenge, which hee that offended, deſerued not. *Sechem* ſinned, but *Dinah* tempted him: Shee that was ſo light, as to wander abroad alone onely to gaze, I feare was not ouer-difficult to yeeld: And if hauing wrought her ſhame, hee had driuen her home with diſgrace to her fathers tent, ſuch tyrannous luſt had iuſtly called for blood: but now hee craues, and offers, and would pay deere for but leaue to giue ſatisfaction.

To execute rigour vpon a ſubmiſſe offender is more mercileſſe then iuſt: Or if the puniſhment had beene both iuſt and proportionable from another, yet from them which had vowed peace and affinity, it was ſhamefully vniuſt. To diſappoint the truſt of another, and to neglect our owne promiſe and fidelity for priuate purpoſes, addes faithleſneſſe vnto our crueltie. That they were impotent it was through their circumciſion: what impietie was this; in ſteed of honouring an holy ſigne, to take an aduantage by it? what ſhricking was there now in the ſtreetes of the citie of the Hiuites? And how did the beguiled Sichemites, when they ſaw the ſwordes of the two brethren, die curſing that Sacrament in their hearts which had betraied them? Euen their curſes were the ſinnes of *Simeon* and *Leui*; whoſe fact, though it were abhorred by their father, yet it was ſeconded by their brethren. Their ſpoile makes good the others ſlaughter. Who would haue looked to haue found this outrage in the familie of *Iacob*? How did that good Patriarke when he ſaw *Dinah* come home blubbered and wringing her hands, *Simeon* and *Leui* ſprinkled with blood, wiſh that *Leah* had beene barren as long as *Rachel*! Good parents haue greefe enough (though they ſuſtaine no blame) for their childrens ſinnes: What great euils ariſe from ſmall beginnings! The idle Curioſitie of *Dinah* hath bred all this miſchiefe; Rauiſhment followes vpon her wandring, vpon her rauiſhment murder, vpon the murder ſpoyle: It is holy and ſafe to bee iealous of the firſt occaſions of euill either done or ſuffered.

Iudah

Iudah and *Thamar.*

I Find not many of *Iacobs* ſons more faulty then *Iudah*; who yet is ſingled out from all the reſt, to be the royall progenitor of Chriſt; and to be honoured with the dignitie of the birth-right; that Gods election might not bee of merit, but of grace: Elſe howſoeuer hee might haue ſped alone, *Thamar* had neuer beene ioyned with him in this line: Euen *Iudah* marries a Cananite, it is no maruell though his ſeed proſper not: And yet that good children may not bee too much diſcouraged with their vnlawfull propagation, the fathers of the promiſed ſeede are raiſed from an inceſtuous bedde: *Iudah* was verie young, ſcarce from vnder the rod of his father, yet hee takes no other counſell for his marriage, but from his owne eyes, which were like his ſiſter *Dinahs*, rouing and wanton: what better iſſue could bee expected from ſuch beginnings? Thoſe proud Iewes that glory ſo much of their pedigree and name from this Patriarch, may now chooſe whether they will haue their mother a Canaanite, or an harlot: Euen in theſe things oft-times the birth followes the belly. His eldeſt ſonne *Er*, is too wicked to liue; God ſtrikes him dead ere he can leaue any iſſue, not abiding any ſience to grow out of ſo bad a ſtocke: Notorious ſinners God reſerues to his owne vengeance. Hee doth not inflict ſenſible iudgements vpon all his enemies, leaſt the wicked ſhould thinke there were no puniſhment abiding for them elſewhere. Hee doth inflict ſuch iudgements vpon ſome, leaſt hee ſhould ſeeme careleſſe of euill. It were as eaſie for him to ſtrike all dead, as one: but hee had rather all ſhould bee warned by one; and would haue his enemies finde him mercifull, as his children, iuſt: His brother *Onan* ſees the iudgement, and yet follows his ſinnes. Euery little thing diſcourages vs from good. Nothing

thing can alter the heart that is set vpon euill: *Er* was not worthy of any loue; but though hee were a miscreant, yet hee was a brother. Seed should haue beene raised to him; *Onan* iustly leeses his life with his seed; which hee would rather spill, then lend to a wicked brother. Some duties we owe to humanitie, more to nearenesse of bloud. Ill deseruings of others can bee no excuse for our iniustice, for our vncharitableneſse. That which *Thamar* required, *Moses* afterward, as from God, commanded; the succession of brothers into the barren bed: Some lawes God spake to his Church long ere he wrote them: while the author is certainely knowne, the voice and the finger of God are worthy of equall respect. *Iudah* hath lost two sonnes, and now doth but promise the third, whom he sinnes in not giuing. It is the weakenesse of nature, rather to hazard a sin, then a daunger; and to neglect our own duety, for wrongfull suspicion of others: though hee had lost his son in giuing him, yet he should haue giuen him: A faithfull mans promise is his debt, which no feare of damage can dispense with.

But wherevpon was this slacknesse? *Iudah* feared that some vnhappines in the bed of *Thamar* was the cause of his sonnes miscarriage; whereas it was their fault that *Thamar* was both a widow and childeleſse. Those that are but the patients of euill, are many times burdened with suspicions; and therefore are ill thought of, because they fare ill: Afflictions would not be so heauie if they did not lay vs open vnto vncharitable conceipts.

What difference God puts betwixt sinnes of wilfulneſse, and infirmity? The pollution is punished with present death, the fathers incest is pardoned, and in a sort prospereth.

Now *Thamar* seekes by subtlety, that which shee could not haue by award of iustice; the neglect of due retributions driues men to indirect courses; neither know I whether they sinne more in righting themselues wrongfully, or the other in not righting them: Shee therefore takes vpon her the habit of an harlot, that she might performe the act; If shee had not wished to seeme an whoore, shee had not worne that attire, nor chosen that place. Immodesty of outward fashion or gesture bewraies euill desires: the heart that meanes well, will neuer wish to seeme ill; for commonly we affect to shew better then wee are. Many harlots will put on the semblances of chastity, of modesty; neuer the contrary. It is no trusting those which do not wish to appeare good. *Iudah* esteemes her by her habit: and now the sight of an harlot hath stird vp in him a thought of lust; Satan finds well that a fit obiect is halfe a victory.

Who

Who would not bee ashamed to see a sonne of *Iacob* thus transported with filthy affections? At the first sight is hee inflamed; neyther yet did hee see the face of her, whom hee lusted after: it was enough motiue to him that shee was a woman; neither could the presence of his neighbour the Adullamite compose those wicked thoughts, or hinder his vnchaste acts.

That sinne must needs be impudent, which can abide a witnesse: yea so hath his lust besotted him, that hee cannot discerne the voice of *Thamar*, that hee cannot foresee the danger of his shame in parting with such pledges. There is no passion which doth not for the time bereaue a man of himselfe: *Thamar* had learned not to trust him without a pawne; Hee had promised his sonne to her as a daughter, and failed; now hee promised a kid to her as an harlot, and performeth it: whether his pledge constrained him, or the power of his word, I inquire not: Many are faithfull in all things, saue those which are the greatest, and dearest; If his credit had beene as much indangered in the former promise, hee had kept it: Now hath *Thamar* required him. Shee expected long the inioying of his promised sonne, and hee performed not: but heere he performes the promise of the kid, and shee stayes not to expect it; *Iuda* is sory that hee cannot pay the hire of his lust, and now feareth lest hee shall bee beaten with his owne staffe, lest his signet shall bee vsed to confirme, and seale his reproch; resoluing not to know them; and wishing they were vnknowne of others. Shame is the easiest wages of sinne, and the surest, which euer begins first in our selues. Nature is not more forward to commit sinne, then willing to hide it.

I heare as yet of no remorse in *Iudah*, but feare of shame. Three moneths hath his sinne slept: and now when hee is securest, it awakes and baites him. Newes is brought him that *Thamar* begins to swell with her conception, and now he swels with rage, and cals her foorth to the flame like a rigorous iudge, without so much as staying for the time of her deliuerance; that his crueltie in this iustice, should bee no lesse ill, then the vniustice of occasioning it. If *Iuda* had not forgotten his sinne, his pitie had beene more then his hatred to this of his daughters: How easie is it to detest those sinnes in others which wee flatter in our selues! *Thamar* doth not deny the sinne, not refuse punishment; but cals for that partner in her punishment, which was her partner in the sinne: the staffe, the signet, the handkerchiefe accuse and conuince *Iuda*, and now hee blushes at his owne sentence, much more at his act, and cryes out, Shee is more righteous then I. God will find a time to bring his children vpon their knees, and to wring from them penitent confessions: And rather then hee will not haue them soundly ashamed, he will make them the trumpets of their owne reproch.

Yet

Yet doth hee not offer himselfe to the flame with her, but rather excuses her by himselfe. This relenting in his owne case shamed his former zeale: Euen in the best men nature is partiall to it selfe: It is good so to sentence others frailties, that yet we remember our owne, whether those that haue beene, or may bee: with what shame, yea with what horror must *Iudah* needes looke vpon the great belly of *Thamar*, and on her two sons, the monuments of his filthinesse?

How must it needes wound his soule to heare them call him both Father, and Grandfather; to call her mother, and sister? If this had not cost him many a sigh, he had no more escaped his Fathers curse then *Reuben* did: I see the difference not of sins, but of men: Remission goes not by the measure of the sinne, but the quality of the sinner; yea rather, the mercy of the forgiuer: Blessed is the man (not that sins not, but) to whom the Lord imputes not his sinne.

IOSEPH.

I Maruell not that *Ioseph* had the double portion of *Iacobs* land, who had more then two parts of his sorrowes: None of his sons did so truely inherit his afflictions; none of them was either so miserable, or so great: suffering is the way to glory: I see in him not a cleerer type of Christ, then of euery Christian; Because we are dear to our Father, and complaine of sins, therefore are we hated of our carnall brethren: If *Ioseph* had not medled with his brothers faults, yet hee had beene enuied for his Fathers affection; but now malice is met with enuy: There is nothing more thankelesse or dangerous then to stand in the way of a resolute sinner: That which doth correct and oblige the penitent, makes the wilfull minde furious and reuengefull.

All the ſpight of his brethren cannot make *Ioſeph* caſt off the liuery of his fathers loue: what neede wee care for the cenſures of men, if our hearts can tell vs that we are in fauour with God?

But what meant young *Ioſeph* to adde vnto his owne enuy, by reporting his dreames? The concealement of our hopes or abilities hath not more modeſty, then ſafety: Hee that was enuied for his deerenesſe, and hated for his intelligence, was both enuied and hated for his dreames. Surely God meant to make the relation of theſe dreames, a meanes to effect that which theſe dreames imported. Wee men worke by likely meanes; God by contraries. The main quarrell was, *Beholde this dreamer commeth.* Had it not been for his dreames, hee had not been ſolde: if he had not been ſolde, he had not bin exalted. So *Ioſephs* ſtate had not deſerued enuy, if his dreames had not cauſed him to be enuied. Full little did *Ioſeph* thinke when he went to ſeeke his brethren, that this was the laſt time he ſhould ſee his fathers houſe: Full little did his brethren think, when they ſolde him naked to the Iſmaelites, to haue once ſeene him in the throne of Egypt. Gods decree runnes on; and while wee either thinke not of it, or oppoſe it, is performed.

In an honeſt and obedient ſimplicity *Ioſeph* comes to inquire of his brethrens health, and now may not return to carry newes of his owne miſery: whiles he thinks of their welfare they are plotting his deſtruction; *Come let vs ſlay him.* Who would haue expected this cruelty in them which ſhould be the Fathers of Gods Church? It was thought a fauour that *Reubens* intreaty obtained for him that he might bee caſt into the pit aliue; to die there. He lookt for brethren, and beholde murtherers; Euery mans tongue, euery mans fiſt was bent againſt him. Each one ſtriues who ſhall lay the firſt hand vpon that changeable cote, which was died with their Fathers loue, and their enuy: And now they haue ſtript him naked; & haling him by both armes, as it were, caſt him aliue into his graue. So in pretence of forbearance, they reſolue to torment him with a lingring death: the ſauageſt robbers could not haue bin more mercileſſe: for now beſides (what in them lies) they kill their Father in their brother. Nature if it once degenerate, growes more monſtrous and extreame then a diſpoſition borne to cruelty.

All this while *Ioſeph* wanted neither words nor teares; but like a paſſionate ſuppliant (bowing his bare knees to them whom hee dreamed ſhould bow to him) intreats and perſwades by the deere name of their brotherhood, by their profeſſion of one common GOD, for their fathers ſake, for their owne ſoules ſake, not to ſin againſt his blood: But enuy hath ſhut out mercy; and makes them not only forget themſelues to be brethren, but men: What ſtranger can thinke of poore innocent

Ioſeph,

Ioseph, crying naked in that desolate and dry pit (only sauing that hee moystened it with teares) and not be moued? Yet his hard-harted brethren sit them downe carelesly, with the noyse of his lamentation in their eares, to eat bread; not once thinking by their owne hunger, what it was for *Ioseph* to be astamisht to death.

Whatsoeuer they thought, God neuer meant that *Ioseph* should perish in that pit; and therefore hee sends very Ismaelites to ransome him from his brethren; the seed of him that persecuted his brother *Isaac*, shal now redeem *Ioseph* from his brethrens persecution. When they came to fetch him out of the pit, hee now hoped for a speedy dispatch; That since they seemed not to haue so much mercy as to prolong his life, they would not continue so much cruelty as to prolong his death.

And now when hee hath comforted himselfe with hope of the fauour of dying, behold death exchanged for bondage: how much is seruitude to an ingenuous nature worse then death? For, this is common to all that, to none but the miserable: *Iudah* meant this well, but GOD better: *Reuben* saued him from the sword; *Iudah* from astamishing: God will euer raise vp some secret fauourers to his owne amongst those that are most malitious. How well was this fauour bestowed? If *Ioseph* had died for hunger in the pit, both *Iacob* and *Iudah*, and all his brethren had died for hunger in Canaan. Little did the Ismaelitish merchants know what a treasure they bought, carryed, and sold; more pretious then all their balmes and myrrhes. Little did they thinke that they had in their hands the Lord of Egypt, the Iewell of the world: Why should wee contemne any mans meannesse, when we know not his destiny?

One sinne is commonly vsed for the vail of another: *Iosephs* coat is sent home dipped in blood, that whiles they should hide their owne cruelty, they might afflict their Father, no lesse then their brother. They haue deuised this reall lye to punish their old father for his loue, with so grieuous a monument of his sorrow.

He that is mourned for in Canaan as dead, prospers in Egypt vnder *Potiphar*; and of a slaue is made a ruler: Thus God meant to prepare him for a greater charge; hee must first rule *Potiphars* house, then *Pharaohs* kingdome: his owne seruice is his least good; for his very presence procures a common blessing: A whole family shall fare the better for one *Ioseph*: Vertue is not lookt vpon alike with all eyes: his fellowes praise him, his maister trusts him, his mistresse affects him too much. All the spight of his brethren was not so great a crosse to him, as the inordinate affection of his mistresse. Temptations on the right hand are now more perilous, and hard to resist, by how much they are more plausible & glorious; But the heart that is bent vpon God, knowes how to walke steddily and indifferently betwixt the pleasures of sinne, & fears of euil:

He ſaw, this pleaſure would aduance him: He knew what it was to be a minion of one of the greateſt Ladies in Egypt: yet reſolues to contemne it: A good heart will rather lie in the duſt, then riſe by wickednesſe. *How ſhall I doe this, and ſinne againſt God!*

Hee knew that all the honours of Egypt could not buy off the guilt of one ſinne, and therefore abhors not onely her bedde, but her company: Hee that will be ſafe from the acts of euill, muſt wiſely auoide the occaſions. As ſinne ends euer in ſhame when it is committed, ſo it makes vs paſt ſhame that wee may commit it; The impudent ſtrumpet dare not onely ſolicit, but importune, but in a ſort force the modeſty of her good ſeruant; She laies hold on his garment; her hand ſeconds her tongue.

Good *Ioſeph* found it now time to flee; when ſuch an enemy purſued him: how much had he rather leaue his cloke then his vertue! and to ſuffer his miſtreſſe to ſpoyle him of his linerie, rather then he ſhould blemiſh her honour, or his maſters in her, or God in either of them.

This ſecond time is *Ioſeph* ſtript of his garment; before in the violence of enuie, now of luſt; before of neceſsity, now of choice: Before, to deceiue his father, now his maſter: for behold, the pledge of his fidelitie which he left in thoſe wicked hands, is made an euidence againſt him of that which he refuſed to doe: therefore did hee leaue his cloake becauſe hee would not doe that; of which he is accuſed and condemned becauſe he left it: what ſafety is there againſt great aduerſaries, when euen arguments of innocence are vſed to conuince of euill? Luſt yeelded vnto is a pleaſant madneſſe; but is a deſperat madneſſe, when it is oppoſed: No hatred burnes ſo furiouſly as that which ariſes from the quenched coles of loue.

Malice is witty to deuiſe accuſations of others, out of their vertue, and our owne guiltineſſe: *Ioſeph* either pleades not, or is not heard.

Doubtleſſe he denied the fact, but hee dare not accuſe the offender: There is not only the praiſe of patience but oft-times of wiſedome, euen in vniuſt ſufferings: Hee knew that God would finde a time to cleere his innocence, and to reward his chaſte faithfulneſſe.

No priſon would ſerue him, but *Pharaohs*. *Ioſeph* had lyen obſcure, and not beene knowen to *Pharaoh*, if he had not beene caſt into *Pharaohs* dungeon: the afflictions of Gods children turne euer to their aduantages. No ſooner is *Ioſeph* a priſoner, then a gardian of the priſoners. Truſt and honor accompany him whereſoeuer he is: In his fathers houſe, in *Potiphars*, in the layle, in the court: ſtill he hath both fauour and rule.

So

So long as God is with him, hee cannot but shine in spight of men: The walles of that dungeon cannot hide his vertues, the irons cannot holde them. *Pharaohs* officers are sent to witnesse his graces, which he may not come forth to shewe, the cup-bearer admires him in the iayle, but forgets him in the Court. How easily doth our owne prosperity make vs forget either the deseruings, or miseries of others! But as God cannot neglect his owne, so least of all in their sorrowes. After two yeeres more of *Iosephs* patience; that God which caused him to bee lift out of the former pit to bee sold: now calles him out of the dungeon to honour. He now puts a dreame into the head of *Pharaoh*. Hee puts the remembrance of *Iosephs* skill into the head of the cup-bearer; who to pleasure *Pharaoh*, not to requite *Ioseph*, commends the prisoner, for an interpreter: He puts an interpretation in the mouth of *Ioseph*: he puts this choice into the heart of *Pharaoh*, of a miserable prisoner to make the ruler of Egypt. Beholde: one houre hath changed his setters into a chaine of gold; his rags into fine linnen, his stockes into a chariot, his iayle into a palace, *Potiphars* captiue into his Masters Lord; the noyse of his chaines into Abrech. He whose chastity refused the wanton allurements of the wife of *Potiphar*, hath now giuen him to his wife the daughter of *Potipherah*. Humilitie goes before honour; seruing and suffering are the best tutors to gouernement. How well are Gods children paide for their patience? How happy are the issues of the faithful? Neuer any man repēted him of the aduancemēt of a good man.

Pharaoh hath not more preferd *Ioseph*, then *Ioseph* hath enriched *Pharaoh*; If *Ioseph* had not ruled, Egypt and all the bordering nations had perished. The prouidence of so faithfull an officer hath both giuen the Egyptians their liues; and the money, cattel, lands, bodies of the Egyptians to *Pharaoh*. Both haue reason to be well pleased. The subiects owe to him their liues; the King his subiects, and his dominions: The bounty of God made *Ioseph* able to giue more then hee receiued. It is like, the seuen yeeres of plenty were not confined to Egypt; other countries adioining were no lesse fruitfull: yet in the seuen yeeres of famine Egypt had corne when they wanted.

See the difference betwixt a wise prouident frugalitie, and a vaine ignorant expence of the benefits of God: The sparing hand is both full and beneficiall, whereas the lauish is not only empty, but iniurious.

Good Iacob is pinched with the common famine. No pietie can exempt vs from the euils of neighbourhood. No man can tell by outward euents, which is the Patriarke, and which the Canaanite.

Neither doth his profession lead him to the hope of a miraculous preseruation. It is a vaine tempting of God to cast our selues vpon an

immediate prouiſion, with neglect of common meanes: His tenne ſonnes muſt now leaue their flockes, and goe downe into Egypt, to be their fathers purueyours. And now they go to buy of him whom they had ſolde; and bow the knees to him for his relief, which had bowed to them before for his owne life. His age, his habit, the place, the language kept *Ioſeph* from their knowledge; neither had they called off their mindes from their folds, to enquire of matters of forren ſtate, or to hear that an Ebrew was aduanced to the higheſt honour of Egypt. But hee cannot but know them, whom hee left at their full growth, whoſe tongue and habit, and number were ſtill one: whoſe faces had left ſo deepe an impreſſion in his minde, at their vnkind parting: It is wiſedome ſomtimes ſo to conceale our knowledge, that wee may not preiudice truth.

Hee that was hated of his brethren for beeing his fathers ſpye; now accuſes his brethren for common ſpyes of the weakneſſes of Egypt; he could not without their ſuſpicion haue come to a perfect intelligence of his fathers eſtate, and theirs, if he had not obiected to them that which was not. Wee are alwaies bound to goe the neereſt way to truth. It is more ſafe in caſes of inquiſition to fetch farre about; that hee might ſeeme enough an Egyptian, he ſweares heathenifhly: how little could they ſuſpect, this oath could proceede from the ſonne of him, which ſwore by the feare of his father *Iſaac*? How oft haue ſiniſter reſpects drawne weake goodnes to diſguiſe it ſelfe, euen with ſinnes?

It was no ſmall ioy to *Ioſeph*, to ſee this late accompliſhment of his ancient dreame; to ſee theſe ſuppliants (I know not whether more brethren, or enemies) groueling before him in an vnknowen ſubmiſſion: And now it doth him good to ſeeme mercileſſe to them whom hee had found wilfully cruell; to hide his loue from them which had ſhewed their hate to him; and to thinke how much hee fauoured them, and how little they knew it: And as ſporting himſelfe in their ſeeming miſery, he pleaſantly imitates all thoſe actions reciprocally vnto them, which they in deſpight and earneſt, had done formerly to him; he ſpeaks roughly, reiects their perſwaſions, puts them in hold, and one of them in bonds. The minde muſt not alwaies bee iudged by the outward face of the actions. Gods countenance is oft-times as ſeuere, and his hand as heauie to them whom hee beſt loueth. Many a one vnder the habit of an Egyptian hath the heart of an Iſraelite. No ſong could bee ſo delightfull to him, as to hear them in a late remorſe condemne themſelues before him, of their old crueltie towards him, who was now their vnknowen witneſſe and Iudge.

Nothing

Nothing doth ſo powerfully call home the conſcience, as affliction, neither neede there any other art of memory for ſinne, beſides miſery. They had heard *Iosephs* deprecation of their euill with teares, and had not pitied him; yet *Ioseph* doth but heare their mention of this euill which they had done againſt him, and pities them with teares; hee weepes for ioy to ſee their repentance, and to compare his ſafety and happineſſe with the cruelty which they intended, and did, and thought they had done.

Yet hee can abide to ſee his brother his priſoner; whom no bonds could bind ſo ſtrong, as his affection bound him to his captiue: *Simeon* is left in pawne, in fetters; the reſt returne, with their corne, with their money, paying nothing for their prouiſion; but their labour; that they might be as much troubled with the beneficēce of that ſtrange Egyptian Lord, as before with his imperious ſuſpicion. Their wealth was now more irkeſome to them, then their need: and they feare God meanes to puniſh them more in this ſuperfluity of money, then in the want of victuals (*What is this that God hath done to vs?*) It is a wiſe courſe to bee iealous of our gaine; and more to feare, then deſire abundance.

Old *Iacob*, that was not vſed to ſimple and abſolute contentments, receiues the bleſſing of ſeaſonable prouiſion, together with the affliction of that heauie meſſage; the loſſe of one ſonne, and the danger of another; and knowes not whether it be better for him to die with hunger, or with griefe for the departure of that ſon of his right hand: He driues off til the laſt; Protraction is a kind of eaſe in euils that muſt come.

At length (as no plea is ſo importunate as that of famine) *Beniamin* muſt go; one euill muſt be hazarded for the redreſſe of another: what would it auaile him to ſee whom he loued, miſerable? how iniurious were that affliction to keep his ſonne ſo long in his eye till they ſhould ſee each other die for hunger!

The ten brothers returne into Egypt loaded with double money in their ſackes, and a preſent in their hands; the danger of miſtaking is requited, by honeſt mindes with more then reſtitution. It is not enough to find our owne hearts clear in ſuſpicious actions, except we ſatisfie others: Now hath *Ioseph* what he would, the ſight and preſence of his *Beniamin*, whom he therefore borrowes of his Father for a time, that hee might returne him with a greater intereſt of ioy: And now hee feaſts them whom hee formerly threatned, and turnes their feare into wonder; all vnequall loue is not partiall; all the brethren are intertained bountifully, but *Beniamin* hath a fiue-fold portion: By how much his welcome was greater, by ſo much his pretended theft ſeemed more hainous; for good turnes aggrauate vnkindneſſes, and our offences are increaſed with our obligations: How eaſie is it to finde aduantages, where there is a purpoſe to accuſe! *Beniamins* ſacke makes him guilty

guilty of that whereof his heart was free: Crimes seeme strange to the innocent; well might they abiure this fact with the offer of bondage and death: For they which carefully brought againe that which they might haue taken, wold neuer take that which was not giuen them. But thus *Ioseph* would yet dally with his brethren, and make *Beniamin* a theefe that he might make him a seruant, and fright his brethren with the perill of that their charge, that he might double their ioy, and amazednesse in giuing them two brothers at once: our happinesse is greater, and sweeter when we haue well feared, and smarted with euills.

But now when *Iudah* seriously reported the danger of his old father, and the sadnesse of his last complaint, compassion and ioy will be concealed no longer, but breake forth violently at his voice and eyes. Many passions doe not well abide witnesses, because they are guilty to their owne weakenesse: *Ioseph* sends forth his seruants that he might freely weepe. Hee knew hee could not say, I am *Ioseph*, without an vnbeseeming vehemence.

Neuer any word sounded so strangely as this, in the eares of the Patriarkes. Wonder doubt, reuerence, ioy, feare, hope, guiltinesse strooke them at once. It was time for *Ioseph* to say, Feare not; No maruell if they stood with paleneſſe and silence before him; looking on him, and on each other: the more they considered, they wondred more; and the more they beleeued, the more they feared: For those words I (*I am Ioseph*,) seemed to sound thus much to their guilty thoughts; You are murtherers: and I am a Prince in spight of you; My power and this place, giue mee all opportunities of reuenge; My glory is your shame, my life your danger, your sinne liues together with me. But now the teares and gracious wordes of *Ioseph* haue soone assured them of pardon and loue, and haue bidden them turne their eyes from their sin against their brother, to their happinesse in him, and haue changed their doubts into hopes and ioyes; causing them to looke vpon him without feare, though not without shame. His louing imbracements cleare their hearts of all iealousies; and hasten to put new thoughts into them; of fauour, and of greatnesse: So that now forgetting what euill they did to their brother, they are thinking of what good their brother may doe to them. Actions salued vp with a free forgiuenesse, are as not done: and as a bone once broken is stronger after well setting, so is loue after reconcilement.

But as wounds once healed leaue a scarre behinde them; so remitted iniuries leaue commonly in the actors a guilty remembrance; which hindred these brethren from that freedome of ioy which else they had conceiued: This was their fault, not *Iosephs*; who striues to giue

giue them all securitie of his loue, and will bee as bountifull, as they were cruell. They sent him naked to strangers, he sends them in new and rich liueries to their Father; they tooke a small summe of mony for him, he giues them great treasures; They sent his torne cote to his Father; He sends variety of costly raiments to his Father by them: They sold him to be the loade of camels; He sends them home with chariots. It must be a great fauour that can appease the conscience of a great iniurie. Now they returne home rich and ioyfull, making themselues happy to thinke, how glad they should make their father with this newes.

That good old man would neuer haue hoped that Egypt could haue afforded such prouision as this. *Ioseph* is yet aliue: This was not food, but life to him. The returne of *Beniamin* was comfortable: but that his dead sonne was yet aliue after so many yeeres lamentation, was tidings too happy to bee beleeued, and was enough to endanger that life with excesse of ioy, which the knowledge thereof doubled. Ouer-excellent obiects are dangerous in their sudden apprehensions. One graine of that ioy would haue safely cheared him, whereof a full measure ouer-laies his heart with too much sweetnesse. There is no earthly pleasure whereof wee may not surfet: of the spirituall wee can neuer haue enough.

Yet his eyes reuiue his minde, which his cares had thus astonished. When hee saw the charets of his sonne, hee beleeued *Iosephs* life, and refreshed his owne. Hee had too much before, so that he could not inioy it: now hee saith, *I haue enough, Ioseph my sonne is yet aliue.*

They told him of his honour, hee speakes of his life: life is better than honour. To haue heard that *Ioseph* liued a seruant, would haue ioyed him more, than to heare that hee died honourably. The greater blessing obscures the lesse. Hee is not worthy of honour that is not thankefull for life.

Yet *Iosephs* life did not content *Iacob* without his presence: (*I wil go downe and see him ere I die:*) The sight of the eye is better then to walke in desires; Good things pleasure vs not in their being, but in our inioying.

The height of all earthly contentment appeared in the meeting of these two; whom their mutuall losse, had more endeared to each other: The intermission of comforts hath this aduantage, that it sweetens our delight more in the returne, then was abated in the forbearance. God doth oftimes hide away our *Ioseph* for a time, that we may be more ioyous and thankefull in his recouery: This was the sincerest pleasure that euer *Iacob* had, which therefore God reserued for his age.

And

And if the meeting of earthly friends be so vnspeakeably comfortable; how happy shall we be in the sight of the glorious face of God our heauenly Father? of that our blessed redeemer, whom we sold to death by our sins? and which now after that noble Triumph hath all power giuen him in heauen and in earth.

Thus did *Iacob* reioyce when hee vvas to goe out of the land of promise to a forraine nation for *Ioseph's* sake; being glad that he should lose his country for his son. What shall our ioy be, who must goe out of this forraine land of our pilgrimage to the home of our glorious inheritance, to dwell with none but our owne; in that better and more lightsome Goshen, free from all the incombrances of this Egypt, and full of all the riches and delights of God? The guilty conscience can neuer thinke it selfe safe: So many yeares experience of *Ioseph's* loue could not secure his brethren of remission: those that know they haue deserued ill, are wont to misinterpret fauours, and thinke they cannot bee beloued: All that while, his goodnes seemed but concealed and sleeping malice; which they feared in their Fathers last sleepe would awake and bewray it selfe in reuenge: Still therefore they plead the name of their Father, though dead, not daring to vse their owne: Good meanings cannot be more wronged, then with suspicion: It grieues *Ioseph* to see their feare, and to find they had not forgotten their owne sinne, and to heare them so passionately craue that which they had.

Forgiue the trespasse of the seruants of thy fathers God:)What a coniuration of pardon was this? What wound could be either so deepe, or so festered, as this plaster could not cure? They say not, the sons of thy Father, for they knew *Iacob* was dead, & they had degenerated; but the seruants of thy Fathers God: How much stronger are the bonds of religion, then of nature? If *Ioseph* had beene rancorous, this deprecation had charmed him; but now it resolues him into tears: They are not so ready to acknowledge their old offence as he to protest his loue; & if he chide them for any thing, it is for that they thought they needed to intreat; since they might know, it could not stand with the fellow seruant of their Fathers God to harbour malitiousnes, to purpose reuenge. Am not I vnder God? And fully to secure them; he turnes their eyes from themselues to the decree of God, from the action to the euent; as one that vvould haue them think, there was no cause to repent of that which proued so successfull.

Euen late confession finds forgiuenes; *Ioseph* had long ago seen their sorrow, neuer but now heard their humble acknowledgement; Mercy staies not for outward solemnities. How much more shall that infinite goodnes pardon our sins when he finds the truth of our repentance?

FINIS.

CONTEMPLATIONS.

THE FOVRTH BOOK.

The Affliction of Ffrael. Or
The Egyptian bondage.
The birth and breeding of Moſes.
Moſes called.
The plagues of Egypt.

TO THE RIGHT HONOVrable, IAMES, Lord HAY: All grace and happineſſe.

RIght Honourable: *All that I can ſay for my ſelfe is a deſire of doing good; which if it were as feruent in richer hearts, that Church vvhich now vvee ſee comely, would then be glorious: this honeſt ambition hath caried me to neglect the feare of ſeeming prodigall of my little, and vvhile I ſee others talents ruſting in the earth, hath drawne mee to trafficke vvith mine in publicke. I hope no aduenture that euer I made of this kinde ſhall bee equally gainefull to this my preſent labour, vvherein I take Gods owne hiſtory for the ground, and vvork vpon it by what meditations my weakneſſe can afford. The diuineneſſe of this ſubiect ſhall make more then amends for the manifould defects of my diſcourſe; although alſo the blame of an imperfection is ſo much the more when it lighteth vpon ſo high a choyce. This part which I offer to your Lordſhip ſhall ſhew you* Pharaoh *impotently enuious and cruell, the Iſraelites of friends become ſlaues, puniſhed onely for proſpering;* Moſes *in the weeds, in the court, in the deſert, in the hill of viſions; a Courtier in Egypt, a ſhepeard in Midian, an Ambaſſadour from God, a leader of Gods people: and when you ſee the prodigious variety of the plagues of Egypt you ſhall not know whether more to wonder at the miracles of* Moſes, *or* Pharaohs *obſtinacy. Finally, you ſhall ſee the ſame waues made both a wall and a gulfe in one houre; the Egyptians drowned, where no Iſraelite was wetſtood: and if theſe paſſages yeeld not abundance of profitable thoughts impute it (not without pardon) to the pouerty of my weake conceit; which yet may perhaps occaſion better vnto others. In all humble ſubmiſſion I commend them (what they are) to your Lordſhips fauourable acceptation, and your ſelfe with them, to the gratious bleſsing of our God.*

Your Lordſhips in all dutifull

obſeruance at command,

Oooo IOS. HALL.

THE FOVRTH BOOKE.

The affliction of Iſrael.

AEgypt was long an harbour to the Iſraelites; now it proues a laile: the poſterity of *Iacob* findes too late, what it was for their ſorefathers to ſell *Ioſeph*, a ſlaue into Egypt. Thoſe whom the Egyptians honoured before as Lords, they now contemne as drudges: One *Pharaoh* aduances whom another labors to depreſs: Not ſeldome the ſame man changes copies: but if fauors out-liue one age they proue decrepit and hartleſs: It it is a rare thing to find poſterity heires of their fathers loue: How ſhould mens fauours be but like themſelues, variable and inconſtant? there is no certainty but in the fauour of God, in whom can bee no change; whoſe loue is intayled vpon a thouſand generations.

Yet if the Iſraelites had beene trecherous to *Pharoah*, if diſobedient, this great change of countenance had beene iuſt; now the onely offence of Iſrael, is that he proſpereth; That which ſhould be the motiue of their gratulation, and friendſhippe, is the cauſe of their malice. There is no more hatefull ſighe to a wicked man then the proſperity of the conſcionable; None but the ſpirit of that true harbinger of Chriſt can teach vs to ſay with contentment, Hee muſt increaſe, but I muſt decreaſe.

And what if Iſrael be mighty & rich? (*If there be warre, they may ioyne vvith our enemies, and get them out of the land*) Behold they are afraid to part with thoſe whom they are grieued to entertaine: Either ſtay-

ing or going is offence enough, to those that seeke quarrels; There were no warres, and yet they say, If there bee warres. The Israelites had neuer giuen cause of feare to reuolt, and yet they say, Least they ioyne to our enemies, to those enemies which wee may haue; So they make their certaine friends slaues, for feare of vncertaine enemies. Wickednesse is euer cowardly, and full of vniust suspicions; it makes a man feare, where no feare is, fly when none pursues him. What difference there is betwixt *Dauid* and *Pharaoh*! The faith of the one sayes, I will not be afraid for ten thousand that should beset me; The feare of the other saies, Least if there be warre, they ioyne with our enemies; Therefore should he haue made much of the Israelites, that they might be his: his fauour might haue made them firme; Why might they not as well draw their swords for him?

Weake and base mindes euer incline to the worse; and seeke safety rather in an impossibility of hurt, then in the likelyhood of iust aduantage. Fauours had beene more binding then cruelties: yet the foolish Egyptian had rather haue impotent seruants, then able friendes. For their welfare alone *Pharaoh* owes Israel a mischiefe; and how will hee pay it?

(*Come let vs worke wisely*;) Leud men call wicked policies wisdom, and their successe happinesse: Herein Satan is wiser, then they; who both layes the plot, and makes them such fooles as to mistake villany and madnesse, for the best vertue.

Iniustice is vpheld by violence, whereas iust gouernements are maintained by loue: Taske-masters must bee set ouer Israel; they should not bee the true seede of Israel, if they were not still set to wrestle with God in afflictions: Heauy burdens must bee layd vpon them: Israel is neuer but loaded, the destiny of one of *Iacobs* sonnes is common to all; To lye downe betwixt their burdens. If they had seemed to breath them in Goshen sometimes, yet euen there it was no small misery to to be forainers, and to liue among Idolaters: But now the name of a slaue is added to the name of a stranger. Israell had gathered some rust in idolatrous Egypt, and now hee must be scoured: they had borne the burden of Gods anger, if they had not borne the burdens of the Egyptians.

As God afflicted them with another minde then the Egyptians; (God to excercise them, the Egyptians to suppresse them;) so causes hee the euent to differ. VVho would not haue thought with these Egyptians, that so extreame misery should not haue made the Israelites vnfit both for generation and resistance? Moderate exercise streng-

ſtrengthens, extreame deſtroyes nature: That God which many times workes by contrary meanes cauſed them to growe with depreſsion, with perſecution to multiply; How can Gods Church but fare well, ſince the very malice of their enemies benefits them? Oh the Soueraign goodneſſe of our God, that turnes all our poyſons into cordialls. Gods vine beares the better with bleeding.

And now the Egyptians could be angry with their owne maliciouſneſſe, that this was the occaſion of multiplying them whom they hated, and feared; to ſee that this ſeruice gained more to the workmen, then to their maſters; The ſtronger therefore the Iſraelites grew, the more impotent grew the malice of their perſecutors. And ſince their owne labour ſtrengthens them, now tyranny will try what can bee done by the violence of others: ſince the preſent ſtrength cannot bee ſubdued; the hopes of ſucceſsion muſt be preuented: women muſt be ſuborned to be murtherers; and thoſe whoſe office is to help the birth muſt deſtroy it.

There was leſſe ſuſpicion of cruelty in that ſexe, and more opportunity of doing miſchiefe. The male children muſt be borne, and die at once; what can be more innocent then the childe that hath not liued ſo much as to cry, or to ſee light? It is faultenough to be the ſonne of an Iſraelite: the daughters may liue for bondage, for luſt; a condition ſo much (at the leaſt) worſe then death, as their ſex was weaker. O marueious cruelty that a man ſhould kill a man, for his ſexes ſake. Whoſoeuer hath looſed the reynes vnto cruelty is eaſily caried into incredible extremities.

From burdens they proceed to bondage, and from bondage to blood: from an vniuſt vexation of their bodie, to an inhumane deſtruction of the fruit of their body. As the ſinnes of the concupiſcible part, from ſlight motions grow on to foule executions, ſo do thoſe of the iraſcible; there is no ſinne whoſe harbour is more vnſafe then of that of malice: But oft times the power of tyrants anſwers not their will; euill commaunders cannot alwayes meete with equallly miſchieuous agents.

The feare of God teaches the midwiues to diſobey an vniuſt command; they well knew how no excuſe it is for euill, I was bidden. God ſayd to their hearts, *Thou ſhalt not kill*, This voyce was louder then *Pharaohs*. I commend their obedience in diſobeying, I dare not commend their excuſe, there was as much weakneſſe in their anſwer, as ſtrength in their practiſe: as they feared God in not killing, ſo they feared *Pharaoh* in diſſembling: oft times thoſe that make conſcience of greater

ſinnes are ouertaken with leſſe. It is well and rare if we can come forth of a dangerous action without any ſoyle; and if we haue eſcaped the ſtorme, that ſome after-drops wet vs not.

VVho would not haue expected that the midwiues ſhould be murthered for not murthering? *Pharaoh* could not be ſo ſimple to thinke theſe women truſtie: yet his indignation had no power to reach to their puniſhment. God proſpered the midwiues, who can harme them? Euen the not dooing of euill is rewarded with good. And why did they proſper? Becauſe they feared God; Not for their diſsimulation but their piety. So did God regard their mercy, that he regarded not their infirmity. How fondly doe men lay the thanke vpon the ſinne which is due to the vertue: true wiſdome teaches to diſtinguiſh Gods actions, and to aſcribe them to the right cauſes; Pardon belongs to the lye of the midwiues, remuneration to their goodneſſe, proſperity to their feare of God.

But that which the Midwiues will not, the multitudes ſhall doe; It were ſtrange if wicked rulers ſhould not finde ſome or other inſtruments of violence: all the people muſt drowne whom the women ſaued. Cruelty hath but ſmoaked before, now it flames vp; ſecret practiſing hath made it ſhameleſſe, that now it dare proclaime tyranny. It is a miſerable ſtate where euery man is made an executioner: there can be no greater argument of an ill cauſe then a bloody proſecution, whereas truth vpholds her ſelfe by mildneſſe, and is promoted by patience. This is their act, what was their iſſue? the people muſt drowne their males, themſelues are drowned: they died by the ſame means by which they cauſed the poore Iſraelitiſh infants to die; that law of retaliation which God will not allow to vs, becauſe we are fellow creatures, he iuſtly practiſeth in vs. God wold haue vs read our ſinnes in our iudgements, that we might both repent of our ſins; & giue glory to his iuſtice.

Pharaoh raged before, much more now that he receiued a meſſage of diſmiſsion: the monitions of God make ill men worſe: the waues doe not beate nor roare any where ſo much as at the banke which reſtraines them. Corruption when it is checked, growes mad with rage; as the vapour in a cloud would not make that fearefull report, if it met not with oppoſition. A good heart yeldes at the ſtilleſt voyce of God: but the moſt gratious motions of God harden the wicked. Many would not be ſo deſperately ſettled in their ſinnes, if the word had not controuled them. How milde a meſſage was this to *Pharaoh*, and yet how galling? *We pray thee let vs go.* God commaunds him that which hee feared. Hee tooke pleaſure in the preſent ſeruitude of Iſrael: God calls for a releaſe. If the ſuit had been for mitigation of labour, for

for preseruation of their children, it might haue caried some hope, and haue found some sauour: but now God requires that which he knowes will as much discontent *Pharaoh*, as *Pharaohs* cruelty could discontent the Israelites; *Let vs goe*. How contrary are Gods precepts to natural mindes? and indeede, as they loue to crosse him in their practise; so he loues to crosse them in their commands before, and his punishments afterwards; It is a dangerous signe of an ill heart to feele Gods yoake heauy.

Moses talkes of sacrifice, *Pharaoh* talkes of worke. Any thing seemes due worke to a carnall minde, sauing Gods seruice: nothing superfluous, but religious duties. Christ tells vs there is but one thing necessarie: nature tells vs there is nothing but that, needlesse. *Moses* speakes of deuotion, *Pharaoh* of idlenesse. It hath been an olde vse, as to cast faire colours vpon our owne vicious actions, so to cast euill aspersions vpon the good actions of others. The same Diuell that spoke in *Pharaoh*, speakes still in our scoffers, and calls religion hypocrisie, conscionable care, singularity. Euery vice hath a title, and euery vertue a disgrace.

Yet while possible taskes were imposed, there was some comfort: Their diligence might saue their backes from stripes. The conceit of a benefit to the commander, and hope of impunitie to the labourer, might giue a good pretence to great difficulties: but to require taskes not faisible, is tyrannicall, and doth onely picke a quarell to punish. They could neither make straw, nor finde it, yet they must haue it. Doe what may bee, is tolerable; but doe what cannot be, is cruell. Those which are aboue others in place, must measure their commands, not by their own wils, but by the strength of their inferiours. To require more of a beast then hee can doe, is inhumane. The taske is not done; the taske-masters are beaten: the punishment lies where the charge is; they must exact it of the people, *Pharaoh* of them. It is the misery of those which are trusted with authority, that their inferiours faults are beaten vpon their backes. This was not the fault to require it of the taskemasters, but to require it by the taske-masters, of the people. Publicke persons doe either good or ill with a thousand hands, and with no fewer shall receiue it.

The

The birth and breeding of Moſes.

IT is a wonder, that *Amram* the father of *Moſes*, would thinke of the mariage bed in ſo troubleſome a time, when hee knewe hee ſhould beget children either to ſlauery or ſlaughter: yet euen now in the heat of this bondage, hee maries *Iochebed*: the drowning of his ſonnes was not ſo great an euill, as his owne burning; the thraldome of his daughters not ſo great an euill, as the ſubiection vnto ſinfull deſires. Hee therefore vſes Gods remedy for his ſinne; and referres the ſequell of his danger to God. How neceſſarie is this imitation for thoſe which haue not the power of containing? perhappes wee would haue thought it better to liue childeleſſe: but *Amram* and *Iochebed* durſt not incurre the danger of a ſinne, to auoide the danger of a miſchiefe. No doubt when *Iochebed* the mother of *Moſes* ſawe a man-childe borne of her, and him beautifull and comely, ſhee fell into extreame paſsion, to thinke that the executioners hand ſhould ſucceede the Mid-wiues. All the time of her conception, ſhee could not but feare a ſonne; now ſhee ſees him, and thinkes of his birth and death at once, her ſecond throes are more grieuous than her firſt. The paines of trauell in others are ſomewhat mitigated with hope, and counteruailed with ioy that a man-childe is borne; in her they are doubled with feare; the remedie of others is her complaint: ſtill ſhee lookes when ſome fierce Egyptian would come in, and ſnatch her new-borne infant out of her boſome; whoſe comlineſſe had now alſo added to her affection.

Many times God writes preſages of Maieſtie and honour, euen in the faces of children. Little did ſhee thinke, that ſhe held in her lappe the deliuerer of Iſrael. It is good to hazard in greateſt apparances of danger. If *Iochebed* had ſaid, If I beare a ſonne they will kill him, where had beene the great reſcuer of Iſrael? Happy is that reſolution which can

can follow God hood-winkt, and let him diſpoſe of the euent: When ſhe can no longer hide him in her wombe, ſhe hides him in her houſe; afraid leſt euery of his cryings ſhould guide the executioner to his cradle. And now ſhe ſees her treaſure can be no longer hid, ſhe ſhips him in a barke of bulruſhes, and commits him to the mercy of the waues, and (which was more mercileſſe) to the danger of an Egyptian paſſenger, yet doth ſhe not leaue him without a gardian.

No tyranny can forbid her to loue him, whom ſhe is forbidden to keepe: Her daughters eyes muſt ſupply the place of her armes. And if the weake affection of a mother were thus effectually careful, what ſhall we thinke of him whoſe loue, whoſe compaſſion is (as himſelfe) infinite? His eye, his hand cannot but bee with vs, euen when wee forſake our ſelues: *Moſes* had neuer a ſtronger protection about him, no not when all his Iſraelites were pitched about his Tent in the wildernesſe, then now when hee lay ſprauling alone vpon the waues: No water, no Egyptian can hurt him. Neither friend nor mother dare owne him, and now God challenges his cuſtodie. When wee ſeeme moſt neglected, and forlorne in our ſelues, then is God moſt preſent, moſt vigilant.

His prouidence brings *Pharaohs* daughter thither to waſh her ſelfe. Thoſe times looked for no great ſtate: A Princeſſe comes to bathe her ſelfe in the open ſtream: ſhe meant onely to waſh her ſelfe; God fetches her thither to deliuer the deliuerer of his people. His deſignes goe beyond ours. We know not (when we ſet our foot ouer our threſhold) what hee hath to doe with vs. This euent ſeemed caſuall to this Princeſſe, but predetermined, and prouided by God, before ſhe was: how wiſely and ſweetely God brings to paſſe his owne purpoſes in our ignorance and regardleſneſſe! Shee ſawe the arke, opens it, findes the childe weeping; his beauty and his teares had God prouided for the ſtrong perſwaſions of mercy. This young and liuely Oratorie preuailed. Her heart is ſtrooke with compaſsion, and yet her tongue could ſay, it is an Hebrewes childe.

See here the mercifull daughter of a cruell father: It is an vncharitable and iniurious ground, to iudge of the childes diſpoſition by the parents. How well doth pity beſeeme great perſonages! and moſt in extremities. It had beene death to another to reſcue the child of an Hebrew; in her it was ſafe and noble. It is an happy thing when great ones improue their places to ſo much more charity as their liberty is more.

Moſes his ſiſter finding the Princeſſe compaſsionate, offers to procure a nurſe, and fetches the mother: and who can be ſo fit a nurſe as a mother

mother; Shee now with glad hands receiues her child, both with authority and reward. She would haue giuen all her ſubſtance for the life of her ſonne; and now ſhe hath a rewarde to nurſe him. The exchange of the name of a mother for the name of a nurſe hath gained her both her ſonne, and his education, and with both a recompence. Religion doth not call vs to a weake ſimplicity, but allowes vs as much of the Serpent, as of the Doue: Lawfull policies haue from God both liberty in the vſe, and bleſsing in the ſucceſſe.

The good Lady did not breed him as ſome child of almes, or as ſome wretched outcaſt for whom it might be fauour enough to liue, but as her owne ſonne; in all the delicacies, in all the learning of Egypt. Whatſoeuer the Court, or the Schoole could put into him, he wanted not; yet all this could not make him forget that he was an Hebrew. Education workes wondrous changes, and is of great force either way: a little aduancement hath ſo puffed vp ſome aboue themſelues, that they haue not onely forgot their friends, but ſcorned their parents. All the honours of Egypt could not winne *Moſes* not to call his nurſe mother, or weane him from a willing miſery with the Iſraelites. If we had *Moſes* his faith, we could not but make his choice. It is onely our infidelity that binds vs ſo to the world, and makes vs preferre the momentany pleaſures of ſin, vnto that euerlaſting recompence of reward.

Hee went forth and looked on the burdens of Iſrael. What needed *Moſes* to haue afflicted himſelfe with the afflictions of others? Himſelfe was at eaſe and pleaſure in the Court of *Pharaoh*. A good heart cannot abide to be happy alone; and muſt needes, vnbidden, ſhare with others in their miſeries. Hee is no true *Moſes* that is not moued with the calamities of Gods Church. To ſee an Egyptian ſmite an Hebrew, it ſmote him, and moued him to ſmite. He hath no Iſraeliticſh blood in him, that can indure to ſee an Iſraelite ſtricken either with hand or tongue.

Heere was his zeale: where was his authority? Doubtleſſe *Moſes* had an inſtinct from God, of his magiſtracy; elſe how ſhould he think they would haue vnderſtood what himſelfe did not? Oppreſsions may not be righted by violence, but by law. The redreſſe of euill by a perſon vnwarranted, is euill. *Moſes* knew that God had called him; hee knew that *Pharaoh* knew it not: therefore he hides the Egyptian in the ſand. Thoſe actions which may be approued vnto God, are not alwaies ſafe with men: as contrarily, too many things goe currant with men, that are not approued of God.

Another Hebrew is ſtricken, but by an Hebrew: the act is the ſame, the

the agents differ: neither doth their profeſſion more differ, than *Moſes* his proceedings. Hee giues blowes to the one: to the other, words. The blowes to the Egyptian were deadly; the words to the Hebrew, gentle and plauſible. As God makes a difference betwixt chaſtiſements of his owne, and puniſhments of ſtrange children: So muſt wiſe gouernours learne to diſtinguiſh of ſinnes and iudgements, according to circumſtances. How mildly doth *Moſes* admoniſh? Sirs, yee are brethren. If there had been but any dramme of good nature in theſe Hebrewes, they had relented: now it is ſtrange to ſee that being ſo vniuerſally vexed with their common aduerſarie, they ſhould yet vexe one another: One would haue thought that a common oppoſition ſhould haue vnited them more, yet now priuat grudges doe thus dangerouſly diuide them. Blowes enow were not dealt by the Egyptians, their own muſt adde to the violence. Still Satan is thus buſie, and Chriſtians are thus malicious, that (as if they wanted enemies) they flie in one anothers faces. While wee are in this Egypt of the world, all vnkind ſtrifes would eaſily bee compoſed if wee did not forget that wee are brethren.

Behold an Egyptian in the skinne of an Hebrew: How dogged an anſwere doth *Moſes* receiue to ſo gentle a reproofe? Who would not haue expected that this Hebrew had beene enough deiected with the common affliction? But vexations may make ſome more miſerable, not more humble; as wee ſee ſickneſſes make ſome tractable, others more froward; It is no eaſie matter to beare a reproofe well, if neuer ſo well tempered; no ſugar can bereaue a pill of his bitterneſſe. None but the gracious can ſay, *Let the righteous ſmite me.*

Next to the not deſeruing a reproofe is the well taking of it. But who is ſo ready to except and exclaime as the wrong-doer? The patient replies not. One iniurie drawes on another, firſt to his brother, then to his reproouer. Guiltineſſe will make a man ſtirre vpon euery touch: hee that was wronged, could incline to reconciliation: Malice makes men vncapable of good counſell; and there are none ſo great enemies to iuſtice as thoſe which are enemies to peace.

With what impatience doth a galled heart receiue an admonition! This vnworthy Iſraelite is the paterne of a ſtomackfull offender; firſt he is mooued to choler in himſelfe: then hee calls for the authoritie of the admoniſher: A ſmall authoritie will ſerue for a louing admonition. It is the duty of men, much more of Chriſtians, to aduiſe againſt ſinne; yet this man askes who made thee a Iudge, for but finding fault with his iniury. Then, hee aggrauates, and miſconſtrues; Wilt thou kill me? when *Moſes* meant onely to ſaue both. It was the death of his malice onely

onely that was intended and the ſafety of his perſon. And laſtly he vpbraides him with former actions; Thou killedſt the Egyptian: What if hee did? What if vniuſtly? What was this to the Hebrew? Another mans ſinne is no excuſe for ours: A wicked heart neuer lookes inward to it ſelfe, but outward to the qualitie of the reprouer; if that affoord exception, it is enough; as a dogge runnes firſt to reuenge on the ſtone: what matter is it to me who he be that admoniſheth mee? let me looke home into my ſelfe: let mee looke to his aduiſe. If that bee good, it is more ſhame to me to be reproued by an euill man. As a good mans allowance cannot warrant euill, ſo an euill mans reproofe may remedy euill: If this Hebrew had beene well pleaſed, *Moſes* had not heard of his ſlaughter; Now in choler all will out; and if this mans tongue had not thus caſt him in the teeth with blood, hee had beene ſurpriſed by *Pharaoh*, ere he could haue knowne that the fact was knowne.

Now hee growes iealous, flees and eſcapes. No friend is ſo commodious in ſome caſes as an aduerſarie; This wound which the Hebrew thought to giue *Moſes* ſaued his life. As it is good for a man to haue an enemy, ſo it ſhall be our wiſdome to make vſe of his moſt cholerick obiections. The worſt of an enemy, may proue moſt ſoueraigne to our ſelues. *Moſes* flees. It is no diſcomfort for a man to flee when his conſcience purſues him not: Where Gods warrant will not protect vs, it is good for the heeles to ſupply the place of the tongue.

Moſes when hee may not in Egypt, hee will bee doing iuſtice in Midian. In Egypt hee deliuers the oppreſſed Iſraelite; In Midian the wronged daughters of *Iethro*. A good man will bee doing good, whereſoeuer hee is; His trade is a compound of charitie and iuſtice: as therfore euill diſpoſitions cannot bee changed with ayres, no more will good. Now then hee ſits him downe by a well in Midian. There he might haue to drinke, but where to eate hee knew not. The caſe was altred with *Moſes*, To come from the dainties of the court of Egypt, to the hunger of the fields of Midian: It is a leſſon that all Gods children muſt learne to take out, To want and to abound. Who can think ſtrange of penury, when the great gouernour of Gods people once hath nothing? Who would not haue thought in this caſe, *Moſes* ſhould haue beene heartleſſe and ſullen; ſo caſt downe with his owne complaints, that hee ſhould haue had no feeling of others; yet how hot is hee vppon iuſtice? No aduerſitie can make a good man neglect good duties: hee ſees the oppreſſion of the ſhepheardes, the image of that other hee left behinde him in Egypt: The maids, (daughters of ſo great a peere) draw water for their flockes, the inhumane ſhepheards driue them away; rudeneſſe hath no reſpect either to ſexe, or condition; If we liued not vnder lawes this were our caſe; Might would bee the meaſure of iuſtice: we

ſhould

ſhould not ſo much as enioy our owne water: vniuſt courſes will not euer proſper: *Moſes* ſhall rather come from Egypt to Midian to beate the ſhepheards, then they ſhall vexe the daughters of *Iethro*: This act of iuſtice was not better done than taken. *Reuel* requites it kindly with an hoſpitall entertainement. A good nature is readie to anſwere courteſies: we cannot doe too much for a thankfull man. And if a courteous heathen reward the watering of a ſheepe in this bountifull manner, how ſhall our God recompence but a cup of cold water, that is giuen to a diſciple? This fauour hath wonne *Moſes*, who now conſents to dwell with him, though out of the Church. Curioſitie, or whatſoeuer idle occaſions may not draw vs (for our reſidence) out of the bounds of the Church of God: danger of life may; wee loue not the Church if wee eaſily leaue it: if in a caſe of life, wee leaue it not (vpon opportunitie) for a time of reſpite, wee loue not our ſelues. The worſt part of *Moſes* his requitall was his wife, one of thoſe whom he had formerly protected.

I doe not ſo much maruell that *Iethro* gaue him his daughter (for hee ſaw him valiant, wiſe, learned, nobly bred) as that *Moſes* would take her, a ſtranger, both in bloud and religion. I could pleade for him neceſſity: his own nation was ſhut vp to him; if hee would haue tried to fetch a daughter of Iſrael, hee had endangered to leaue himſelfe behinde. I could pleade ſome correſpondence in common principles of religion; for doubtleſſe *Moſes* his zeale could not ſuffer him to ſmother the truth in himſelfe: hee ſhould haue beene an vnfaithfull ſeruant, if he had not beene his maſters teacher. Yet neyther of theſe can make this match either ſafe, or good. The euent bewraies it dangerouſly inconuenient. This choiſe had like to haue coſt him deare: ſhe ſtood in his way for circumciſion; God ſtands in his way for reuenge. Though hee was now in Gods meſſage, yet might hee not bee forborne in this neglect. No circumſtance, either of the deareneſſe of the ſolicitor, or our owne ingagement, can beare out a ſinne with God: Thoſe which are vnequally yoked, may not euer looke to draw one way. True loue to the perſon cannot long agree with diſlike of the religion. He had need to be more than a man, that hath a *Zipporah* in his boſome, and would haue true zeale in his heart. All this while *Moſes* his affection was not ſo tied to Midian, that hee could forget Egypt. Hee was a ſtranger in Midian: what was hee elſe in Egypt? Surely eyther Egypt was not his home, or a miſerable one; and yet in reference to it, hee calles his ſonne *Gerſhom*, a ſtranger there. Much better was it to be a ſtranger there, than a dweller in Egypt. How hardly can wee forget the place of our abode or education, although neuer ſo homely? And if hee ſo thought of his Egyptian home, where was nothing but bondage and tyranny, how ſhould wee thinke of that home of ours, aboue, where is nothing but reſt and bleſſedneſſe?

Moſes called.

FOrty yeeres was *Moſes* a courtier, and forty yeeres (after that) a ſhepheard: That great men may not bee aſhamed of honeſt vocations, the greateſt haue euer were haue been content to take vp with mean trades. The contempt of honeſt callings in thoſe which are well borne, argues pride without wit. How conſtantly did *Moſes* ſticke to his hooke? and yet a man of great ſpirits, of excellent learning, of curious education: and if God had not (after his forty yeers ſeruice) called him off, he had ſo ended his daies. Humble reſolutions are ſo much more heroicall, as they fall into higher ſubiects.

There can be no fitter diſpoſition for a leader of Gods people, then conſtancie in his vndertakings; without either wearineſſe, or change. How had he learned to ſubdue all ambitious deſires, and to reſt content with his obſcuritie! So he might haue the freedome of his thoughts, and full opportunitie of holy meditations, hee willingly leaues the world to others, and enuies not his proudeſt acquaintance of the Court of *Pharaoh*. He that hath true worth in himſelfe, and familiarity with God, finds more pleaſure in the deſerts of Midian, then others can do in the palaces of Kings.

Whiles hee is tending his ſheep, God appeared vnto him: God neuer graces the idle with his viſions; when he finds vs in our callings, we find him in the tokens of his mercy: Satan appeares to the idle man in manifold tentations; or rather preſents himſelfe, and appeares not. God was euer with *Moſes*, yet was he not ſeene till now. He is neuer abſent from his: but ſometimes hee makes their ſenſes witneſſes of his preſence. In ſmall matters may be great wonders. That a buſh ſhould burne is no maruell; but that it ſhould not conſume in burning, is iuſtly miraculous: God chooſeth not euer great ſubiects wherein to exerciſe his power. It is enough that his power is great in the ſmalleſt.

When

When I looke vpon this burning buſh with *Moſes*, me thinks I can neuer ſee a worthier, and more liuely Embleme of the Church; That in Egypt was in the furnace yet waſted not. Since then how oft hath it bin flaming, neuer conſumed! The ſame power that enlightens it, preſerues it: and to none but his enemies is he a conſuming fire. *Moſes* was a great Philoſopher: but ſmall skill would haue ſerued to know the nature of fire, and of the buſh: that fire meeting with combuſtible matter could not but conſume: If it had been ſome ſolid wood it would haue yeelded later to the flame; but buſhes are of ſo quick diſpatch, that the ioy of the wicked is compared to a fire of thornes. He noted it a while, ſaw it continued, and began to wonder. It was ſome maruell how it ſhould come there: but how it ſhould continue without ſupply, yea without diminution of matter, was truly admirable. Doubtleſſe he went oft about it, and viewed it on all ſides, and now when his eye and mind could meet with no likely cauſes, ſo far off, reſolues, I will go ſee it; His curioſity led him neerer, and what could he ſee but a buſh and a flame which he ſaw at firſt vnſatisfied? It is good to come to the place of Gods preſence, howſoeuer; God may perhaps ſpeak to thy heart, though thou come but for nouelty: Euen thoſe which haue come vpon curioſity haue bin oft taken: Abſence is without hope; If *Moſes* had not come, he had not beene called out of the buſh.

To ſee a fire not conſuming the buſh, was much; but to heere a ſpeaking fire, this was more; and to heare his owne name out of the mouth of the fire, it was moſt of all. God makes way for his greateſt meſſages by aſtoniſhment and admiration: as on the contrary, careleſnes carries vs to a meere vnproficiencie vnder the beſt meanes of God: If our hearts were more awfull, Gods meſſages would be more effectuall to vs.

In that appearance God meant to call *Moſes* to come; yet when he is come inhibits him; (*Come not hither*) We muſt come to God, we muſt not come too neer him. When we meditate of the great myſteries of his word, wee come to him: we come too neere him when we ſearch into his counſels. The Sunne and the fire ſay of themſelues, Come not too neere: how much more the light which none can attaine vnto? We haue all our limits ſet vs: The Gentiles might come into ſome outer courts, not into the inmoſt: The Iewes might come into the inner Court, not into the Temple: the Prieſts and Leuites into the Temple, not into the Holy of Holies; *Moſes* to the hill, not to the buſh. The waues of the ſea had not more need of bounds, than mans preſumption. *Moſes* muſt not come cloſe to the buſh at all; and where he may ſtand, he may not ſtand with his ſhooes on. There is no vnholines in clothes: God prepared them for man at firſt, and that of skins, leſt any exception ſhould be taken at the hides of dead beaſts. This rite was ſignificant. What are the

shooes but worldly & carnall affections? If these be not cast off when we come to the holy place, we make our selues vnholy: how much lesse should we dare to come with resolutions of sin? This is not only to come with shooes on, but with shooes bemired with wicked filthinesse; the touch whereof profanes the pauement of God, and makes our presence odious.

Moses was the son of *Amram*, *Amram* of *Kohath*, *Kohath* of *Leui*, *Leui* of *Iacob*, *Iacob* of *Isaac*, *Isaac* of *Abraham*. God puts together both ends of his pedigree, I am the God of thy father, and of *Abraham*, *Isaac*, *Iacob*. If hee had said only, I am thy God, it had bin *Moses* his duty to attend awfully; but now that hee saies I am the God of thy Father, and of *Abraham &c.* He challenges reuerence by prescription. Any thing that was our Ancestors, pleases vs; their houses, their vessels, their cote-armour; How much more their God? How carefull should parents be to make holy choises; Euery precedent of theirs are so many monuments and motiues to their posterity. What an happinesse it is to be borne of good parents! hence God claimes an interest in vs, and wee in him, for their sake. As many a man smarteth for his Fathers sinne, so the goodnesse of others is crowned in a thousand generations. Neyther doth God say, I was the God of *Abraham*, *Isaac*, *Iacob*; but, I am. The Patriarkes still liue after so many thousand yeeres of dissolution. No length of time can separate the soules of the iust from their maker. As for their bodie, there is still a reall relation betwixt the dust of it, and the soule: and if the being of this part be more defectiue, the being of the other is more liuely, and doth more than recompence the wants of that earthly halfe.

God could not describe himselfe by a more sweet name than this, I am the God of thy father, and of *Abraham*, &c. yet *Moses* hides his face for feare. If hee had said I am the glorious God that made heauen & earth, that dwell in light inaccessible, whom the Angels cannot behold; or, I am God the auenger, iust and terrible, a consuming fire to mine enemies, heere had beene iust cause of terrour.

But why was *Moses* so frighted with a familiar compellation? God is no lesse awfull to his owne in his very mercies. Great is thy mercie that thou maist bee feared: for to them, no lesse maiesty shines in the fauours of God, than in his iudgements and iustice. The wicked heart neuer feares God but thundering, or shaking the earth, or raining fire from heauen; but the good can dread him in his very sun-shine: his louing deliuerances and blessings affect them with awfulnesse. *Moses* was the true sonne of *Iacob*, who when hee saw nothing but visions of loue and mercy, could say, How dreadfull is this place?

I ſee *Moſes* now at the buſh hiding his face at ſo milde a repreſentation: heereafter we ſhall ſee him in this very mount betwixt heauen and earth, in thunder, lightning, ſmoke, earth-quakes, ſpeaking mouth to mouth with God, bare faced, and feareleſſe: God was then more terrible, but *Moſes* was leſſe ſtrange. This was his firſt meeting with God; further acquaintance makes him familiar, and familiarity makes him bold: Frequence of conuerſation giues vs freedome of acceſſe to God; and makes vs poure out our hearts to him as fully and as feareleſly as to our friends. In the meane time now at firſt he made not ſo much haſte to ſee, but hee made as much to hide his eyes: Twice did *Moſes* hide his face; once for the glory which God put vpon him, which made him ſo ſhine, that he could not bee beheld of others; once for Gods owne glory, which hee could not behold. No maruell. Some of the creatures are too glorious for mortall eyes: how much more when God appeares to vs in the eaſieſt manner, muſt his glory needes ouercome vs? Behold the difference betwixt our preſent, and future eſtate: Then the more more maieſtie of appearance, the more delight: when our ſinne is quite gone, all our feare at Gods preſence ſhall be turned into ioy. God appeared to *Adam* before his ſinne with comfort, but in the ſame forme which after his ſinne was terrible. And if *Moſes* cannot abide to looke vpon Gods glory when he deſcends to vs in mercy, how ſhall wicked ones abide to ſee his fearefull preſence when hee ſets vpon vengeance. In this fire hee flamed and conſumed not, but in his reuenge our God is a conſuming fire.

Firſt *Moſes* hides himſelfe in feare, now in modeſty. Who am I? None in all Egypt or Midian was comparably fit for this embaſſage. Which of the Iſraelites had beene brought vp a Courtier, a ſchollar, an Iſraelite by blood, by education an Egyptian, learned, wiſe, valiant, experienced? Yet, Who am I? The more fit any man is for whatſoeuer vocation, the leſſe hee thinkes himſelfe. Forwardneſſe argues inſufficiencie. The vnworthy thinks ſtill, Who am I not? Modeſt beginnings giue hopefull proceedings, and happy endings. Once before, *Moſes* had taken vpon him, and laide about him; hoping then they would haue knowen that by his hand God meant to deliuer Iſraell: but now when it comes to the point, Who am I? Gods beſt ſeruants are not euer in an equall diſpoſition to good duties. If we finde differences in our ſelues ſometimes, it argues that grace is not our owne. It is our frailty, that thoſe ſeruices which wee are forward to, aloofe off, wee ſhrinke at, neere hand, and fearefully miſſe-giue. How many of vs can bid defiances to death, and ſuggeſt anſweres to abſent tentations, which when they come home to vs, wee flie off, and change our note, and in ſtead of action, expoſtulate?

The Plagues of Egypt.

IT is too much honour for flesh and blood to receiue a message from heauen, yet heere God sends a message to man, and is repulsed: well may God aske, Who is man that I should regard him; but for man to aske who is the Lord, is a bolde and proud blasphemy. Thus wilde is nature at the first; but ere God haue done with *Pharaoh*, he will be knowen of him, he wil make himselfe knowen by him, to all the world: God might haue swept him away suddenly. How vnworthy is he of life, who with the same breath that he receiues, denies the giuer of it: But he would haue him conuinced, ere he were punished; First therefore hee workes miracles before him, then vpon him. *Pharaoh* was now, from a staffe of protection and sustentation to Gods people, turned to a serpent that stung them to death; God shewes himselfe in this reall embleme; doing that suddenly before him, which Satan had wrought in him by leasure; And now when he crawles and winds, and hisses, threatning perill to Israel, hee shewes him how in an instant, he can turne him into a senseless sticke, and make him if not vsefull, yet feareless: The same God which wrought this, giues Satan leaue to imitate it; the first plague that hee meant to inflict vpon *Pharaoh*, is delusion: God can be content the Diuell should win himselfe credit, where hee meanes to iudge; and holds the honour of a miracle well lost, to harden an enemie: Yet to show that his miracle was of power, the others of permission; *Moses* his serpent deuours theirs: how easily might the Egyptians haue thought, that he which caused their serpent not to be, could haue kept it from being. & that they which could not keep their Serpent from deuouring, could not secure them from being consumed; but wise thoughts enter not into those that must perish. All Gods iudgements stand ready, and waite out till they be called for. They need but a watch-word to bee giuen them: No sooner is the rodde lift vp, but they are gone forth into the world, presently the waters runne into bloud, the frogs and lice craule about, and all the other troupes of God come rushing in vpon his aduer-

aduerſaries: All creatures conſpire to reuenge the iniuries of God. If the Egyptians looke vpward, there they haue thunder, lightning, haile, tempeſts; one while no light at all, another while ſuch feareſull flaſhes as had more terror, then darknes. If they looke vnder them, there they ſee their waters changed into blood, their earth ſwarming with frogs & graſſehoppers: If about them, one while the flies fill both their eies and eares; another while they ſee their fruits deſtroyed, their cattell dying, their children dead. If laſtly they look vpon themſelues, they ſee themſelues lothſom with lice, painful & deform'd with ſcabs, biles & botches.

Firſt God begins his iudgement with the waters. As the riuer of Nilus was to Egypt in ſteed of heauen to moiſten and fatten the earth; ſo their confidence was more in it then in heauen; Men are ſure to bee puniſht moſt & ſooneſt, in that which they make a corriuall with God. They had before defiled the riuers with the blood of innocents; and now it appeares to them, in his owne colour. The waters will no longer keep their counſell: Neuer any man delighted in blood, which had not enough of it, ere his end: they ſhed but ſome few ſtreames, and now behold whole riuers of blood: Neither was this more a monument of their ſlaughter, paſt, then an image of their future deſtruction. They were afterwards ouerwhelmed in the redde ſea, and now beforehand they ſee their riuers redde with blood. How dependant and ſeruile is the life of man, that cannot either want one element, or indure it corrupted! It is hard to ſay whether there were more horrour, or annoyance in this plague. They complaine of thirſt, and yet doubt whether they ſhould dye, or quench it with blood. Their fiſh (the chiefe part of their ſuſtenance) dyes with infection, and infecteth more by being dead. The ſtench of both is ready to poyſon the inhabitants; yet *Pharaohs* curioſity carries him away quite from the ſenſe of the iudgement: hee had rather ſend for his magicians to worke feates, then to humble himſelfe vnder God for the remooueall of this plague; And God plagues his curioſity with deceipt, thoſe whom hee truſts, ſhall vndoe him with preuailing; the glory of a ſecond miracle ſhall bee obſcured by a falſe imitation, for a greater glory to God in the ſequell.

The rod is liſt vp againe, Behold, that Nilus which they had before adored, was neuer ſo beneficiall as it is now troubleſome; yeelding them not onely a dead, but a liuing annoyance: It neuer did ſo ſtore them with fiſh, as now it plagues them with frogs; Whatſoeuer any man makes his God, beſides the true one, ſhall bee once his tormenter. Thoſe loathſome creatures leaue their owne element to puniſh them, which rebelliouſly detained Iſraell from their owne. No bed, no table can be free from them, their daintie Ladies cannot keep them out of their

their boſomes; neyther can the Egyptians ſooner open their mouthes, than they are ready to creepe into their throats; as if they would tell them that they came on purpoſe to reuenge the wrongs of their Maker: yet euen this wonder alſo is Satan allowed to imitate. Who can maruell to ſee the beſt vertues counterfeited by wicked men, when he ſees the diuell emulating the miraculous power of God? The feates that Satan playes may harden, but cannot benefit. Hee that hath leaue to bring frogs, hath neither leaue, nor power, to take them away, nor to take away the ſtench from them. To bring them, was but to adde to the iudgement; to remooue them, was an act of mercy. God doth commonly vſe Satan in executing of iudgement, neuer in the workes of mercy to men.

Yet euen by thus much is *Pharaoh* hardned, and the ſorcerers growen inſolent. When the diuell and his agents are in the height of their pride, GOD ſhames them in a trifle. The rod is lift vp: the very duſt receiues life: lice abound euery where, and make no difference betwixt beggers and Princes. Though *Pharaoh* and his Courtiers abhorred to ſee themſelues louzie, yet they hoped this miracle would bee more eaſily imitable: but now the greater poſſibilitie, the greater foile. How are the great wonder-mongers of Egypt abaſhed that they can neyther make lice of their owne, nor deliuer themſelues from the lice that are made! Thoſe that could make ſerpents and frogs, could not either make or kill lice; to ſhew them that thoſe frogs and ſerpents were not their owne workmanſhip. Now *Pharaoh* muſt needs ſee how impotent a diuell hee ſerued, that could not make that vermine which euerie day riſes voluntarily out of corruption. *Iannes* and *Iambres* cannot now make thoſe lice (ſo much as by deluſion) which at another time they cannot chuſe but produce vnknowing, and which now they cannot auoide. That ſpirit which is powerfull to execute the greateſt things when hee is bidden, is vnable to doe the leaſt when hee is reſtrained. Now theſe corriuals of *Moſes* can ſay, *This is the finger of God.* Yee fooliſh Inchanters, was Gods finger in the lice, not in the frogs, not in the blood, not in the ſerpent? And why was it rather in the leſſe, than in the greater? Becauſe yee did imitate the other, not theſe. As if the ſame finger of God had not beene before in your imitation, which was now in your reſtraint: As if yee could haue failed in theſe, if yee had not beene only permitted the other. Whiles wicked mindes haue their full ſcope, they neuer look vp aboue themſelues; but when once God croſſes them in their proceedings, their want of ſucceſſe teaches them to giue God his owne. All theſe plagues perhaps had more horror than paine in them. The frogs creepe vpon their clothes, the lice vpon their skins: but thoſe ſtinging hornets which ſucceede them, ſhall wound and kill

kill. The water was annoied with the firſt plague, the earth with the ſecond and third; this fourth fils the aire, and beſides corruption brings ſmart. And that they may ſee this winged armie comes out from an angry God, (not either from nature, or chance) euen the very flies ſhall make a difference betwixt Egypt, and Goſhen. He that gaue them their beeing, ſets them their ſtint. They can no more ſting an Iſraelite, than fauour an Egyptian. The very wings of flies are directed by a prouidence, and doe acknowledge their limits. Now *Pharaoh* findes how impoſſible it is for him to ſtand out with God, ſince all his power cannot reſcue him from lice and flies.

And now his heart beginnes to thaw a little: Goe, doe ſacrifice to your God in this land; or (ſince that will not bee accepted) Goe into the wilderneſſe, but not farre: but how ſoone it knits againe! Good thoughts make but a thorowfare of carnall hearts, they can neuer ſettle there: yea his very miſgiuing hardens him the more: that now neyther the murren of his cattel, nor the botches of his ſeruants can ſtirre him a whit. Hee ſaw his cattel ſtrucke dead with a ſudden contagion; hee ſaw his ſorcerers (after their conteſtation with Gods meſſengers) ſtrucke with a ſcabbe in their very faces, and yet his heart is not ſtrucke. Who would thinke it poſſible that any ſoule could bee ſecure in the midſt of ſuch varietie, & frequence of iudgements? Theſe very plagues haue not more wonder in them, than their ſucceſſe hath. To what an height of obduration will ſinne leade a man, and of all ſinnes incredulitie? Amidſt all theſe ſtormes *Pharaoh* ſleepeth, till the voice of Gods mightie thunders, and haile mixed with fire rouzed him vp a little.

Now as betwixt ſleeping and waking, hee ſtarts vp, and ſayes, *God is righteous, I am wicked, Moſes pray for vs*, and preſently laies downe his head againe. God hath no ſooner done thundring, than hee hath done fearing. All this while you neuer finde him carefull to preuent any one euill, but deſirous ſtill to ſhift it off when hee feeles it; neuer holds conſtant to any good motion; neuer praies for himſelfe, but careleſly willes *Moſes* & *Aaron* to pray for him; neuer yeelds God his whole demand, but higgleth and dodgeth, like ſome hard chapman, that would get a releaſe with the cheapeſt: Firſt, they ſhall not go; then, goe and ſacrifice, but in Egypt; next, goe ſacrifice in the wilderneſſe, but not farre off; after, goe yee that are men; then, goe you and your children onely; at laſt, go all ſaue your ſheepe and cattel. Whereſoeuer meere nature is, ſhe is ſtill improuident of future good, ſenſible of preſent euill, inconſtant in good purpoſes, vnable, through vnacquaintance, and vnwilling to ſpeake for her ſelfe, niggardly in her grants, and vncheerefull. The plague of the graſhoppers ſtartled him a little; and the more, through the importunitie of his ſeruants: for

for when hee conſidered the fiſh deſtroyed with the firſt blow, the cattle with the fift, the corne with the ſeuenth, the fruit and leaues with this eight, and nothing now left him but a bare fruitleſſe earth to liue vpon (and that, couered ouer with locuſts) neceſſitie droue him to relent for an aduantage: *Forgiue me this once; take from me this death only.*

But as conſtrained repentance is euer ſhort and vnſound; the Weſt winde together with the graſhoppers blowes away his remorſe; and now is he ready for another iudgement. As the graſhoppers tooke away the ſight of the earth from him, ſo now a groſſe darkneſſe takes away the ſight of heauen too: other darkneſſes were but priuatiue, this was reall and ſenſible. The Egyptians thought this night long, (how could they chuſe, when it was ſixe in one?) and ſo much the more, for that no man could riſe to talke with other, but was neceſſarily confined to his owne thoughts: One thinks, the fault in his owne eyes, which he rubs often times in vaine: Others think that the Sun is loſt out of the firmament, and is now with-drawne for euer: Others, that all things are returning to their firſt confuſion: All thinke themſelues miſerable paſt remedy, and wiſh (whatſoeuer had befallen them) that the ymigh haue had but light enough to ſee themſelues die.

Now *Pharaoh* prooues like to ſome beaſts that grow mad with baiting: grace often reſiſted turnes to deſperateneſſe; *Get thee from me, looke thou ſee my face no more; whenſoeuer thou commeſt in my ſight thou ſhalt die.* As if *Moſes* could not plague him as well in abſence: As if hee that could not take away the lice, flies, frogges, graſhoppers, could at his pleaſure take away the life of *Moſes* that procured them. What is this but to runne vpon the iudgements, and runne away from the remedies? Euermore, when Gods meſſengers are abandoned, deſtruction is neere. *Moſes* will ſee him no more till hee ſee him dead vpon the ſands; but God will now viſit him more than euer: The fearefulleſt plagues God ſtill reſerues for the vpſhot: All the former do but make way for the laſt. *Pharaoh* may exclude *Moſes* and *Aaron*, but Gods Angell hee cannot exclude: Inſenſible meſſengers are vſed, when the viſible are debarred.

Now God beginnes to call for the blood they owed him: In one night euery houſe hath a carcaſe in it, and (which is more grieuous) of their firſt borne, and (which is yet more fearefull) in an inſtant. No man could comfort other; euery man was too full of his owne ſorrow, helping rather to make the noiſe of the lamentation more doleſull, and aſtoniſhing. How ſoone hath God changed the note of this tyrannicall people! Egypt was neuer ſo ſtubborne in denying paſſage to Iſraell, as now importunate to intreat it: *Pharaoh* did not more

more force them to ſtay before, han now to depart: whom lately they would not permit, now they hire to goe. Their rich Iewels of ſiluer and gold were not too deare for them whom they hated; how much rather had they to ſend them away wealthy, than to haue them ſtay to be their executors? Their loue to themſelues obtained of them the enriching of their enemies; and now they are glad to pay them well for their old worke, and their preſent iourny: Gods people had ſtayd like ſlaues, they goe away like conquerours, with the ſpoyle of thoſe that hated them; armed for ſecuritie, and wealthy for maintenance.

Old *Iacobs* ſeuenty ſoules which hee brought downe into Egypt, in ſpight of their bondage and blood-ſhed, goe foorth ſix hundred thouſand men, beſides children. The world is well mended with *Iſrael* ſince he went with his ſtaffe & ſcrip ouer Iordan. Tyranny is too weake, where God bids Increaſe and multiply. I know not where elſe the good hearbe ouer-growes the weeds; the Church out-ſtrips the world. I feare if they had liued in eaſe and delicacie, they had not beene ſo ſtrong, ſo numerous. Neuer any true Iſraelite loſt by his affliction. Not onely for the action, but the time, *Pharaohs* choice meets with Gods: That very night, when the 430. yeeres were expired, Iſrael is gone, *Pharaoh* neither can, nor can will to keepe them longer; yet in this, not fulfilling Gods will, but his owne. How ſweetly doth God diſpoſe of all ſecond cauſes, that whiles they doe their owne will, they doe his?

The Iſraelites are equally glad of this haſte. Who would not be ready to goe, yea to flie out of bondage? They haue what they wiſhed; it was no ſtaying for a ſecond inuitation. The loſſe of an opportunitie is many times vnrecouerable: The loue of their libertie made the burden of their dough light: who knew whether the variable minde of *Pharaoh* might returne to a deniall, and (after all his ſtubbornneſſe) repent of his obedience? It is fooliſh to hazard where there is certaintie of good offers, and vncertaintie of continuance. They go therefore; and the ſame God that fetcht them out, is both their guide and protector. How carefully doth hee chuſe their way? not the neerer, but the ſafer. Hee would not haue his people ſo ſuddenly change from bondage to warre.

It is the wondrous mercy of God, that he hath reſpect, as to his owne glory, ſo to our infirmities. He intends them wars heereafter, but after ſome longer breathing, and more preparation; his goodneſſe ſo orders all, that euils are not ready for vs, till we be ready for them. And as he chuſes, ſo he guides their way. That they might not erre in that ſandy and vntracked wilderneſſe, himſelfe goes before them: who could

but

but follow cheerefully when hee ſees God leade him? He that led the wiſe men by a ſtarre, leads Iſrael by a cloud: That was an higher obiect, therefore hee giues them an higher and more heauenly conduct: This was more earthly, therefore hee contents himſelfe with a lower repreſentation of his preſence; A piller of cloud and fire: A piller for firmeneſſe; of cloud and fire, for viſibilitie and vſe. The greater light extinguiſhes the leſſe; therefore in the day hee ſhewes them nor fire, but a cloud: In the night nothing is ſeene without light; therefore he ſhews them not the cloud, but fire: The cloud ſhelters them from heate by day; the fire digeſts the rawneſſe of the night. The ſame God is both a cloud and a fire to his children, euer putting himſelfe into thoſe formes of gracious reſpects, that may beſt fit their neceſſities.

As good motions are long ere they can enter into hard hearts, ſo they ſeldome continue long. No ſooner were the backes of Iſrael turned to depart, than *Pharaohs* heart and face is turned after them, to fetch them backe againe. It vexes him to ſee ſo great a command, ſo much wealth, caſt away in one night; which now hee reſolues to redeeme, though with more plagues. The ſame ambition and couetouſneſſe that made him weare out ſo many iudgements, will not leaue him, till it haue wrought out his full deſtruction. Algods vengeances haue their end; the finall perdition of his enemies, which they cannot reſt till they haue attained: *Pharaoh* therefore and his Egyptians will needs goe fetch their bane. They well knew that Iſrael was fitter to ſerue than to fight; weary with their ſeruitude, not trained vp to warre, not furniſhed with prouiſion for a field: Themſelues captaines and ſouldiers by profeſſion, furniſhed with horſes, and chariots of warre. They gaue themſelues therefore the victory before hand, and Iſrael either for ſpoyle or bondage: yea the weake Iſraelites gaue vp themſelues for dead, and alreadie are talking of their graues. They ſee the ſea before them; behinde them the Egyptians: they know not whether is more mercileſſe, and are ſtriken with the feare of both. O God, how couldeſt thou forbeare ſo diſtruſtfull a people! They had ſeene all thy wonders in Egypt, and in their Goſhen; they ſaw euen now thy piller before them, and yet they did more feare Egypt than beleeue thee. Thy patience is no leſſe miracle than thy deliuerance. But in ſtead of remooving from them, the cloudy piller remooues behinde them, and ſtands betwixt the Iſraelites and Egyptians: as if God would haue ſaid, They ſhall firſt ouercome mee, O Iſrael, ere they touch thee. Wonder did now iuſtly ſtriue with feare in the Iſraelites, when they ſaw the cloud remoone behinde them, and the ſea remooue before them. They were not vſed to ſuch bulwarkes. God ſtood behinde them in the cloud; the ſea reared them vp walles on both ſides them. That which they feared would bee their deſtruction, protected them: how eaſily can God make the cruelleſt of his

his creatures both our friends and patrons?

Yet heere was faith mixed with vnbeleefe. Hee was a bold Israelite that set the first foot into the chanell of the sea: and euery steppe that they set in that moist way, was a new exercise of their faith. *Pharaoh* sees all this, and wonders; yet hath not the wit or grace to thinke (though the piller tels him so much) that God made a difference betwixt him, and Israel. Hee is offended with the sea, for giuing way to his enemies, and yet sees not why hee may not trust it as well as they. Hee might well haue thought that hee which gaue light in Goshen, when there was darknesse in Egypt, could as well distinguish in the sea: but hee cannot now either consider, or feare; It is his time to perish. God makes him faire way, and lets him run smoothly on till he be come to the midst of the sea; not one waue may rise vp against him to wet so much as the hoofe of his horse. Extraordinary fauours to wicked men are the forerunners of their ruine.

Now when God sees the Egyptians too farre to returne, he finds time to strike them with their last terrour: they know not why, but they would returne too late. Those Chariots in which they trusted, now faile them, as hauing done seruice enough to carry them into perdition. God pursues them, and they cannot flie from him. Wicked men make equall haste both to sinne, and from iudgement: but they shall one day finde that it is not more easie to runne into sin, than impossible to runne away from iudgement: the sea will shew them, that it regards the rod of *Moses*, not the sceptre of *Pharaoh*; and now (as gladde to haue got the enemies of God at such an aduantage) shuts her mouth vpon them, and swallowes them vp in her waues, & after shee hath made sport with them a while, casts them vpon her sands, for a spectacle of triumph to their aduersaries.

What a sight was this to the Israelites, when they were now safe on the shore to see their enemies come floating after thē vpon the billowes, and to finde among the carcases vpon the sands, their knowen oppressors, which now they can tread vpon with insultation. They did not crie more loud before, than now they sing. Not their faith, but their sense, teaches them now to magnifie that God after their deliuerance, whom they hardly trusted for deliuerance.

FINIS.

CONTEMPLATIONS

VPON THE PRINCIPALL PASSAGES OF THE HOLY STORIE.

The second Volume,

In foure Bookes.

By I. H. D. D.

AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel Macham*. 1614.

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Printed by Humfrey Lownes, for Samuel
Macham. 1614.

TO THE HIGH AND MIGHTIE PRINCE,

Charles, Prince of Great Britaine.

Moſt excellent Prince;

ACcording to the true dutie of a ſeruant, I intended all my Contemplations *to your now-glorious Brother, of ſweet and ſorrowfull memory. The firſt part whereof, as it was the laſt Booke that euer was dedicated to that deare, and immortall name of his: ſo it was the laſt, that was turned ouer by his gratious hand.*

Now, ſince it pleaſed the GOD of ſpirits to call him from theſe poore Contemplations *of ours, to the bleſſed Contemplation of himſelfe, to ſee him as he is, to ſee as hee is ſeene; to whom is this ſequel of my labours due, but to your Highnes, the heire of his honour, and vertues? Euery yeere of my ſhort pilgrimage, is like to adde ſomething to this Worke; which in regard of the ſubiect, is ſcarce finite: The whole dooth not onely craue your Highneſſes Patronage, but promiſes to requite your Princely acceptation, with many ſacred examples, and rules, both for piety, and wiſedome; towards the decking vp of this flouriſhing ſpring of your Age; in the hopes whereof, not onely vvee liue, but hee that is dead, liues ſtill in you: And if any peece of theſe indeuours come ſhort of my deſires, I ſhall ſupplie the reſt with my prayers: vvhich ſhall neuer bee vvanting to the GOD of Princes, that your happy proceedings may make glad the Church of GOD, and your ſelfe in either World, glorious.*

Your Highneſſes in all humble deuotion,

and faithfull obſeruance,

I. HALL.

CONTEMPLATIONS.

THE

FIFT BOOK.

The waters of Marah.

The Quayles and Manna.

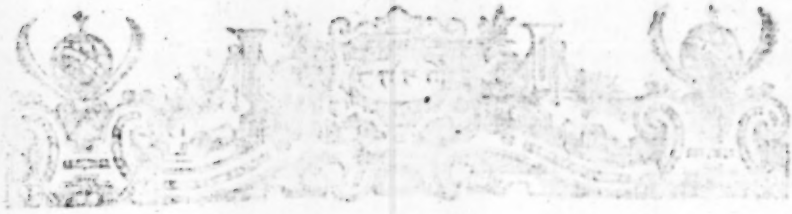
The Rock of Rephidim.

The Foyle of Amalek, or,
The hand of Moſes lift vp.

The Law.

The Golden Calfe.

TO THE RIGHT HONOVRABLE, *HENRY*, EARLE OF *HVNTINGDON*; LORD *Haſtings*, *Botreaux*, *Molines*, and *Moiles*; His Maieſties Lieutenant in the County of *Leiceſter*, A Bountifull Fauourer of all good Learning, A Noble Precedent of Vertue; The Firſt Patron of my poore ſtudies; *I. H.* Dedicates this firſt peece of his Labours, and wiſheth all Honour and Happines.



CONTEMPLATIONS.

THE FIFT BOOKE.

The waters of Marah.

ISrael was not more loath to come to the red Sea, then to part from it. How ſoon can God turne the horror of any euill into pleaſure? One ſhore reſounded with ſhrieks of feare; the other with timbrels, and dances, and ſongs of deliuerance. Euery maine affliction is our red Sea, which whiles it threates to ſwallow, preſerues vs: At laſt our ſongs ſhall bee lowder then our cries. The Iſraelitiſh Dames, when they ſaw their danger, thought they might haue left their timbrels behinde them; how vnprofitable a burden ſeemed thoſe inſtruments of Muſicke? yet now they liue to renue that forgotten minſtralſie, and dancing, which their bondage had ſo long diſcontinued: and well might thoſe feet dance vpon the ſhore, which had walked through the Sea. The Land of Goſhen was not ſo bountifull to them, as theſe waters. That affoorded them a ſeruile life: This gaue them at once freedome, victory, riches; beſtowing vpon them the remainder of that wealth, which the Egyptians had but lent. It was a pleaſure to ſee the floating carcaſſes of their aduerſaries; and euery day offers them new booties: It is no maruell then if their hearts were tied to theſe banks. If wee finde but a little pleaſure in our life, wee are ready to dote vpon it. Euery ſmall contentment glewes our affections to that we like: And if heere our imperfect delights hold vs ſo faſt, that we would not bee looſed; how forceable ſhall thoſe infinite ioyes bee aboue, when our ſoules are once poſſeſſed of them?

Yet

Yet if the place had pleas'd them more, it is no maruell they were willing to follow *Moſes*; that they durſt follow him in the wilderneſſe, whom they followed through the Sea: It is a great confirmation to any people, when they haue ſeene the hand of God with their guide. O Sauiour which haſt vndertaken to carry mee from the ſpirituall Egypt, to the Land of promiſe; how faithfull, how powerfull haue I found thee? How fearleſly ſhould I truſt thee? how cheerefully ſhould I follow thee through contempt, pouertie, death it ſelfe? Maiſter, if it bee thou, bidde vs come vnto thee.

Immediately before, they had complained of too much water: now they goe three dayes without. Thus God meant to puniſh their infidelitie with the defect of that whoſe abundance made them to diſtruſt. Before, they ſaw all water, no land; now, all dry, and duſty land, and no water. Extreamities are the beſt tryals of men; As in bodies, thoſe that can beare ſudden changes of heats and cold without complaint, are the ſtrongeſt. So much as an euill touches vpon the mean, ſo much help it yeelds towards patience; Euery degree of ſorrow is a preparation to the next: but when wee paſſe to extreames without the meane, wee want the benefit of recollection; and muſt truſt to our preſent ſtrength. To come from all things to nothing, is not a deſcent but a downfall; and it is a rare ſtrength and conſtancy, not to be maimed at leaſt. Theſe headlong euils, as they are the ſoreſt, ſo they muſt bee moſt prouided for; as on the contrary a ſudden aduancement from a low condition to the height of honour, is moſt hard to menage. No man can maruell how that tyrant blinded his captiues, when hee heares that hee brought them immediatlie, out of a darke dungeon, into rooms that were made bright, and glorious. VVee are not worthy to knowe, for what we are reſcued: no euill can amate vs, if wee can ouercom ſudden extremities.

The long differring of a good (though tedious) yet makes it the better, when it comes. VVell did the Iſraelites hope that the waters which were ſo long in finding, would bee precious when they were found: Yet behold they are croſſed, not onely in their deſires but in their hopes; for after three dayes trauell, the firſt fountaines they finde are bitter waters. If theſe wells had not run pure gall, they could not haue ſo much complained. Long thirſt will make bitter waters ſweete; yet ſuch were theſe ſprings, that the Iſraelites did not ſo much like their moiſture, as abhor their reliſh. I ſee the firſt handſell that God giues them in their voyage to the land of promiſe; Thirſt, and bitterneſſe. Satan giues vs pleaſant entrances into his waies, and reſerues the bitternes for the end: God inures vs to our worſt at firſt; and ſweetens our concluſion with pleaſure.

The ſame GOD, that would not lead Iſrael through the Philiſtines

Land,

Land, leaſt they ſhould ſhrinke at the ſight of warre, now leads them through the Wilderneſſe, and feares not to trie their patience with bitter potions. If hee had not loued them, the Egyptian fornace or ſword had preuented their thirſt, or that Sea whereof their enimies drunk dead; and yet ſee how hee diets them. Neuer any haue had ſo bitter draughts vpon earth as thoſe hee loues beſt: The palate is an ill iudge of the fauourſſe of God. O my Sauiour, thou didſt drinke a more bitter cup from the hands of thy Father, then that which thou refuſedſt of the Iewes, or then that which I can drinke from thee.

Before, they could not drinke if they would; now they might and would not. God can giue vs bleſsings with ſuch a tang, that the fruition ſhall not much differ from the want: So, many a one hath riches, not grace to vſe them; many haue children, but ſuch as they preferre barrenneſſe. They had ſaid before, Oh that we had any water; now, Oh that wee had good water. It is good ſo to deſire bleſsings from God, that wee may bee the better for inioying them; ſo to craue water, that it may not bee ſauced with bitternes.

Now theſe fond Iſraelites in ſteed of praying, murmur; in ſteed of praying to God, murmur againſt *Moſes*. What hath the righteous done? Hee made not either the Wilderneſſe dry, or the waters bitter; Yea (if his conduct were the matter) what one foot went hee before them without God? The piller led them, and not hee; yet *Moſes* is murmur'd at. It is the hard condition of authoritie, that when the multitude fare well, they applaud themſelues; when ill, they repine againſt their gouernours. Who can hope to bee free, if *Moſes* eſcape not? Neuer any Prince ſo merited of a people. Hee thruſt himſelfe vpon the pikes of *Pharaohs* tyranny. Hee brought them from a bondage worſe then death. His rod diuided the Sea, and ſhared life to them, death to their purſuers. VVho would not haue thought theſe men, ſo obliged to *Moſes*, that no death could haue opened their mouthes, or raiſed their hands againſt him? Yet now, the firſt occaſion of want makes them rebell. No benefit can ſtop the mouth of Impatience. If our turne bee not ſerued for the preſent, former fauours are either forgotten, or contemned. No maruell if we deale ſo with men, when God receiues this meaſure from vs. One yeare of famine, One ſummer of peſtilence, One moone of vnſeaſonable weather, makes vs ouer-look all the bleſsings of God; and more to mutine at the ſenſe of our euill, then to praiſe him for our varieties of good: whereas fauours well beſtowed leaue vs both mindfull and confident; & will not ſuffer vs either to forget or diſtruſt. O God, I haue made an ill vſe of thy mercies, if I haue not learned to bee content with thy corrections.

Moſes was in the ſame want of water with them, in the ſame diſtaſte of bitternes, and yet they ſay to *Moſes*, What ſhall wee drink? If they had ſeene him furniſhed with full veſſels of ſweete water, and themſelues put ouer to this vnſauory liquor, enuy might haue giuen ſome colour to this mutinie: but now their leaders common miſery, might haue freed him from their murmurs. They helde it one peece of the late Egyptian tyranny, that a task was required of them, which the impoſers knew they could not performe; to make brick when they had no ſtraw; Yet they ſay to *Moſes*, what ſhall wee drink? Themſelues are growen exactors, and are ready to menace more then ſtripes, if they haue not their ends, without meanes. *Moſes* took not vpon him their prouiſion, but their deliuerance: and yet, as if he had been the common victualer of the Camp, they aske, what ſhall wee drink? When want meets with impatient mindes, it tranſports them to fury; Euery thing diſquiets, and nothing ſatisfies them.

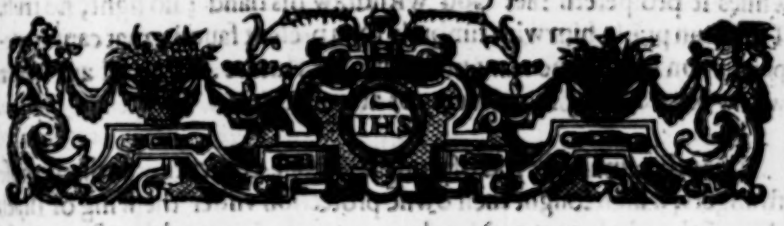
What courſe doth *Moſes* now take? That which they ſhould haue done, and did not; They cryed not more feruently to him, then hee to God: If hee were their leader, God was his. That which they vniuſtly required of him, hee iuſtly requires of God, that could doe it; He knew whence to look for redreſſe of all complaints; this was not his charge, but his Makers, which was able to maintaine his owne act. I ſee and acknowledge the harbour, that wee muſt put into, in all our ill weather. It is to thee, O God, that wee muſt poure out our hearts, which onely canſt make our bitter waters ſweet.

Might not that rod which took away the liquid nature from the waters, and made them ſolid; haue alſo taken away the bitter quality from theſe waters, and made them ſweet? ſince to flowe is naturall vnto the water; to bee bitter is but accidentall. *Moſes* durſt not imploy his rod without a precept; he knew the power came from the commandement. Wee may not preſume on likelyhoods, but depend vpon warrants; therefore *Moſes* doth not lift vp his rodde to the waters, but his hand and voyce to GOD.

The hand of faith neuer knocked at heauen in vaine: No ſooner hath *Moſes* ſhewd his grieuance, then God ſhews him the remedie: yet an vnlikely one, that it might bee miraculous. He that made the waters, could haue giuen them any ſauor: How eaſie is it for him that made the matter, to alter the quality? It is not more hard to take away, then to giue. Who doubts but the ſame hand that created them, might haue immediatly changed them; Yet that almighty power will doe it by meanes. A peece of wood muſt ſweeten the waters: What relation hath wood to water; or that which hath no ſauour, to the redreſſe of bitternes? Yet here is no more

more possibility of failing, then proportion to the successe. All things are subiect to the commaund of their Maker; He that made all of nothing, can make euery thing of any thing: There is so much power in euery creature, as hee will please to giue. It is the praise of omnipotencie to work by improbabilities; *Elisha* with salt, *Moses* with wood, shall sweeten the bitter waters; Let no man despise the meanes, when he knowes the author.

God taught his people by actions, as well as words. This entrance shewd them their whole iourney; wherein they should taste of much bitternesse: but at last through the mercy of God, sweetned with comfort. Or did it not represent themselues rather, in the iourney? in the fountaines of whose hearts, were the bitter waters of manifold corruptions, yet their vnsauory soules are sweetned by the graces of his Spirite. O blessed Sauiour: the wood of thy crosse, that is, the application of thy sufferings, is enough to sweeten a whole sea of bitternesse. I care not how vnpleasant a potion I finde in this wildernesse, if the power and benefit of thy precious death may season it to my soule.



The Quayles, and Manna.

THe thirst of Israel is well quenched: for besides the change of the waters of Marah, their station is changed to Elim; where were twelue fountaines, for their twelue Tribes; and now they complaine, as fast, of hunger.

Contentation is a rare blessing; because it arises either from a fruition of all comforts, or a not desiring of some which we haue not. Now, wee are neuer so bare, as not to haue some benefits; neuer so full as not to want something, yea as not to bee full of wants. God hath much adoe with vs; Either wee lack health, or quietnes, or children, or wealth, or company, or our selues in all these. It is a woonder these men found not fault with the want of sauce to their quayles, or with their olde clothes, or their solitarie way. Nature is moderate in her

desires: but conceit is vnsatiable. Yet who can deny hunger to bee a sore vexation? Before, they were forbidden sowre bread; but now what leauen is so sowr as want? When meanes hold out, it is easie to bee content. Whiles their dough, & other cates lasted, whiles they were gathering of the dates of Elim, we heare no newes of them. Who cann not pray for his daily bread, when hee hath it in his cup-bord? But when our owne prouision failes vs, then not to distrust the prouision of God, is a noble try-all of faith. They should haue said; Hee that stopt the mouth of the sea, that it could not deuoure vs, can as easily stop the mouth of our stomacks: It was no easier matter to kill the first borne of Egypt, by his immediate hand, then to preserue vs; Hee that commanded the Sea to stand still and gard vs, can as easily commaund the earth to nourish vs: Hee that made the rod a serpent, can as well make these stones, bread: He that brought armies of frogs and caterpillers to Egypt, can as well bring whole drifts of birds and beasts to the desert: Hee that sweetned the waters with wood, can as well refresh our bodies, with the fruits of the earth. Why doe we not wait on him whom we haue found so powerfull? Now they set the mercy and loue of God vpon a wrong last; whiles they measure it onely by their present sense. Nature is iocond and cheerefull, whiles it prospereth: let God withdraw his hand; no sight, no trust. Those can praise him with timbrels for a present fauour, that cannot depend vpon him, in the want of meanes for a future. Wee all are neuer weary of receiuing, soone weary of attending.

The other mutiny, was of some few male-contents, perhaps those strangers, which sought their owne protection vnder the wing of Israel; this, of the whole troup. Not that none were free: *Caleb*, *Iosbua*, *Moses*, *Aaron*, *Miriam* were not yet tainted: vsually God measures the state of any Church, or country by the most; The greater part carries both the name and censure. Sinnes are so much greater, as they are more vniuersall: so farre is euill from being extenuated by the multitude of the guilty, that nothing can more aggrauate it. With men, commonnes may plead for fauour; with God it pleads for iudgement. Many hands drawe the cable with more violence, then fewe: The leprosie of the whole body is more loathsome then that of a part.

But what doe these mutiners say? Oh that wee had died by the hand of the Lord. And whose hand was this, O yee fond Israelits, if ye must perish by famine? God carried you forth; God restrain'd his creatures from you: and while you are readie to die thus; ye say, Oh that wee had dyed by the hand of the Lord.

It is the folly of men, that in immediate iudgements they can see Gods hand: not in those, whose second causes are sensible; whereas God holds himselfe

himselfe equally interessed in all: challenging that there is no euill in the citie, but from him. It is but one hand, and many instruments, that God strikes vs with: The water may not lose the name, though it come by chanels and pipes from the spring. It is our faithlesnesse that in visible meanes, wee see not him that is inuisible.

And when would they haue wisht to die? When wee sat by the flesh-pots of Egypt: Alas, what good would their flesh-pots haue done them, in their death? If they might sustaine their life, yet what could they auaile them in dying? For, if they were vnpleasant, what comfort was it, to see them: If pleasant, what comfort to part from them? Our greatest pleasures are but paines in their losse. Euery minde affects that which is like it selfe. Carnall minds are for the flesh-pots of Egypt, though bought with seruitude; spirituall are for the presence of GOD, though redeemed with famine; and would rather die in Gods presence, then liue without him in the sight of delicate or full dishes.

They loued their liues well enough: I heard how they shrieked, when they were in danger of the Egyptians; yet now they say, Oh that wee had died: Not, oh that wee might liue by the flesh-pots; but oh that wee had dyed. Although life bee naturally sweet, yet a little discontentment makes vs weary. It is a base cowardlinesse, so soone as euer wee are called from the garrison to the field, to thinke of running away. Then is our fortitude worthy of praise, when wee can indure to bee miserable.

But what? can no flesh-pots serue but those of Egypt? I am deceiued, if that Land affoorded them any flesh-pots saue their owne: Their Landlords of Egypt held it abhomination to eate of their dishes, or to kill that which they did eate. In those times then they did eate of their owne; and why not now? They had droues of cattell in the VVildernes: why did they not take of them? Surely if they would haue been as good husbands of their cattell, as they were of their dough, they might haue had enough to eate without neede of murmuring: for if their back-burden of dough lasted for a moneth; their heards might haue serued them many yeares. All grudging is odious; but most, when our handes are full. To whine in the midst of abundance, is a shamefull vnthankfulnesse.

When a man would haue looked that the anger of GOD should haue appeared in fire; now beholde his glory appeares in a cloud. Oh the exceeding long suffering of God, that hears their murmurings; and as if hee had been bound to content them, in steed of

puniſhing, pleaſes them ; as a kinde mother would deale with a rabid childe, who rather ſtils him with the breſt, then cals for the rodde. One would haue thought that the ſight of the cloud of God ſhould haue diſpell'd the cloud of their diſtruſt ; and this glory of GOD ſhould haue made them aſham'd of themſelues, and afraide of him : Yet I doe not heare them once ſay, What a mighty and gracious God haue wee diſtruſted ? Nothing will content an impotent mind, but fruition. When an heart is hardned with any paſsion, it will indure much, ere it will yeeld to relent.

Their eyes ſaw the cloud ; their eares heard the promiſe, the performance is ſpeedy and anſwerable. Needs muſt they bee conuinced, when they ſaw GOD as glorious in his worke, as in his preſence; when they ſaw his word iuſtified by his act. GOD tells them afore-hand what hee will do, that their expectation might ſtay their harts. Hee doth that which hee foretold, that they might learne to truſt him, ere hee perform. They deſired meat, and receiue Quayles ; they deſired bread, and haue Manna. If they had had of the courſeſt fleſh, and of the baſeſt pulſe, hunger would haue made it daintie : But now GOD will pamper their famine, and giues them meat of Kings, and bread of Angels. What a world of Quayles, were but ſufficient to ſerue ſixe hundred thouſand perſons ? They were all ſtrong, all hungry ; neither could they bee ſatisfied with ſingle fowles : What a table hath God prepared in the deſert, for abundance, for delicacy ? Neuer Prince was ſo ſerued in his greateſt pompe, as theſe rebellious Iſraelites in the Wilderneſſe. God loues to ouer-deſerue of men ; and to exceed not onely their ſinnes ; but their very deſires in mercie. How good ſhall wee find him to thoſe that pleaſe him, ſince he is ſo gratious to offenders ! If the moſt graceleſſe Iſraelites bee fed with Quayles and Manna ; Oh what goodnes is that hee hath laid vp for them that loue him! As on the contrary, if the righteous ſcarce bee ſaued, where will the ſinners appeare ? Oh God thou canſt, thou wilt make this difference. Howſoeuer with vs men the moſt crabbed and ſtubborne oftentimes fare the beſt ; the righteous Iudge of the world frames his remunerations as hee findes vs : And if his mercy ſometimes prouoke the worſt to repentance by his temporall fauours, yet hee euer reſerues ſo much greater rewarde for the righteous as eternity is beyond time, and heauen aboue earth.

It was not of any naturall inſtinct, but from the ouer-ruling power of their Creator, that theſe Quayles came to the deſert. Needes muſt they come whom GOD brings. His hand is in all the motions of his meaneſt creatures. Not onely wee, but they mooue in him. As not many Quayles, ſo not one Sparrow fals without him : How much more are the actions of his beſt creature, Man, directed by his prouidence?

dence? How aſhamed might theſe Iſraelites haue beene, to ſee theſe creatures ſo obedient to their Creator, as to come and offer themſelues to their ſlaughter; whiles they went ſo repiningly to his ſeruice and their owne preferment? Who can diſtruſt the prouiſion of the great houſe-keeper of the world, when hee ſees how hee can furniſh his tables at pleaſure. Is hee growne now careleſſe, or wee faithleſs rather? Why doe wee not repoſe vpon his mercy? Rather then wee ſhall want, when wee truſt him, hee will fetch Quayles from all the coaſts of heauen to our boord. Oh Lord thy hand is not ſhortned to giue: let not ours bee ſhortened, or ſhut in receiuing.

Eliahs ſeruitors the Rauens brought him his full ſeruice of bread, and fleſh at once; each morning and euening. But theſe Iſraelites haue their fleſh at euen, and their bread in the morning: Good reaſon there ſhould bee a difference. *Eliahs* table was vpon Gods direct appointment; The Iſraelites vpon their mutiny: Although God will relieue them with prouiſion, yet hee will puniſh their impatience with delay; ſo ſhall they knowe themſelues his people, that they ſhall find they were murmurers. Not onely in the matter, but in the order, God anſwers their grudging; Firſt they complaine of the want of fleſhpots, then of bread. In the firſt place therefore they haue fleſh, bread after. When they haue fleſh, yet they muſt ſtay a time, ere they can haue a ful meale; vnles they would eat their meat breadleſſe, and their bread dry. God will be wayted on; & will giue the conſummation of his bleſsings at his leaſure. In the euening of our life, wee haue the firſt pledges of his fauour: but in the morning of our reſurrection, muſt wee looke for our perfect ſatiety of the true Manna, the bread of life.

Now the Iſraelites ſped well with their Quayls; They did eat, and digeſt, and proſper: not long after they haue Quayles with a vengeance; the meat was pleaſant, but the ſauce was fearefull. They let downe the Quayles at their mouth, but they came out at their noſtrils. How much better had it been to haue died of hunger, through the chaſtiſement of God, then of the plague of God, with the fleſh betwixt their teeth? Behold they periſh of the ſame diſeaſe then, whereof they now recouer. The ſame ſinne repeated is death, whoſe firſt act found remiſsion: Relapſes are deſperate, where the ſickneſſe it ſelfe is not. With vs men, Once goes away with a warning, the ſecond act is but whipping, the third is death. It is a mortall thing to abuſe the lenity of God; wee ſhould bee preſumptuouſly mad, to hope that God will ſtand vs for a ſinning-ſtock to prouoke him how wee will. It is more mercy then hee owes vs, If hee forbear vs once; it is his iuſtice to plague vs the ſecond time: Wee may thanke our ſelues if wee will not bee warned.

Their

Their meat was ſtrange, but nothing ſo much as their bread. To find Quayles in a Wilderneſs was vnuſuall; but for bread to com down from heauen was yet more. They had ſeene Quayles before (though not in ſuch number): Manna was neuer ſeene till now. From this day till their ſettling in Canaan, God wrought a perpetuall miracle in this food. A miracle in the place: Other bread riſes vp from belowe, this fell downe from aboue; neither did it euer raine bread till now; Yet ſo did this heauenly ſhower fall, that it is confined to the Camp of Iſraell. A miracle in the quantitie: that euery morning ſhould fall enough to fill ſo many hundred thouſand mouthes and mawes. A miracle in the compoſition; that it was ſweet like hony-cakes, round like corianders, tranſparent as deaw. A miracle in the qualitie; that it melted by one heat, by another hardened. A miracle in the difference of the fall; that (as if it knew times, and would teach them, as well as feed them) it fell double in the eeuen of the Sabaoth, and on the Sabaoth fell not. A miracle in the putrefaction and preſeruation; that it was full of wormes when it was kept beyond the due hour for diſtruſt: full of ſweetnes when it was kept a day longer for religion; Yea many Ages, in the Ark, for a monument of the power and mercy of the giuer. A miracle in the continuance and ceaſing; That this ſhowre of bread follow'd their campe in all their remoueals, till they came to taſte of the bread of Canaan; and then withdrew it ſelfe, as if it ſhould haue ſaid: Yee need no miracles, now yee haue meanes.

They had the Types; wee haue the ſubſtance. In this Wilderneſſe of the world, the true Manna is rained vpon the tents of our hearts. Hee that ſent the Manna, was the Manna, which hee ſent: Hee hath ſaid, I am the Manna that came downe from heauen. Beholde; their whole meales were ſacramentall: Euery morſell they did eate, was ſpirituall. Wee eat ſtill of their Manna: ſtill hee coms downe from heauen. Hee hath ſubſtance enough for worlds of ſoules; yet onely is to bee found in the liſts of the true Church; Hee hath more ſweetnes then the hony, and the hony-combe. Happie are wee if wee can finde him, ſo ſweete as hee is.

The ſame hand that rayned Manna vpon their tents, could haue rayned it into their mouthes, or laps. God loues wee ſhould take paines for our ſpirituall food. Little would it haue auayled them, that the Manna lay about their tents, if they had not gone forth and gathered it, beaten it, bak't it: Let ſaluation be neuer ſo plentifull, if we bring it not home, and make it ours by faith, wee are no whit the better.

If

If the worke done, and meanes vſed, had beene enough to giue life, no Iſraelite had dyed: Their bellies were full of that bread, whereof one crum giues life; yet they dyed many of them in diſpleaſure. As in natural, ſo in ſpirituall things, we may not truſt to meanes: The carcaſſe of the Sacrament cannot giue life, but the ſoule of it; which is the thing repreſented. I ſee each man gather, and take his iuſt meaſure out of the common heap; We muſt be induſtrious, and helpfull each to other: but when we haue done, Chriſt is not partial. If our ſanctification differ, yet our iuſtification is equall in all.

Hee that gaue a Gomer to each, could haue giuen an Ephah: As eaſily could hee haue rayned downe enough for a moneth, or a yeare at once, as for a day. God delights to haue vs liue in a continuall dependance vpon his prouidence, and each day renew the acts of our faith and thankfulneſſe. But what a couetous Iſraelite was that, which in a fooliſh diſtruſt would bee ſparing the charges of God; and reſeruing that for morning which hee ſhould haue ſpent vpon his ſupper? Hee ſhall knowe, that euen the bread that came downe from heauen, can corrupt: The Manna was from aboue; the wormes and ſtink from his diffidence. Nothing is ſo ſoueraine, which being peruerted, may not annoy in ſtead of benefiting vs.

Yet I ſee ſome difference betwixt the true and typicall Manna; God neuer meant that the ſhadow and the body ſhould agree in all things. The outward Manna reſerued was poyſon: the ſpirituall Manna is to vs, as it was to the Arke; not good, vnleſſe it bee kept perpetually. If wee keep it, it ſhall keep vs from putrefaction. The outward Manna fell not at all, on the Saboath: The ſpirituall Manna (though it balks no day) yet it falls double on Gods day: and if we gather it not then, wee famiſh. In that true Sabaoth of our glorious reſt, wee ſhall for euer feed of that Manna which wee haue gathered in this eeuen of our life.

The Rock of Rephidim.

BEfore, Iſrael thirſted and was ſatisfied; after that, they hungred and were filled; now they thirſt againe. They haue bread and meat, but want drink: It is a maruell if God doe not euermore hold vs ſhort of ſomething, becauſe hee would keep vs ſtill in exerciſe. Wee ſhould forget at whoſe coſt wee liue, if wee wanted nothing. Still God obſerues a viciſsitude of euill, and good; and the ſame euills that wee haue paſſed, returne vpon vs in their courſes. Croſſes are not of the nature of thoſe diſeaſes, which they ſay a man can haue but once. Their firſt ſeiſure doth but make way for their reentry. None but our laſt enemy comes once for all; and I knowe not, if that: for euen in liuing, wee die daily. So muſt wee take our leaues of all afflictions that wee reſerue a lodging for them, and expect their returne.

All Iſrael murmured when they wanted bread, meat, water; and yet al Iſrael departed from the Wilderneſſe of Sin to Rephidim at Gods command. The very worſt men will obey God in ſomething; none but the good, in all: Hee is rarely deſperat that makes an vniuerſall oppoſition to God. It is an vnſound praiſe that is giuen a man, for one good action: It may bee ſafely ſaid of the very diuels themſelues, that they doe ſomething well: They know, and beleeue, and tremble. If wee follow God and murmur, it is all one, as if wee had ſtaid behinde.

Thoſe diſtruſt his prouidence in their neceſsitie, that are ready to follow his guidance in their welfare. It is an harder matter to indure an extreame want, then to obeie an hard commaundement. Sufferings are greater tryals, then actions: How manie haue wee

ſeen ieopard their liues, with cheerefull reſolution, which cannot indure in cold blood to loſe a lim with patience. Becauſe God will haue his throughly tryed, he puts them to both: and if wee cannot indure both to follow him from Sin, and to thirſt in Rephidim, wee are not ſound Iſraelites.

God led them, on purpoſe, to this dry Rephidim: Hee could as well haue conducted them to another Elim, to conuenient waterings: Or he that giues the waters of all their chanels, could as well haue deriued them to meet Iſrael: But God doth purpoſely carry them to thirſt. It is not for neceſsitie, that wee fare ill, but out of choyſe: It were all one with God to giue vs health, as ſicknes; abundance as pouerty. The treaſury of his riches hath more ſtore then his creature can bee capable of; we could not complaine, if it were not good for vs to want.

This ſhould haue been a contentment able to quench anie thirſt: *God hath led vs hither*; If *Moſes* out of ignorance had miſguided vs, or wee chanceably falne vpon theſe drie deſerts, though this were no remedy of our griefe, yet it might bee ſome ground of our complaint. But now the counſell of ſo wiſe and mercifull a God, hath drawne vs into this want; and ſhall not hee as eaſily finde the way out? It is the Lord, let him doe what he will. There can bee no more forceable motiue to patience, then the acknowledgement of a diuine hand that ſtrikes vs. It is fearefull to be in the hand of an aduerſary; but who would not be confident of a father? Yet in our fraile humanitie, choler may tranſport a man from remembrance of nature; but when wee feele our ſelues vnder the diſcipline of a wiſe God, that can temper our afflictions to our ſtrength, to our benefit; who woulde not rather murmur at himſelfe, that hee ſhould ſwerue towards impatience? Yet theſe ſturdy Iſraelites wilfully murmur: and will not haue their thirſt quenched with faith, but with water. *Giue vs water.*

I looked to heare when they would haue intreated *Moſes* to pray for them: but in ſtead of intreating they contend, and in ſtead of prayers I find commands. Giue vs water. If they had gone to God without *Moſes*, I ſhold haue prayſed their faith: but now they goe to *Moſes* without God, I hate their ſtubborne faithleſnes. To ſeeke to the ſecond meanes with neglect of the firſt, is the fruit of a falſe faith.

The anſwer of *Moſes* is like himſelfe, milde and ſweet; Why contend ye with mee? Why tempt ye the Lord? In the firſt expoſtulation condemning them of iniuſtice; ſince not hee, but the Lord had afflicted them. In the ſecond, of preſumption; that ſince it was God that tempted them by want, they ſhould tempt him by murmuring. In the one, hewould haue them ſee their wrong; in the other, their danger. As the act came

came not from him, but from God; ſo hee puts it off to God, from himſelf. *Why tempt yee the Lord?* The oppoſition which is made to the inſtruments of God, redounds euer to his perſon. Hee holds himſelfe ſmitten through the ſides of his miniſters: So hath God incorporated theſe reſpects, that our ſubtlety cannot diuide them.

But what temptation is this? *Is the Lord among vs, or no?* Infidelity is crafty, and yet fooliſh; Crafty in her inſinuations, fooliſh in her conceits. They imply, If we were ſure the Lord were with vs we wold not diſtruſt; They conceiue doubts of his preſence, after ſuch confirmations. What could God doe more, to make them knowe him preſent, vnleſs euery moment ſhould haue renued miracles? The plagues of Egypt, and the diuiſion of the Sea were ſo famous, that the very Innes of Iericho rang of them. Their waters were lately ſweetned; the Quayls were yet in their teeth; the Manna was yet in their eye; yea they ſaw God, in the piller of the cloud, and yet they ſay, Is the Lord amongſt vs? No argument is enough to an incredulous heart; not reaſon, not ſenſe, not experience. How much better was that faith of *Thomas*, that would beleiue his eyes and hands, though his eares hee would not? Oh the deep infidelitie of theſe Iſraelites, that ſaw, and beleiued not!

And how will they knowe if God bee amongſt them? As if he could not bee with them, and they bee athirſt: Either God muſt humour carnall minds, or bee diſtruſted: If they proſper (though it bee with wickednes) God is with them; If they bee thwarted in their owne deſignes; ſtraight, *Is God with vs?* It was the way to put God from them, to diſtruſt, and murmure. If hee had not been with them, they had not liued; If hee had been in them, they had not mutined. They can thinke him abſent in their want, and cannot ſee him abſent in their ſinne: and yet wickedneſſe, not affliction, argues him gone; Yea then is hee moſt preſent, when hee moſt chaſtiſes.

Who would not haue looked, that this anſwere of *Moſes* ſhould haue appeaſed their fury: As what can ſtill him that will not be quiet to thinke he hath God for his aduerſary? But, as if they would wilfully warre againſt heauen, they proceed; yet with no leſſe craft, then violence; bending their exception to one part of the anſwer: and ſmoothly omitting, what they could not except againſt. They will not heare of tempting God; they maintain their ſtriſe with *Moſes*, both with words, and ſtones. How malitious, how heady is impatience? The act was Gods, they caſt it vpon *Moſes*: *Wherefore haſt thou brought vs?* The act of God was merciſull, they make it cruell; *To kill vs and our children*: As if God and *Moſes* meant nothing but their ruine; who intended nothing, but their life and liberty. Fooliſh men! What needed this iourney to death? Were they not

as

as obnoxious to God, in Egypt? Could not God by *Moſes* as eaſily haue killed them in Egypt, or in the Sea, as their enemies? Impatience is full of miſconſtruction; If it be poſsible to find out any gloſſe to corrupt the text of Gods actions, they ſhall be ſure not to ſcape vntainted.

It was no expoſtulating with an vnreaſonable multitude; *Moſes* runs ſtraight to him, that was able at once to quench their thirſt, and their fury: *What ſhall I doe to this people?* It is the beſt way, to truſt God with his owne cauſes: when men will be intermeddling with his affaires, they vndoe themſelues in vaine. We ſhall find difficulties in all great enterpriſes; If we be ſure we haue begun them from God, we may ſecurely caſt all euents vpon his prouidence, which knowes how to diſpoſe, and how to end them.

Moſes perceiued rage, not in the tongues onely, but in the hands of the Iſraelites. Yet a while longer and they will ſtone mee. Euen the leader of Gods people, feared death; and ſinned not in fearing. Life is worthy to be deare to all: eſpecially to him, whom publique charge hath made neceſſarie: Meere feare is not ſinfull; It is impotence and diſtruſt that accompany it, which make it euill. How well is that feare beſtowed, that ſends vs the more importunately to God! Some man would haue thought of flight; *Moſes* flies to his prayers; & that not for reuenge, but for help. Who but *Moſes* would not haue ſaid; This twiſe they haue mutined, and beene pardoned; and now againe, thou ſeeſt, O Lord, how madly they rebell; and how bloodily they intend againſt me; preſerue me, I beſeech thee, & plague them. I heare none of this: but imitating the long ſuffering of his God, hee ſeekes to God, for them, which ſought to kill him, for the quarrell of God.

Neither is God ſooner ſought, then found: All Iſraell might ſee *Moſes* goe towards the rock: None but the Elders might ſee him ſtrike it. Their vnbeleefe made them vnworthy of this priuiledge. It is no ſmall fauour of God, to make vs witneſſes of his great works; That hee crucifies his Son before vs; that he fetches the water of life, out of the true rock, in our ſight, is an hie prerogatiue; If his rigour would haue taken it, our infidelity had equally excluded vs, whom now his mercy hath receiued.

Moſes muſt take his rod; God could haue done it by his will, without a word; or by his word, without the rod; but he will do by means, that which hee can as eaſily doe without. There was no vertue in the rod; none in the ſtroke, but all in the command of God. Means muſt be vſed, and yet their efficacie muſt bee expected, out of themſelues.

It doth not ſuffice God to name the rod, without a deſcription; (*Whereby thou ſmoteſt the riuer:*) Wherefore? but to ſtrengthen the faith of *Moſes*, that hee might well expect this wonder from that, which he had tried to be miraculous. How could he but firmely beleeue, that the ſame meanes which turned the waters into bloud, & turned the Sea into a wall, could as well turne the ſtone into water? Nothing more raiſes vp the hearte in preſent affiance, then the recognition of fauours, or wonders paſſed. Behold the ſame rod that brought plagues to the Egyptians, brings deliuerances to Iſraell. By the ſame meanes can God ſaue and condemne: like as the ſame ſword defends and kils.

That power, which turned the wings of the Quailes to the Wildernes, turned the courſe of the water through the rocke: He might (if he had pleaſed) haue cauſed a ſpring to well out of the plaine earth; but he will now fetch it out of the ſtone, to conuince and ſhame their infidelitie. What is more hard and dry then the rock? What more moiſt, & ſupple then water? That they might be aſhamed to think, they diſtruſted leaſt God could bring them water out of the clouds, or ſprings, the very rock ſhall yeeld it. And now, vnleſſe their hearts had beene more rockie, then this ſtone, they could not but haue reſolued into teares, for this diffidence.

I wonder to ſee theſe Iſraelites fed with Sacraments: Their bread was ſacramentall, whereof they communicated euery day: leaſt any man ſhould complaine of frequence, the Iſraelites receiued daily; and now their drinke was Sacramentall, that the ancient Church may giue no warrant of a dry Communion. Twice therefore hath the rocke yeelded them water of refreſhing; to ſignifie that the true ſpirituall rock yeelds it alwaies. The rocke that followed them was Chriſt: Out of thy ſide, O Sauiour, iſſued that bloody ſtreame, whereby the thirſt of all beleeuers is comfortably quenched: Let vs but thirſt; not with repining, but with faith; this rock of thine ſhall abundantly flow forth to our ſoules, and follow vs, till this water be changed into that new wine, which wee ſhall drinke with thee in thy Fathers kingdome.

The Foyle of Amalek: or the hand of Moſes, lift vp.

NO ſooner is Iſraels thirſt ſlaked, then God hath an Amalekite ready to aſſault them. The Almightie hath choiſe of rods, to whip vs with; and will not be content with one triall. They would needs be quarrelling with *Moſes*, without a cauſe; and now, God ſends the Amalekites to quarrell with them. It is iuſt with God, that they which would bee contending with their beſt friends, ſhould haue worke enough, of contending with enemies.

In their paſſage out of Egypt, God would not lead them the neereſt way, by the Philiſtims Land, leaſt they ſhould repent at the ſight of warre; now they both ſee, and feele it. Hee knowes how to make the fitteſt choiſe of the times of euill; and withholds that one while, which hee ſends another, not without iuſt reaſon, why he ſends, and withholds it: And though to vs, they come euer (as wee thinke) vnſeaſonably, and at ſome times more vnfitly, then others; yet hee that ſends them, knowes their opportunities. Who would not haue thought, a worſe time could neuer haue beene pickt for Iſraels warre, then now; In the feebleneſſe of their troupes, when they were wearied, thirſty, vnweaponed; Yet now muſt the Amalekites doe that, which before the Philiſtimes might not doe: Wee are not worthy, not able to chooſe for our ſelues. To bee ſicke, and dy in the ſtrength of youth, in the minority of children: To bee pinched with pouerty, or miſcarriage of children in our age, how harſhly vnſeaſonable it ſeemes? But the infinite wiſdome, that orders our euents, knowes how to order our times. Vnleſſe we will be ſhameleſſe vnbeleeuers, O Lord, we muſt truſt thee with our ſelues and our ſeaſons, and know, that not that which we deſire, but that, which thou haſt appointed, is the fitteſt time for our ſufferings.

Amalek was *Esaues* grandchild; and these Israelites, the Sons of *Iacob*. The abode of *Amalek* was not so farre from Egypt, but they might well hear what became of their cozens of Israell; and now, doubtlesse, out of enuie watcht their opportunity of reuenge for their old grudge. Malice is commonly hereditary, and runs in the blood, and (as we vse to say of runnet) the older it is, the stronger. Hence is that fooliſh hostility, which some men vniustly nouriſh vpon no other grounds, then the quarrels of their forefathers. To wreak our malice vpon posterity, is at the best but the humor of an Amalekite.

How cowardly, and how crafty was this skirmish of *Amalek?* They do not bid them battell in faire tearmes of warre, but without all noise of warning, come stealing vpon the hindmost; and fall vpon the weak, and scattered remnants of Israell. There is no looking for fauour at the hands of malice: The worst that either force or fraud can do, must be expected of an aduersary; but much more of our spirituall enemie; by how much his hatred is deeper. Behold, this *Amalek* lies in ambush to hinder our passage vnto our Land of promise; and subtilly takes all aduantages of our weaknesses. We cānot be wise, or safe, if we stay behind our colours; and strengthen not those parts where is most peril of opposition.

I doe not hear *Moses* say to his *Ioshua*: *Amalek* is come vp against vs; it matters not whether thou goe against him, or not; or if thou goe, whether alone or with company; or if accompanied, whether with many or few, strong or weake; Or if strong men, whether they fight or no; I will pray on the hill: but, *Choose vs out men, and goe fight.* Then onely can we pray with hope, when we haue done our best. And though the meanes cannot effect that, which wee desire; yet God will haue and vse the likeliest meanes on our part, to effect it. Where it comes immediately from the charge of God, any meanes are effectuall; One stick of wood shall fetch water out of the rock, another shall fetch bitternesse out of the water: But in those proiects, which we make for our owne purposes, we must choose those helps, which promise most efficacy. In vaine shall *Moses* be vpon the hill, if *Ioshua* be not in the vally. Prayer without means, is a mockery of God.

Heere are two shadowes of one substance; The same Christ in *Ioshua* fights against our spirituall *Amalek*, and in *Moses* spreads out his armes vpon the hill; and in both, conquers. And why doth he climbe vp the hill rather, then pray in the valley? Perhaps that he might haue the more freedom to his thoughts; which, following the sense, are so much more heauenly, as the eie sees more of heauen. Though vertue lies not in the place, yet choice must be made of those places, which may be most help to our deuotion: Perhaps, that he might be in the eye of Israell. The presence and sight of the leader giues heart to the people: neither doth

dooth any thing more mooue the multitude, then example. A publike perſon cannot hide himſelfe in the valley: but yet it becomes him beſt to ſhewe himſelfe vpon the hill.

The hand of *Moſes* muſt bee raiſed, but not empty; neither is it his owne rod that he holds, but Gods. In the firſt meeting of God with *Moſes*, the rod was *Moſeſes*; it is like, for the vſe of his trade: now the propritey is altered; God hath ſo wrought by it, that now he challenges it; and *Moſes* dare not call it his own. Thoſe things which it pleaſes God to vſe for his owne ſeruice, are now changed in their condition. The bread of the Sacrament was once the Bakers, now it is Gods: the water was once euery mans, now it is the Laver of Regeneration. It is both vniuſt, and vnſafe to hold thoſe things common wherein God hath a peculiarity.

At other times, vpon occaſion of the plagues, & of the Quailes, and of the rock, he was commanded to take the rod in his hand; now he doth it vnbidden. He doth it not now for miraculous operation, but for incouragement. For when the Iſraelites ſhould caſt vp their eyes to the hill, and ſee *Moſes* and his rod (the man and the meanes that had wrought ſo powerfully for them) they could not but take heart to themſelues, and think, There is the man that deliuered vs from the Egyptian, Why not now from the Amalekite? There is the rod, which turned waters to blood, and brought varieties of plagues on Egypt, Why not now on *Amalek*? Nothing can more hearten our faith, then the view of the monuments of Gods fauor: If euer we haue found any word, or act of God cordial to vs, it is good to fetch it forth oft to the eie. The renuing of our ſenſe, & remembrance, makes euery gift of God perpetually beneficiall.

If *Moſes* had receiued a command, that rod which fetcht water from the rock, could as well haue fetcht the blood of the Amalekites out of their bodies: God will not worke miracles alwaies; neyther muſt wee expect them vnbidden.

Not as a ſtanderd-beaſer ſo much as a ſuppliant dooth *Moſes* lift vp his hand: The geſture of the body ſhould both expreſſe, & further the piety of the ſoule. This fleſh of ours, is not a good ſeruant, vnleſſe it help vs in the beſt offices: The God of ſpirits doth moſt reſpect the ſoule of our deuotion; yet, it is both vnmannerly, and irreligious, to be miſgeſtured in our prayers. The careleſſe and vncomely carriage of the body helps both to ſignifie, and make a profane ſoule.

The hand, and the rod of *Moſes* neuer moued in vain; Though the rod did not ſtrike *Amalek*, as it had done the rocke: yet it ſmote heauen, and fetcht downe victory. And that the Iſraelites might ſee, the hand of *Moſes* had a greater ſtroke in the fight, then all theirs, The

ſucceſſe muſt riſe and fall with it: *Amaleck* roſe, and Iſraell fell, with his hand falling: *Amaleck* fell, and Iſrall riſes, with his hand rayſed; Oh the wondrous power of the prayers of faith! All heauenly fauours are deriued to vs from this chanell of grace: To theſe are wee beholden for our peace, preſeruations, and all the rich mercies of GOD, which wee enioye. Wee could not want, if wee conld aske.

Euery mans hand would not haue done this; but the hand of a *Moſes*. A faithleſſe man may as well holde his hand, and tongue ſtill; he may babble, but prayes not; hee prayes ineffectually, and receiues not: Onely the prayer of the righteous auaileth much; and onely the beleeuer, is righteous. There can bee no merit, no recompence anſwerable to a good mans prayer; for heauen, and the eare of God is open to him: but the formall deuotions of an ignorant, and faithleſſe man, are not worth that cruſt of bread which he askes: Yea, it is preſumption in himſelfe; how ſhould it bee beneficiall to others? it profanes the name of God, in ſtead of adoring it.

But how iuſtly is the feruency of the prayer added to the righteouſneſſe of the perſon? When *Moſes* hand ſlackned, *Amalek* preuailed. No *Moſes* can haue his hand euer vp; It is a title proper to God, that his hands are ſtretched out ſtill: whether to mercy, or vengeance. Our infirmity will not ſuffer any long intention, either of bodie, or mind. Long prayers can hardly maintaine their vigour; as in tall bodies the ſpirits are diffuſed. The ſtrongeſt hand will languiſh, with long extending: And when our deuotion tires, it is ſeene in the ſucceſſe; then ſtraight our *Amalek* preuailes. Spirituall wickedneſſes are maiſtered by vehement prayer; and by heartleſnes in prayer, ouercome vs.

Moſes had two helpes, A ſtone to ſit on, and an hand to raiſe his: And his ſitting, and holpen hand is no whit leſſe effectuall. Euen in our prayers will God allow vs to reſpect our owne infirmities. In caſes of our neceſsity, hee regards not the poſture of body, but the affections of the ſoule. Doubtleſſe *Aaron* and *Hur*, did not onely raiſe their hands, but their minds, with his: The more cords, the eaſier draught. *Aaron* was brother to *Moſes*: there cannot bee a more brotherly office, then to helpe one another in our prayers; and to excite our mutuall deuotions. No Chriſtian may thinke it enough to pray alone; Hee is no true Iſraelite, that will not bee ready to liſt vp the weary handes of Gods Saints.

All Iſraell ſaw this: or if they were ſo intent vpon the ſlaughter, and ſpoyle, that they obſerued it not, they might heare it after from *Aaron*, and *Hur*: yet this contents not God; *It muſt bee written.*

Many

Many other miracles had God done before; not one, directly commanded to bee recorded: The other were onely for the wonder; this for the imitation of Gods people. In things that muſt liue by report, euery tongue addes or detracts ſomething; The word once written is both inalterable, and permanent.

As God is carefull to maintaine the glory of his miraculous victory: ſo is *Moſes* deſirous to ſecond him; God by a booke, and *Moſes* by an altar, and a name. God commaunds to enroule it in parchment; *Moſes* regiſters it in the ſtones of his altar; which hee raiſes not only for future memory, but for preſent vſe. That hand which was weary of lifting vp, ſtraight offers a ſacrifice of praiſe to God: How well it becomes the iuſt to be thankfull! Euen very nature teacheth vs men to abhor ingratitude in ſmall fauours. How much leſſe can that fountaine of goodnes abide to bee laded at with vnthankefull hands? O God wee cannot but confeſſe our deliuerances: where are our altars? where are our ſacrifices? where is our *Iehoua-niſſi*? I doe not more wonder at thy power in preſeruing vs, then at thy mercy, which is not weary of caſting away fauours vpon the ingratefull.

The Law.

IT is but about ſeuen weekes, ſince Iſraell came out of Egypt: In which ſpace God had cheriſhed their faith by fiue ſeuerall wonders: yet now hee thinkes it time to giue them ſtatutes from heauen, as well as bread. The Manna and water from the rock (which was Chriſt in the Goſpell) were giuen before the Law. The Sacraments of grace before the legall couenant. The grace of God preuenteth our obedience; Therefore ſhould wee keepe the law of God, becauſe wee haue a Sauiour. Oh the mercy of our God! which before wee ſee what we are

are bound to doe, shewes vs our remedy, if wee doe it not: How can our faith disannull the Law, when it was before it? It may help to fulfill that, which shall bee: it cannot frustrate that which was not. The letters, which God had written in our fleshy tables, were now (as those which are carued in some barks) almost growen out; he saw it time to write them in dead Tables, whose hardnesse should not bee capable of alteration: Hee knew, that the stone would bee more faithfull then our hearts.

Oh maruellous accordance betwixt the two Testaments; In the very time of their deliuery, there is the same agreement, which is in the substance. The ancient Iewes kept our feasts; and we still keep theirs. The feast of the passe-ouer is the time of Christs resurrection; then did hee passe from vnder the bondage of Death. Christ is our passe-ouer; the spotlesse Lambe, whereof not a bone must bee broken. The very day, wherein God came downe in fire and thunder to deliuer the Law, Euen the same day came also the Holy-ghost downe vpon the disciples in fiery tongues, for the propagation of the Gospell. That other was in fire and smoke, obscuritie was mingled with terrour; This was in fire without smoke, befitting the light and clearnesse of the Gospell: Fire, not in flashes, but in tongues; not to terrifie, but to instruct. The promulgation of the Law makes way for the Law of the Gospell; No man receiues the Holy-ghost, but hee which hath felt the terrours of Sinai.

God might haue imposed vpon them a law perforce; They were his creatures, and hee could require nothing but iustice. It had beene but equall that they should bee compelled to obey their Maker; yet that God which loues to doe all things sweetely, giues the law of iustice in mercy, and will not imperiously command, but craues our assent for that, which it were rebellion not to doe.

How gentle should bee the proceeding of fellow-creatures who haue an epuality of being, with an inequalitie of condition; when their infinite Maker requests, where he might constraine! God will make no couenant with the vnwilling; How much lesse the couenant of grace, which stands all vpon loue? If wee stay till God offer violence to our will, or to vs, against our will, wee shall dy strangers from him. The Church is the spouse of Christ; hee will inioy her loue by a willing contract, not by a rauishment. The obstinate haue nothing to doe with God; The title of all conuerts, is, A willing people.

That Israel inclined to God, it was from God; hee inquires after his owne gifts in vs, for our capacity of more. They had not receiued the

the Law, vnleſſe they had firſt receiued a diſpoſition fit to be commanded. As there was an inclination to heare, ſo there muſt bee a preparation for hearing. Gods iuſtice had before prepared his Iſraelites, by hunger, thirſt, feare of enemies; his mercy had prepared them by deliuerances, by prouiſions of water, meat, bread: and yet beſides all the ſight of God in his miracles, they muſt bee three dayes prepared to heare him. When our ſoules are at the beſt, our approch to God requires particular addreſſes: And if three daies were little enough to to prepare them to receiue the Law; how is all our life ſhort enough, to prepare for the reckoning of our obſeruing it? And if the word of a commaund expected ſuch readineſſe, what ſhall the word of promiſe, the promiſe of Chriſt and ſaluation?

The moraine of Egypt was not ſo infectious as their vices; the contagion of theſe ſtuck ſtill by Iſracll: All the water of the red Sea, and of Marah, and that which guſhed out of the rocke, had not waſhed it off. From theſe, they muſt now bee ſanctified. As ſinne is alwaies dangerous; ſo moſt, when we bring it into Gods ſight: It enuenometh both our perſons and ſeruices, and turnes our good into euill. Aſtherfore we muſt be alwaies holy: ſo moſt, when we preſent our ſelues to the holy eies of our Creator. We waſh our hands euery day: but when we are to ſit with ſome great perſon, we ſcoure them with balles. And if we muſt be ſo ſanctified, onely to receiue the Law, how holy muſt we be to receiue the grace promiſed in the Goſpell?

Neyther muſt themſelues only be cleanſed, but their very clothes: Their garments ſmelt of Egypt, euen they muſt bee waſhed: Neyther can clothes be capable of ſinne, nor can water cleanſe from ſinne: The danger was neither in their garments, nor their skin; yet they muſt bee waſhed, that they might learne by their clothes, with what ſoules to appeare before their God. Thoſe garments muſt be waſhed, which ſhould neuer waxe old, that now they might begin their age in purity; as thoſe which were in more danger of being foule, then bare. It is fit that our reuerence to Gods preſence ſhould appeare in our very garments; that both without and within wee may bee cleanly: but little would neatneſſe of veſtures auaile vs with a filthy ſoule. The God of ſpirits lookes to the inner man, and challenges the purity of that part which reſembles himſelfe: *Cleanſe your hands yee ſinners, and purge your hearts ye double minded.*

Yet euen when they were waſhed, and ſanctified, they may not touch the mount; not only with their feet; but, not with their eies: The ſmoke keeps it from their eyes; the markes from their feet. Not only men that had ſome impurity at their beſt, are reſtrained, but euen beaſts

beasts which are not capable of any vnholineſſe. Thoſe beasts which muſt touch his altars, yet might not touch his hill: And if a beast touch it, hee muſt die: yet ſo, as no hands may touch that, which hath touched the hill. Vnreaſonablenes might ſeeme to bee an excuſe in theſe creatures: that therefore which is death to a beaſt, muſt needs be capitall to them, whoſe reaſon ſhould guide them to auoid preſumption. Thoſe Iſraelites which ſaw God euery day in the piller of fire, and the cloud, muſt not come neere him in the mount. God loues at once familiarity and feare; Familiarity in our conuerſation, and feare in his commands. Hee loues to bee acquainted with men, in the walks of their obedience: yet hee takes ſtate vpon him in his ordinances; and will bee trembled at, in his word and iudgements.

I ſee the difference of Gods carriage to men in the Law, and in the Goſpell: There the very hill where he appeared, may not be touched of the pureſt Iſraelite; Heere the hemme of his garment is touched by the woman, that had the fluxe of bloud; yea, his very face was touched with the lips of *Iudas*. There the very earth was prohibited them, on which hee deſcended: Heere, his very bodie and blood is profered to our touch and taſte. Oh the maruellous kindneſſe of our GOD! How vnthankefull are wee, if wee doe not acknowledge this mercy aboue his ancient people! They were his owne; yet ſtrangers in compariſon of our libertie. It is our ſhame and ſinne, if in theſe means of intire neſſe wee be no better acquainted with God, then they, which in their greateſt familiarity, were commanded aloof.

God was euer wonderfull in his workes, and fearefull in his iudgements: but hee was neuer ſo terrible in the execution of his will, as now in the promulgation of it. Heere was nothing, but a maieſticall terrour in the eyes, in the eares of the Iſraelites; as if God meant to ſhew them by this, how fearefull hee could bee. Heere was the lightning darted in their eyes, the thunders roaring in their eares, the trumpet of God drowning the thunder-claps, the voice of God our-ſpeaking the trumpet of the Angel: The cloud enwrapping, the ſmoke aſcending, the fire flaming, the mount trembling, *Moſes* climbing and quaking, paleneſſe and death in the face of Iſrael; vproare in the elements, and all the glory of heauen turned into terrour. In the deſtruction of the firſt World, there were clouds, without fire: In the deſtruction of Sodom, there was fire raining without clouds: but here was fire, ſmoke, clouds, thunder, earthquakes, and whatſoeuer might work more aſtoniſhment, then euer was in any vengeance inflicted.

And if the Law were thus giuen, how ſhall it be required? If ſuch were the proclamation of Gods ſtatutes, what ſhall the ſeſsions be?

I ſee and tremble at the reſemblance. The Trumpet of the Angell call'd vnto the one: The voice of an Archangell, the Trumpet of God, ſhall ſummon vs to the other. To the one, *Moſes* (that climbd vp that hill, and alone ſaw it) ſaies God came with tenne thouſands of his Saints; In the other, thouſand thouſands ſhall miniſter to him, and tenne thouſand thouſands ſhall ſtand before him. In the one, mount Sinai only was on a flame; all the world ſhall bee ſo, in the other. In the one there was fire, ſmoke, thunder and lightning: In the other a fiery ſtream ſhall iſſue from him, wherewith the heauens ſhall bee diſſolued, and the Elements ſhall melt away with a noyſe. Oh God, how powerfull art thou to inflict vengeance vpon ſinners, who didſt thus forbid ſin? and if thou wert ſo terrible a Lawgiuer, what a Iudge ſhalt thou appeare? What ſhall become of the breakers of ſo fiery a Law? Oh where ſhall thoſe appeare, that are guilty of the tranſgreſsing that Law, whoſe very deliuery was little leſſe then death? If our God ſhould exact his Law, but in the ſame rigour wherein hee gaue it, ſinne could not quite the coſt: But now the fire wherein it was deliuered, was but terrifying; the fire wherein it ſhall bee required, is conſuming. Happy are thoſe that are from vnder the terrours of that Law, which was giuen in fire, and in fire ſhall bee required.

God would haue Iſraell ſee, that they had not to doe with ſome impotent commander, that is faine to publiſh his Lawes without noyſe, in dead paper; which can more eaſily inioyne, then puniſh; or deſcry, then execute; and therefore, before he giues them a Law, he ſhowes them that he can command heauen, earth, fire, aire, in reuenge of the breach of the Law; That they could not but thinke it deadly to diſpleaſe ſuch a Lawgiuer, or violate ſuch dreadfull ſtatutes; That they might ſee all the Elements, examples of that obedience, which they ſhould yeeld vnto their Maker.

This fire, wherein the Law was giuen, is ſtill in it; and will neuer out: Hence are thoſe terrours which it flaſhes in euery conſcience, that hath felt remorſe of ſinne. Euery mans heart is a Sinai, and reſembles to him both heauen and hell. The ſting of death is ſinne: and the ſtrength of ſinne is the Law.

That they might ſee, hee could finde out their cloſeſt ſinnes, he deliuers his Law in the light of fire, from out of the ſmoke: That they might ſee, what is due to their ſinnes, they ſee fire aboue, to repreſent the fire that ſhould bee belowe them: That they might know hee could waken their ſecurity, the thunder, and louder voyce of GOD ſpeakes to their hearts. That they might ſee what their hearts ſhould doe, the earth quakes vnder them. That they might ſee they could not

beasts which are not capable of any vnholinesse. Those beasts which must touch his altars, yet might not touch his hill: And if a beast touch it, hee must die: yet so, as no hands may touch that, which hath touched the hill. Vnreasonablenes might seeme to bee an excuse in these creatures: that therefore which is death to a beast, must needs be capitall to them, whose reason should guide them to auoid presumption. Those Israelites which saw God euery day in the piller of fire, and the cloud, must not come neere him in the mount. God loues at once familiarity and feare; Familiarity in our conuersation, and feare in his commands. Hee loues to bee acquainted with men, in the walks of their obedience: yet hee takes state vpon him in his ordinances; and will bee trembled at, in his word and iudgements.

I see the difference of Gods carriage to men in the Law, and in the Gospell: There the very hill where he appeared, may not be touched of the purest Israelite; Heere the hemme of his garment is touched by the woman, that had the fluxe of bloud; yea, his very face was touched with the lips of *Iudas*. There the very earth was prohibited them, on which hee descended: Heere, his very bodie and blood is profered to our touch and taste. Oh the maruellous kindnesse of our GOD! How vnthankefull are wee, if wee doe not acknowledge this mercy aboue his ancient people! They were his owne; yet strangers in comparison of our libertie. It is our shame and sinne, if in these meanes of intirenesse wee be no better acquainted with God, then they, which in their greatest familiarity, were commanded aloof.

God was euer wonderfull in his workes, and fearefull in his iudgements: but hee was neuer so terrible in the execution of his will, as now in the promulgation of it. Heere was nothing, but a maiesticall terrour in the eyes, in the eares of the Israelites; as if God meant to shew them by this, how fearefull hee could bee. Heere was the lightning darted in their eyes, the thunders roaring in their eares, the trumpet of God drowning the thunder-claps, the voice of God out-speaking the trumpet of the Angel: The cloud enwrapping, the smoke ascending, the fire flaming, the mount trembling, *Moses* climbing and quaking, paleneſse and death in the face of Israell; vptore in the elements, and all the glory of heauen turned into terrour. In the destruction of the first World, there were clouds, without fire: In the destruction of Sodom, there was fire raining without clouds: but here was fire, smoke, clouds, thunder, earthquakes, and whatsoeuer might work more astonishment, then euer was in any vengeance inflicted.

And if the Law were thus giuen, how shall it be required? If such were the proclamation of Gods statutes, what shall the sessions be?

I ſee and tremble at the reſemblance. The Trumpet of the Angell call'd vnto the one: The voice of an Archangell, the Trumpet of God, ſhall ſummon vs to the other. To the one, *Moſes* (that climbd vp that hill, and alone ſaw it) ſaies God came with tenne thouſands of his Saints; In the other, thouſand thouſands ſhall miniſter to him, and tenne thouſand thouſands ſhall ſtand before him. In the one, mount Sinai only was on a flame; all the world ſhall bee ſo, in the other. In the one there was fire, ſmoke, thunder and lightning: In the other a fiery ſtream ſhall iſſue from him, wherewith the heauens ſhall bee diſſolued, and the Elements ſhall melt away with a noyſe. Oh God, how powerfull art thou to inflict vengeance vpon ſinners, who didſt thus forbid ſin? and if thou wert ſo terrible a Lawgiuer, what a Iudge ſhalt thou appeare? What ſhall become of the breakers of ſo fiery a Law? Oh where ſhall thoſe appeare, that are guilty of the tranſgreſsing that Law, whoſe very deliuery was little leſſe then death? If our God ſhould exact his Law, but in the ſame rigour wherein hee gaue it, ſinne could not quite the coſt: But now the fire wherein it was deliuered, was but terrifying; the fire wherein it ſhall bee required, is conſuming. Happy are thoſe that are from vnder the terrours of that Law, which was giuen in fire, and in fire ſhall bee required.

God would haue Iſraell ſee, that they had not to doe with ſome impotent commander, that is faine to publiſh his Lawes without noyſe, in dead paper; which can more eaſily inioyne, then puniſh; or deſcry, then execute; and therefore, before he giues them a Law, he ſhowes them that he can command heauen, earth, fire, aire, in reuenge of the breach of the Law; That they could not but thinke it deadly to diſpleaſe ſuch a Lawgiuer, or violate ſuch dreadfull ſtatutes; That they might ſee all the Elements, examples of that obedience, which they ſhould yeeld vnto their Maker.

This fire, wherein the Law was giuen, is ſtill in it; and will neuer out: Hence are thoſe terrours which it flaſhes in euery conſcience, that hath felt remorſe of ſinne. Euery mans heart is a Sinai, and reſembles to him both heauen and hell. The ſting of death is ſinne: and the ſtrength of ſinne is the Law.

That they might ſee, hee could finde out their cloſeſt ſinnes, he deliuers his Law in the light of fire, from out of the ſmoke: That they might ſee, what is due to their ſinnes, they ſee fire aboue, to repreſent the fire that ſhould bee belowe them: That they might know hee could waken their ſecurity, the thunder, and louder voyce of GOD ſpeakes to their hearts. That they might ſee what their hearts ſhould doe, the earth quakes vnder them. That they might ſee they could not

not ſhift their appearance, the Angels call them together. Oh royall Law, and mighty Lawgiuer! How could they thinke of hauing any other God, that had ſuch proofes of this? How could they thinke of making any reſemblance of him, whom they ſaw could not bee ſeene; and whom they ſaw, in not beeing ſeene, infinite? How could they thinke of daring to profane his name, whom they heard to name himſelfe, with that voice, *Iehoua*? How could they thinke of ſtanding with him for a day, whom they ſaw to command that heauen, which makes and meaſures day? How could they thinke of diſobeying his deputies, whom they ſaw ſo able to reuenge? How could they thinke of killing, when they were halfe dead with the feare of him, that could kill both body and ſoule? How could they thinke of the flames of luſt, that ſaw ſuch fires of vengeance? How could they thinke of ſtealing from others, that ſaw whoſe the heauen and the earth was to diſpoſe of at his pleaſure? How could they thinke of ſpeaking falſly, that heard God ſpeake in ſo fearefull a tone? How could they thinke of coueting others goods, that ſaw how weake and vncertaine right they had to their owne? Yea to vs, was this Law ſo deliuered; to vs in them: neither had there beene ſuch ſtate in the promulgation of it, if God had not intended it for Eternitie. We men, that ſo feare the breach of humane Lawes for ſome ſmall mulcts of forfaiture; how ſhould wee feare thee (O Lord) that canſt caſt body and ſoule into hell!

The Golden Calfe.

IT was not much aboue a moneth, ſince Iſrael made their couenant with God; ſince they trembled to heare him ſay, *Thou ſhalt haue no other Gods but me*; ſince they ſaw *Moſes* part from them, and climbe vp the hill to God: and now they ſay, *Make vs Gods; we know not what is become of this Moſes.* Oh, ye mad Iſraelites, haue yee ſo ſoone forgotten that fire, and thunder which you heard and ſaw? Is that ſmoke vaniſhed out of your minde, as ſoone as out of your ſight? Could your hearts ceaſe

to

to tremble with the earth? Can yee in the very ſight of Sinai, call for other Gods? And for *Moſes*; was it not for your ſakes, that he thruſt himſelfe into the midſt of that ſmoke & fire, which ye feared to ſee a far off? Was he not now gone, after ſo many ſudden embaſſages, to bee your lieger with God? If yee had ſeene him take his heeles, and runne away from you into the wilderneſſe, what could ye haue ſaid, or done more? Behold, our better *Moſes* was with vs awhile vpon earth: he is now aſcended into the mount of heauen, to mediate for vs; ſhall wee now thinke of another Sauiour? ſhall wee not hold it our happineſſe that hee is for our ſakes aboue?

And what if your *Moſes* had beene gone for euer? Muſt ye therefore haue Gods made? If yee had ſaid, Chooſe vs another gouernour, it had beene a wicked and vnthankfull motion; yee were too vnworthy of a *Moſes*, that could ſo ſoone forget him: but to ſay, *Make vs Gods*, was abſurdly impious. *Moſes* was not your God, but your gouernour: Neither was the preſence of God tied to *Moſes*: You ſaw God ſtill, when hee was gone, in his pillar, and in his Manna; and yet ye ſay, *Make vs Gods*: Euery word is full of ſenſeleſſe wickedneſſe. How many Gods would you haue? Or what Gods are thoſe that can be made? Or (whatſoeuer the Idolatrous Egyptians did) with what face can ye, after ſo many miraculous obligations, ſpeake of another God? Had the voice of God ſcarce done thundering in your eares? Did you ſo lately hear & ſee him to be an infinite God? Did ye quake to hear him ſay out of the midſt of the flames, *I am* IEHOVAH, *thy God: Thou ſhalt haue no Gods but mee?* Did yee acknowledge GOD your Maker; and doe yee now ſpeak of making of gods? If yee had ſaid, Make vs another man to goe before vs; it had beene an impoſsible ſuite. *Aaron* might helpe to marre you, and himſelfe; He could not make one haire of a man: and doe yee ſay, *Make vs Gods?* And what ſhould thoſe Gods doe? *Go before you.* How could they goe before you, that cannot ſtand alone? your helpe makes them to ſtand, and yet they muſt conduct you. Oh the impatient ingratitude of carnall mindes! Oh the ſottiſhnes of Idolatry! Who would not haue ſaid: *Moſes* is not with vs; but he is with God for vs: Hee ſtayes long: He that called him, withholds him: His delay is for our ſakes, as well as his aſcent. Though wee ſee him not, wee will hope for him; His fauours to vs haue deſerued, not to be reiected: Or, if God wil keep him from vs; he that withholds him, can ſupply him: He that ſent him, can lead vs without him; His fire & cloud is all ſufficient; God hath ſaid & done enough for vs, to make vs truſt him: We wil, wee can haue no other God; we care not for any other guide. But behold, here none of this: *Moſes* ſtayes but ſome fiue & thirtie daies, & now he is forgotten, and is become but *This Moſes*: Yea, God is forgotten, with him; and, as if God & *Moſes* had bin loſt at once, they ſay,

Make vs Gods. Naturall men muſt haue God at their beck: & if he come not at a call, he is caſt off; & they take themſelues to their owne ſhifts: like as the *Chinois* whip their Gods when they anſwer them not; Whereas his holy ones wait long, and ſeek him; and not only in their ſinking, but from the bottom of the deeps, call vpon him; and though he kill them, will truſt in him.

Superſtition beſots the minds of men, and blinds the eie of reaſon; and firſt makes them not men, ere it makes them Idolaters. How elſe could he, that is the image of God, fall down to the images of creatures? How could our forefathers haue ſo doted vpon ſtocks & ſtones, if they had bin themſelues? As the *Syrians* were firſt blinded, & then led into the midſt of *Samaria*: ſo are Idolaters firſt bereau'd of their wits & common ſenſe, & afterwards are carried brutiſhly into all palpable impiety.

Who would not haue beene aſhamed to heare this anſwer from the brother of *Moſes*; *Plack off your Earings*? He ſhould haue ſaid *Pluck this Idolatrous thought out of your hearts*: and now in ſtead of chiding, hee ſoothes them. And as if he had been no kin to *Moſes*, hee helps to lead them back againe from God, to Egypt. The people importun'd him perhaps with threats. He that had waded through all the menaces of *Pharaoh*, doth he now ſhrinke at the threats of his owne? *Moſes* is not affraid of the terrors of God: His faith that carried him through the water, led him vp to the fire of Gods preſence; whiles his brother *Aaron* feares the faces of thoſe men, which hee lately ſaw pale with the feare of their glorious Law-giuer. As if he that forbad other Gods, could not haue maintained his owne act, & agent, againſt men. Sudden fears, when they haue poſſeſſed weak minds, lead them to ſhamefull errors. Importunity or violence may leſſen, but they cannot excuſe a fault. Wherefore was he a gouernour, but to repreſſe their diſordered motions? Facility of yeelding to a ſinne, or wooing it with our voluntary ſuit, is an hyer ſtayre of euill: but, euen at laſt to be wonne to ſin, is damnable. It is good to reſiſt any onſet of ſin; but one condeſcent loſes all the thankes of our oppoſition. What wil it auaile a man, that others are plagued for ſoliciting him, whiles he ſmarteth for yeelding? If both be in hel, what eaſe is it to him, that another is deeper in the pit?

What now did *Aaron*? Behold, he that alone was allowed to climb vp the trembling & fiery hill of Sinai, with *Moſes*, & heard God ſay, *Thou ſhalt not make to thy ſelfe any grauen Image, for I am a iealous God* (as if he meant particularly to preuent this act) within one moneth, calls for their earings, makes the grauen image of a Calfe, erects an altar, conſecrates a day to it, calls it their God, and weeps not, to ſee them daunce before it. It is a miſerable thing, when gouernours humor the people in their

their ſinnes; and in ſtead of making vp the breach, enlarge it. Sinne will take heart by the approbation of the meaneſt looker on; but if authority once ſecond it, it growes impudent: As contrarily, where the publique gouernment oppoſes euill, (though it be vnder hand practiſed, not without feare) there is life in that ſtate.

Aaron might haue learned better counſell of his brothers example: When they came to him with ſtones in their hands, and ſaid, *Giue vs water*, hee ran as roundly to God, with prayers in his mouth; So ſhould *Aaron* haue done, when they ſaid, *Giue vs Gods*: but hee weakly runs to their earings, that which ſhould be made their God; not to the true God, which they had & forſook. Who can promiſe to himſelf freedom from groſſe infirmities, when he that went vp into the mount comes downe, & doth that in the valley, which he heard forbidden in the hill?

I ſee yet and wonder at the mercy of that God, which had iuſtly called himſelfe iealous. This very *Aaron*, whoſe infirmity had yeelded to ſo foule an Idolatry, is after choſen by God, to be a Prieſt to himſelfe: He that had ſet vp an altar to the Calfe, muſt ſerue at the altar of God: He that had melted, and carued out the Calfe for a god, muſt ſacrifice calues and rams, and bullocks vnto the true God: He that conſecrated a day to the Idoll, is himſelfe conſecrated to him which was diſhonoured by the Idoll. The groſſeſt of all ſinnes cannot preiudice the calling of God; Yea, as the light is beſt ſeene in darkneſſe, the mercy of God is moſt magnified in our vnworthineſſe.

What a difference God puts between perſons, and ſins! While ſo many thouſand Iſraelites were ſlaine, that had ſtomachfully deſired the Idol; *Aaron* that in weaknes condeſcended, is both pardoned the fact, & afterwards laden with honour from God. Let no man take heart to ſin, from mercy: He that can purpoſe to ſin vpon the knowledge of Gods mercy in the remiſsion of infirmities, preſumes, and makes himſelfe a wilfull offender. It is no comfort to the wilfull, that there is remiſsion to the weake and penitent.

The earings are pluckt off: Egyptian Iewels are fit for an idolatrous vſe. This very gold was contagious. It had beene better the Iſraelites had neuer borrowed theſe ornaments, then that they ſhould pay them back to the Idolatry of their firſt owners. What coſt the ſuperſtitious Iſraelites are content to be at for this lewd deuotion? The riches, and pride of their outward habite are they willing to part with, to their molten god; as glad to haue their eares bare, that they might fill their eies. No gold is too deare for their Idoll; each man is content to ſpoyle their wiues and children of that whereof they ſpoyled the Egyptians.

Where are those worldlings, that cannot abide to be at any cost for their religion; which could be content to do God chargeleſſe ſeruice? Theſe very Iſraelites that were ready to giue gold, not out of their purſes, but from their very eares, to miſdeuotion, ſhal once condemne them. O ſacrilege ſucceeding to ſuperſtition! Of old they were ready to giue gold to the falſe ſeruice of God; we, to take away gold from the true: How doe wee ſee men prodigall to their luſts and ambitions, and we hate not to bee niggards to God?

This gold is now growne to a Calfe; Let no man thinke that forme came forth caſually, out of the melted earings. This ſhape was intended by the Iſraelites, and perfected by *Aaron*: They brought this God in their hearts with them out of Egypt, and now they ſet it vp in their eyes. Still doth Egypt hurt them; Seruitude was the leaſt euill, that Iſrael receiues from Egypt; for that ſent them ſtill to the true God, but this Idolatrous example led them to a falſe. The very ſight of euill is dangerous: and it is hard for the heart not to runne into thoſe ſins to which the eye and eare is inured: Not out of loue, but cuſtome, wee fall into ſome offences.

The Iſraelites wrought ſo long in the furnaces of the Egyptian brick, that they haue brought forth a molten Calfe. The blacke Calfe with the white ſpots, which they ſaw worſhipped in Egypt, hath ſtolne their hearts: And they, which before would haue been at the Egyptian fleſhpots, would now bee at their deuotions. How many haue falne into a faſhion of ſwearing, ſcoffing, drinking, out of the vſuall practiſe of others; as thoſe that liue in an ill aire are infected with diſeaſes! A man may paſſe through Aethiopia vnchanged: but hee cannot dwell there, and not bee diſcoloured.

Their ſinne was bad enough, let not our vncharitableneſſe make it worſe: No man may thinke they haue ſo put off humanity, and ſenſe, with their religion, as to thinke that Calfe, a God; or that this Idoll which they ſaw yeſterday made, did bring them out of Egypt, three moneths agoe. This were to make them more beaſts then that Calfe, which this image repreſented: Or if they ſhould haue been ſo inſenſate, can we thinke that *Aaron* could be thus deſperately mad? The image, and the holyday were both, to one Diety: *To morrow is the holyday of the Lord your God.* It was the true God they meant to worſhip in the Calfe: and yet at beſt, this Idolatry is ſhamefull. It is no maruell if this foule ſinne ſeeke pretences; yet no excuſe can hide the ſhame of ſuch a face. Gods iealouſie is not ſtirred onely by the riuality of a falſe God; but of a falſe worſhip: Nothing is more dangerous, then to mint Gods ſeruices in our owne braine.

God

God ſends downe *Moſes* to remedy this ſinne. He could as eaſily haue preuented, as redreſſed it. He knew, ere *Moſes* came vp, what Iſraell would doe, ere he came downe: like as he knew, the two Tables would be broken, ere he gaue them. God moſt wiſely permits, and ordaines ſinne to his owne ends, without our excuſe: And though hee could eaſily by his owne hands remedy euils; yet he will doe it by meanes, both ordinary, and ſubordinate. It is not for vs to looke for an immediate redreſſe from God, when wee haue a *Moſes*, by whom it may be wrought: Since God himſelfe expects this from man, why ſhould man expect it from God.

Now might *Moſes* haue found a time to haue beene euen with Iſraell, for all their vnthankfulnes, and mutinous inſurrections. *Let mee alone: I will conſume them, and make thee a mighty Nation.* *Moſes* ſhould not need to ſolicite God for reuenge; God ſolicits him, in a ſort, for leaue to reuenge: Who would looke for ſuch a word from God to man, *Let me alone*? As yet *Moſes* had ſaid nothing; Before he opens his mouth God preuents his importunitie: as foreſeeing that holy violence, which the requeſts of *Moſes* would offer to him. *Moſes* ſtood trembling before the maieſty of his Maker; & yet heares him ſay, *Let me alone.* The mercy of our God, hath as it were obliged his power, to the faith of men: The feruent prayers of the faithfull, hold the hands of the Almighty. As I finde it ſaid afterwards of Chriſt, that *hee could doe no miracles there, becauſe of their vnbeleefe*: So now I hear God (as if he could not doe execution vpon Iſraell becauſe of *Moſeſes* faith) ſay, *Let mee alone that I may conſume them.*

Wee all naturally affect proprietie; and like our owne ſo much better, as it is freer from partners. Euery one would be glad to ſay, with that proud one, *I am, and there is none beſide mee*: So much the more ſweetly would this meſſage haue ſounded to nature, *I will conſume them, and make of thee a mighty Nation.* How many indeuour that (not without danger of curſes and vprore) which was voluntarily tendred vnto *Moſes*! Whence are our depopulations, and incloſures, but for that men cannot abide either fellowes, or neighbours? But how gratiouſly doth *Moſes* ſtriue with God againſt his owne preferment? If God had threatned, *I will conſume thee, and make of them a mighty nation*, I doubt whether he could haue beene more moued. The more a man can leaue himſelfe behinde him, and aſpire to a care of communitie, the more ſpirituall he is. Nothing makes a man ſo good a patriot, as religion.

Oh the ſweete diſpoſition of *Moſes*; fit for him that ſhould bee familiar with God! hee ſaw they could bee content to bee merry, and happy without him; he would not be happy without them. They had profeſſed to haue forgotten him: he ſlacks not to ſue for them. He that will

will euer hope for good himself, must returne good for euil vnto others.

Yet was it not Israell so much that Moses respected, as God in Israell. He was thrifty and iealous for his Maker; and would not haue him lose the glory of his mighty deliuerances; nor would abide a pretence for any Egyptian dogge, to bark against the powerfull work of God; *Wherfore shall the Egyptians say?* If Israell could haue perished without dishonour to God, perhaps his hatred to their Idolatry would haue ouercome his naturall loue, and he had *let God alone*: Now so tender is hee ouer the name of God, that hee would rather haue Israell scape with a sin, then Gods glory should be blemished in the opinions of men, by a iust iudgement. He saw that the eyes and tongues of all the world were intent vpon Israell; a people so miraculously fetcht from Egypt, whom the Sea gaue way to; whom heauen fedde; whom the rock watred; whom the fire and cloud garded, which heard the audible voyce of God: He knew withall how ready the world would bee to misconstrue, and how the heathens would be ready to cast imputations of leuity, or impotence vpon God; and therefore sayes, *What will the Egyptians say?* Happy is that man, which can make Gods glory the scope of all his actions, and desires; neither cares for his owne welfare, nor feares the miseries of others, but with respect to God, in both. If God had not giuen *Moses* this care of his glory, he could not haue had it: And now his goodnes takes it so kindly, as if himselfe had receiued a fauour from his creature; and for a reward of the grace he had wrought, promises not to doe that, which he threatned.

But what needes God to care for the speech of the Egyptians; men, infidels? And if they had beene good, yet their censure should haue beene vniust. Shall God care for the tongues of men; the holy God, for the tongues of infidels? The very Israelites, now they were from vnder the hands of Egypt, car'd not for their wordes; and shall the GOD of heauen regard that which is not worth the regard of men? Their tongues could not walk against God, but from himselfe; & if it could haue beene the worse for him; would hee haue permitted it? But, O God, how dainty art thou of thine honour! that thou canst not indure the worst of men should haue any colour to taint it. What doe wee men stand vpon our iustice, and innocence, with neglect of all vniust censures; when that infinite God, whom no censures can reach, will not abide, that the very Egyptians should falsly taxe his power and mercy? Wise men must care not onely to deserue well, but to heare well: and to wipe off, not onely crimes, but censures.

There was neuer so pretious a monument, as the Tables written with Gods owne hand. If we see but the stone which *Iacobs* head rested on;

on; or, on which the foote of Christ did once tread; we looke vpon it with more then ordinary respect: With what eye should wee haue beheld this stone, which was hewed, and written with the finger of God? Any manu-script scroll written by the hand of a famous man is laid vpamongst our iewels; What place then should wee haue giuen to the hand-writing of the Almighty?

That which hee hath dictated to his seruants the Prophets, challenges iust honour from vs; how doth that deserue veneration, which his owne hand wrote immediatly.

Prophecies and Euangelicall discourses hee hath written by others; neuer did hee write any thing himselfe, but these Tables of the Law: neither did he euer speak any thing audibly to whole mankinde, but it; The hand, the stone, the Law were all his. By how much more precious this record was, by so much was the fault greater, of defacing it. What King holds it lesse then rebellion to teare his writing, and blemish his seale?

At the first, hee ingraued his image in the Table of mans heart; *Adam* blurr'd the image, but (through Gods mercy) sav'd the Tablet. Now he writes his will in the Tables of stone, *Moses* breakes the Tables; and defac't the writing. If they had beene giuen him for himselfe, the author, the matter had deserued, that as they were written in stone, for permanency; So they should bee kept for euer: and as they were euerlasting in vse, so they should be in preseruation. Had they bin written in clay, they could but haue been broken: But now they were giuen for all Israell, for all mankind. Hee was but the messenger, not the owner. How soeuer therefore Israel had deserued by breaking this Couenant with God, to haue this monument of Gods Couenant with them, broken by the same hand that wrote it: Yet how durst *Moses* thus carelesly cast away the treasure of all the world; and by his hands vndoe that, which was with such cost and care, done by his Creator? How durst he faile the trust of that God, whose pledge hee receiued with awe, and reuerence? He that expostulated with God, to haue Israell liue & prosper, why would he deface the rule of their life, in the keeping whereof they should prosper? I see that forty daies talk with God cannot bereaue a man of passionate infirmity: Hee that was the meekest vppon earth, in a sudden indignation abandons that, which in colde bloud he would haue held faster, then his life: He forgets the Law written, when he saw it broken; His zeale for God hath transported him from himselfe, & his duty to the charge of God: He more hates the golden Calfe, wherein he saw ingrauen the Idolatry of Israel, then he honored the Tables of stone, wherein God had ingrauen his cõmandements; and more longed to deface the Idoll, then he cared to preserue the Tables. Yet that God, which so sharply reuenged the breach of one Law,

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vpon the Israelites, checks not *Moses* for breaking both the Tables of the Law. The Law of God is spirituall; the internall breach of one Law is so haynous, that incomparison of it God scarce counts the breaking of the outward Tables, a breach of the Law. The goodnesse of God winks at the errours of honest zeale; and so loues the strength of good affections, that it passeth ouer their infirmities: How highly God doth esteeme a well gouerned zeale; vvhen his mercy crownes it with all the faults?

The Tables had not offended: the Calfe had, and Israell in it. *Moses* takes reuenge on both: Hee burnes and stamps the Calfe to pouder, and and giues it Israell to drinke; that they might haue it in their guts, in stead of their eyes: How hee hasteth to destroy the Idoll wherein they sinned? that, as an Idoll is nothing, so it might be brought to nothing; and Atomes and dust is neareſt to nothing: that in stead of going before Israell, it might passe through them; so as the next day they might finde their God in their excrements; To the iust shame of Israell, when they should see their new God cannot defend himselfe, from being either nothing, or worse.

Who can but wonder to see a multitude of so many hundred thousands (when *Moses* came running downe the hill) to turne their eyes from their god, to him; And on a sudden, in stead of worshipping their Idoll, to batter it in peeces, in the very height of the nouelty? In stead of building altars, & kindling fires to it, to kindle an hotter fire, then that, wherewith it was melted, to consume it; In stead of dancing before it, to abhor & deface it; in stead of singing to weep before it? There was neuer a more stiffe-necked people: Yet I do not heare any one man of them say; He is but one man; We are many; how easily may wee destroy him, rather then he our god? If his brother durst not resist our motion in making it: Why will we suffer him to dare resist the keeping of it? It is our act; & we will maintaine it. Here was none of this; but an humble obeysance to the baseſt and bloudieſt reuenge that *Moses* shal impose. God hath set such an impression of Maiestie in the face of lawfull authority, that wickednesse is confounded in it selfe to behold it. If from hence visible powers were not more fear'd then the inuisible God, the world would be ouerrunne with outrage. Sinne hath a guiltinesse in it selfe, that when it is seasonably checked, it puls-in his head, and seeks rather an hiding place, then a fort.

The Idoll is not capable of a further reuenge: It is not enough, vnlesse the Idolaters smart: The gold was good, if the Israelites had not bin euill: So great a sinne cannot bee expiated without blood. Behold, that meeke spirit, which in his plea with GOD would rather

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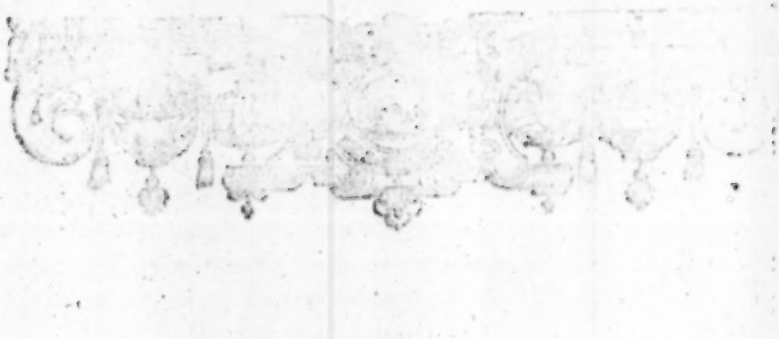
periſh himſelfe, then Iſraell ſhould periſh, armes the Leuites againſt their brethren, and reioyces to ſee thouſands of the Iſraelites bleed, and bleſſes their executioners.

It was the mercy of *Moſes* that made him cruell: He had been cruell to all, if ſome had not found him cruell. They are mercileſſe hands which are not ſometimes imbrued in blood: There is no leſſe charity then iuſtice, in puniſhing ſinners with death; God delights no leſſe in a killing mercy, then in a pitifull Iuſtice: Some tender hearts would be ready to cenſure the rigor of *Moſes*. Might not Iſraell haue repented & liued? Or, if they muſt die, muſt their brethrens hand be vpon them? Or if their throates muſt bee cut by their brethren, ſhall it bee done in the very heate of their ſinne? But they muſt learne a difference betwixt pitty, and fondneſſe; mercy, and vniuſtice. *Moſes*, had an heart as ſoft as theirs, but more hote; as pitifull, but wiſer. He was a good Phyſician, and ſaw that Iſraell could not liue, vnleſſe hee bled: hee therefore lets out this corrupt blood, to ſaue the whole bodie. There cannot bee a better ſacrifice to God, then the bloud of Malefactors: and this firſt ſacrifice ſo pleaſed God in the hands of the Leuites, that he would haue none but them, ſacrifice to him for euer. The blood of the Idolatrous Iſralites cleared that tribe from the blood of the innocent Sichemits.

FINIS.



CONTEMPLATIONS.

THE SIXT BOOK.

The vayle of Moſes.
Nahab and Abihu.
Aaron and Miriam.
The Searchers of Canaan.
Corah's Conſpiracie.

TO THE RIGHT HONOVRABLE, *THOMAS* LORD VISCOVNT *FENTON*, CAPtaine of the Royall Gard; one of his Maiesties *most Honorable Priuy Counsellors*; *One of the happy* rescuers of the deare life of our gratious Soueraigne LORD; A worthy patterne of all true Honour; *I. H.* Dedicates this part of his Meditations, and wisheth all increase of Grace and Happinesse.

CONTEMPLATIONS.

THE SIXT BOOKE.

The Vayle of Moſes.

IT is a wonder, that neither *Moſes* nor any Iſraelite gathered vp the ſhiuers of the former Tables: Euery ſheard of that ſtone, & euery letter of that writing had beene a relique worth laying vppe: but hee well ſaw how headlong the people were to ſuperſtition; and how vnſafe it were, to feede that diſpoſition in them.

The ſame zeale that burnt the Calfe to aſhes, concealed the ruines of this Monument: Holy things, beſides their vſe, challenge no further reſpect. The breaking of the Tables did as good as blot out all the writing: and the writing defaced, left no vertue in the ſtone, no reuerence to it.

If GOD had not been friends with Iſraell, hee had not renued his Law. As the Iſraelites were wilfully blinde if they did not ſee GODs anger in the Tables broken: ſo could they not but holde it a good ſigne of grace, that GOD gaue them his Teſtimonies. There was nothing wherein Iſrael out-ſtripped all the reſt of the world more, then in this priuiledge; the pledge of his couenant, the Law written with GODs owne hand. Oh what a fauour then is it, where God beſtowes his Goſpel vpon any Nation? That was but a killing letter: this is the power of God to ſaluation.

Neuer is GOD throughlie displeased with any people, where that continues. For, like as those which purposed loue, when they fall off, call for their tokens backe againe: So when God beginnes once perfectlie to mislike, the first thing hee withdrawes is his Gospell.

Israel recouers this fauour, but with an abatement; *Heaw thee two Tables.* God made the first Tables: The matter, the forme, was his; now, *Moses* must heaw the next: As God created the first man after his owne image; but, that once defaced, *Adam* begat *Cain* after his owne: Or as the first Temple razed, a second was built; yet so farre short, that the Israelites wept at the sight of it. The first workes of God, are still the purest: those that hee secondarily workes by vs, decline in their perfection. It was reason, that though God had forgiuen Israell, they should still finde, they had sinned. They might see the foot-steps of displeasure, in the differences of the agent. When GOD had tolde *Moses* before, *I will not go before Israell, but my Angel shall lead them*; *Moses* so noted the difference, that hee rested not, till God himselfe vndertooke their conduct: So might the Israelites haue noted some remainders of offence, whiles in stead of that which his owne hand did formerly make, he saith now, *Heaw thee*; And yet these second Tables are kept reuerently in the Arke, when the other lay mouldred in shiuers vpon Sinai; Like as the repayred image of God in our regeneration is preserued, perfited, and laid vp at last, safe in heauen; whereas the first image of our created innocence is quite defaced; So the second Temple had the glory of Christs exhibition, tho meaner in frame. The mercifull respects of God are not tyed to glorious out-sides; or the inward woorthinesse of things, or persons: He hath chosen the weake and simple to confound the wise, and mighty.

Yet God did this woorke by *Moses*; *Moses* heawed, and God wrote; Our true *Moses* repayres that Lawe of GOD which wee in our nature had broken; Hee reuiues it for vs, and it is accepted of GOD no lesse then if the first characters of his Law had beene still entire. Wee can giue nothing but the Table: it is GOD that must write in it. Our hearts are but a bare board, till GOD by his finger ingraue his Law in them; Yea, Lord, wee are a rough quarrie; heaw thou vs out, and square vs fit for thee, to write vpon.

Well may wee maruell, to see *Moses*, after this ouersight, admitted to this charge again: Who of vs would not haue said, Your care indeed deserues trust; you did so carefully keepe the first Tables, that it would doe well to trust you with such another burden.

It was good for *Moses*, that hee had to doe with GOD, not with men: The God of mercy will not impute the slippes of our infirmity, to

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the preiudice of our faithfulnes. Hee that after the miſſe-anſwer of the one talent, would not truſt the euill ſeruant with a ſecond, becauſe he ſaw a wilfull neglect; will truſt *Moſes* with his ſecond Law, becauſe hee ſaw fidelitie in the worſt errour of his zeale. Our charity muſt learne, as to forgiue, ſo to beleeue where wee haue beene deceiued: Not that wee ſhould wilfully beguile our ſelues in an vniuſt credulity, but that wee ſhould ſearch diligentlie into the diſpoſition of perſons, and grounds of their actions; perhaps none maie bee ſo ſure as they that haue once diſappointed vs. Yea *Moſes* brake the firſt; therefore hee muſt heaw the ſecond: If GOD had broken them, hee would haue repayred them; The amends muſt bee where the fault was. Both GOD, and his Church, looke for a ſatisfaction, in that wherein wee haue offended.

It was not long ſince *Moſes* his former faſt of fortie dayes: When hee then came down from the hill, his firſt queſtion was not for meate: and now going vppe againe to Sinai, hee takes not any repaſt with him: That GOD which ſent the Quayles to the hoſt of Iſraell, and Manna from heauen, could haue fedde him with dainties: Hee goes vppe confidently in a ſecure truſt of GODs prouiſion. There is no life to that of faith; Man liues not by bread onely: The viſion of God did not onely ſate, but feaſt him. What a bleſſed ſatiety ſhall there bee, when wee ſhall ſee him as hee is; and hee ſhall bee all in all to vs; ſince this verie fraile mortalitie of *Moſes* was ſuſtained, and comforted, but with repreſentations of his preſence?

I ſee *Moſes* the receiuer of the Law, *Elias* the reſtorer of the Law, CHRIST the fulfiller of the olde Law, and authour of the new, all faſting fortie dayes: & theſe three great faſters I finde together glorious in Mount Tabor. Abſtinence merits not; For Religion conſiſts not in the bellie, either full or emptie: What are meates, or drinkes, to the kingdome of God, which is like himſelfe, ſpirituall? But it prepares beſt for good dutyes. Full bellies are fitter for reſt: not the body, ſo much as the ſoule, is more actiue with emptines; Hence, ſolemne prayer takes euer faſting to attend it, and ſo much the rather ſpeeds in heauen, when it is ſo accompanied. It is good ſo to diet the body, that the ſoule may bee fatned.

When *Moſes* came downe before, his eyes ſparkled with anger; and his face was both interchangeably pale, and red with indignation: now it is bright with glorie. Before, there were the flames of fury in it; now the beames of Maieſtie. *Moſes* had before ſpoken with GOD; why did not his face ſhine before? I cannot lay the cauſe vpon the inward trouble of his paſsions, for this brightnes was externall. Whither ſhal wee impute it, but to his more intireneſſe with God?

The more familiar acquaintance wee haue with GOD, the more doe wee partake of him. Hee that paſſes by the fire, may haue ſome gleames of heat: but hee that ſtands by it hath his colour chaunged. It is not poſsible a man ſhould haue any long conference with GOD, and bee no whit affected. Wee are ſtrangers from GOD, it is no woonder if our faces bee earthlie; but hee that ſettes himſelfe apart to God, ſhall finde a kinde of maieſtie, and awfull reſpect put vpon him, in the minds of others.

How did the heart of *Moſes* ſhine with illumination when his face was thus lightſome? And if the fleſh of *Moſes* in this baſe compoſition, ſo ſhined by conuerſing with GOD fortie dayes in Sinai; What ſhall our glory bee, when clothed with incorruptible bodies wee ſhall conuerſe with him for euer, in the higheſt heauen?

Now his face onely ſhone: afterwardes the three diſciples ſaw all his bodie ſhining. The nature of a glorified body, the clearer viſion, the immediate preſence of that fountaine of glory, challenge a farre greater reſplendence to our faces, then his. O God, wee are content that our faces bee blemiſhed awhile with contempt, and blubbred with teares; how can wee but ſhine with *Moſes*, when wee ſhall ſee thee more then *Moſes*?

The brightneſſe of *Moſeſes* face reflected not vpon his owne eyes; He ſhone bright, and knew not of it: Hee ſaw Gods face glorious, hee did not thinke others had ſo ſeene his. How manie haue excellent graces, and perceiue them not? Our owne ſenſe is an ill iudge of Gods fauours to vs; Thoſe that ſtand by, can conuince vs in that which wee denie to our ſelues. Heere belowe, it is enough if wee can ſhine in the eyes of others; aboue, we ſhall ſhine and knowe it. At this inſtant *Moſes* ſees himſelfe ſhine: then hee needed not. GOD meant not that hee ſhould more eſteeme himſelfe, but that hee ſhould be more honoured of the Iſraelites: That other glorie ſhall bee for our owne happineſſe, and therefore requires our knowledge.

They that did but ſtand ſtill, to ſee anger in his face; ranne away to ſee glory in it: Before, they had deſired that God would not ſpeake to them any more but by *Moſes*; and now that GOD doth but looke vppon them in *Moſes*, they are afraide; and yet there was not more difference betwixt the voyces, then the faces of God and *Moſes*. This ſhould haue drawen Iſraell to *Moſes* ſo much the more, to haue ſeene this impreſsion of Diuinity in his face.

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That which ſhould haue comforted, affrights them: Yea *Aaron* himſelf, that before went vp into the mount to ſee and ſpeak with God, now is affraid to ſee him that had ſeene God: Such a feare there is in guiltineſſe, ſuch confidence in innocencie. When the ſoule is once cleared from ſinne, it ſhall runne to that glory, with ioy, the leaſt glimpſe whereof now appalles it, and ſends it away in terrour, How could the Iſraelites now chooſe but thinke; How ſhall wee abide to looke God in the face, ſince our eyes are dazeled with the face of *Moſes*? And well may wee ſtill argue, If the image of God, which hee hath ſet in the fleſhly forehead of authority daunt vs; how ſhall we ſtand before the dreadfull tribunall of heauen?

Moſes maruels to ſee Iſraell runne away from their guide, as from their enemie; and lookes backe to ſee if hee could diſcerne any new cauſe of feare; and not conceiuing how his milde face could affray them, calles them to ſtay, and retire. Oh my people, whom doo you flee? It is for your ſakes, that I aſcended, ſtayd, came downe: Beholde, heere are no armed Leuites to ſtrike you, no Amalekites, no Egyptians to purſue you, no fires and thunders to diſmay you. I haue not that rodde of God in my hand, which you haue ſeene to command the Elements: or if I had; ſo farre am I from purpoſing any rigour againſt you, that I now lately haue appeaſed God towards you; and lo heere the pledges of his reconciliation. God ſends mee to you for good; and do you runne from your beſt friend? Whither will yee goe from me; or without me? Stay, and heare the charge of that God, from whom yee cannot flee.

They perceiue his voice the ſame, though his face were changed, and are perſwaded to ſtay, and returne and heare him, whom they dare not ſee; and now after many doubtfull paſes, approaching nearer, dare tell him he was growne too glorious.

Good *Moſes*, finding that they durſt not looke vpon the ſunne of his face, cloudes it with a vaile: Chooſing rather to hide the worke of God in him, then to want opportunity of reuealing Gods will, to his people: I doe not heare him ſtand vpon tearmes of reputation; if there bee glorie in my face, God put it there; hee would not haue placed it ſo conſpicuouſly, if hee had meant it ſhould bee hid: Hide yee your faces rather, which are blemiſhed with your ſinne; and looke not that I ſhould wrong God and my ſelfe, to ſeeme leſſe happy, in fauour of your weakeneſſe. But without all ſelfe-reſpects, he modeſtly hides

hides his glorified face; and cares not their eyes should pierce so farre, as to his skin, on condition, that his wordes may pierce into their eares. It is good for a man sometimes to hide his graces; Some talents are best improued by being laid vp: *Moses* had more glory by his vayle, then by his face. Christian modesty teaches a wise man, not to expose himselfe to the fayrest show, and to liue at the vtmost pitch of his strength.

There is many a rich stone laide vp in the bowels of Earth; many a faire pearle laide vp in the bosome of the Sea, that neuer was seene, nor neuer shall bee. There is many a goodly starre, which because of height comes not within our account: How did our true *Moses*, with the vayle of his flesh, hide the glorie of his Deity, and put on vileneſſe, besides the laying aside of Maiesty: and shut vp his great and Diuine Miracles, with, *See you tell no man?* How farre are those spirits from this, which care onely to bee seene; and wish onely to dazle others eyes with admiration, not caring for vnknowne riches? But those yet more, which desire to seeme aboue themselues, whether in parts, or graces; whose vayle is fayrer then their skinne. Modest faces shall shine through their vayles, when the vain-glorious shall bewray their shame, through their coueting.

That GOD, which gaue his Law in smoke, deliuered it againe, through the vayle of *Moses*. Israel coulde not looke to the ende of that, which should bee abolished; for the same cause had GOD a vayle vpon his owne face, which hidde his presence in the Holy of holies. Now as the vayle of GOD did rend, when hee said, *It is finished*; so the vayle of *Moses* was then pulledoff: Wee clearely see Christ, the end of the Law; Our *Ioshua* that succeeded *Moses*, speakes to vs bare-faced: what a shame is it there should be a vayle vpon our hearts, when there is none on his face?

When *Moses* went to speake with GOD, hee pull'd off his vayle; It was good reason hee should present to GOD, that face which hee had made: There had beene more neede of his vayle, to hide the glorious face of GOD from him, then to hide his from GOD: but his faith and thankfulneſſe, serue for both these vses. Hypocrites are contrary to *Moses*; hee show'd his worst to men, his best to GOD; they show their best to men, their worst to GOD: but God sees both their vayle, and their face; and I knowe not, whether hee more hates their vayle of dissimulation, or their face of wickedneſſe.

Nadab

Nadab *and* Abihu.

THat GOD, which show'd himselfe to men in fire, when hee deliuered his Law; would haue men present their sacrifices to him in fire; and this fire hee would haue his owne: that there might bee a iust circulation in this creature; as the water sends vp those vapours, which it receiues, downe againe in raine. Hereupon it was, that fire came downe from God, vnto the altar: That as the charge of the sacrifice was deliuered in fire and smoke; so God might signifie the acceptation of it, in the like fashion wherin it was commanded. The Baalites might lay ready their bullock vpon the wood, and water in their trench; but they might sooner fetch the blood out of their bodyes, and destroy themselues, then one flash out of heauen to consume the sacrifice. That diuell, which can fetch downe fire from heauen, either maliciously, or to no purpose; (altho he abound with fire; and did as feruently desire this fire in emulation to God, as euer hee desired mitigation of his owne) yet now, hee could no more kindle a fire for the Idolatrous sacrifice, then quench the flames of his owne torment. Herein God approoues himselfe onely woorthy to be sacrificed vnto, that he creates the fire for his owne seruice; whereas the impotent Idols of the heathen, must fetch fire from their neighbours kitchen; and themselues are fit matter for their borrowed fire.

The Israelits (that were led too much with sense) if they had seen the bullock consumed with a fire fetcht from a common hearth, could neuer haue acknowledged what relation the sacrifice had to GOD; had neuer perceiued that GOD took notice of the sacrifice: but now they see the fire comming out, from the presence of God, they are conuinced both of the power and acceptation the Almighty; They are at once amazed, and satisfied to see the same God answer by fire, which before had spoken by fire: God doth no lesse approue our Euangelicall sacrifices, then theirs vnder the law; But as our sacrifices are spirituall, so are the signes

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of his acceptation; Faith is our guide, as Sense was theirs. Yea euen still doth God testify his approbation by sensible euidences: when by a liuely faith, and feruent zeale, our harts are consecrated to GOD, then doth his heauenly fire come downe vpon our sacrifices; Then are they holy, liuing, acceptable. This flame, that GOD kindled, was not as some momentany bonfire, for a suddaine, and short Triumph, nor as a domesticall fyre, to goe out with the day; but is giuen for a perpetuitie, and neither must die, nor bee quenched. God, as hee is himself, eternall; so hee loues permanency, and constancie of grace in vs: If wee bee but a flash and away, God regards vs not; all promises are to perseuerance. Sure, it is but an elementary fyre, that goes out; that which is celestiall, continues: it was but some presumptuous heat in vs that decayes vpon euery occasion.

But hee that miraculously sent down this fyre, at first, will not renue the miracle euery day, by a like supply; it began immediatly from God, it must bee nourished by meanes. Fuell must maintaine that fire, which came from heauen; God will not worke miracles euery day: if hee haue kindled his spirit in vs, we may not expect he shall euery day begin again; we haue the fuell of the word and sacraments, praiers, and meditations, which must keep it in for euer. It is from God that these helps can nourish his graces in vs; like as euery flame of our materiall fyre, hath a concourse of prouidence; but wee may not expect new infusions: rather know, that God expects of vs an improuement of those habituall graces wee haue receiued.

Wiles the people with fear and ioy see God lighting his own fire, fire from heauen, the two sons of *Aaron*, in a careless presumption, will bee seruing him with a common flame; As if hee might not haue leaue to choose the formes of his owne worship. If this had bin done some ages after, when the memory of the originall of this heauenly fire had bin worne out, it might haue bin excused with ignorance: but now when God had newlie sent his fire from aboue, newly commaunded the continuance of it; either to let it go out, or whiles it still flamed, to fetch profane coales to Gods altar, could sauor of no lesse then presumption, and sacriledge: when wee bring zeale without knowledge, misconceits of faith, carnall affections, the deuises of our will-worship, superstitious deuotions into Gods seruice; wee bring common fire to his altar; these flames were neuer of *his kindling*; Hee hates both altar, fire, priest and sacrifice. And now behold; the same fire which consumed the sacrifice before, consumes the sacrificers. It was the signe of his acceptation, in consuming the beast; but whiles it destroyed men, the fearfull signe of his displeasure. By the same meanes can GOD bewray both loue, and hatred. Wee would haue pleaded for *Nadab* and *Abihu*; They are but yong

yong men, the ſons of *Aaron*, not yet warme in their function; let both age, and bloud, and inexperience excuſe them, as yet. No pretences, no priuiledges can beare off a ſin with God: Men thinke either to patronize, or mitigate euils, by their fained reaſons. That no man may hope the plea either of birth, or of youth, or of the firſt commiſsion of euill, may challenge pardon; I ſee heer young men, ſonnes of the Ruler of Iſraell, for the firſt offence ſtrooke dead.

Yea, this made God the more to ſtomach, and the rather to reuenge this impietie, becauſe the ſons of *Aaron* did it. God had both pardoned & graced their father, hee had honored them; of the thouſands of Iſrael, culling them out for his altar: and now, as their father ſet vp a falſe God, ſo they bring falſe fire vnto the true God. If the ſonnes of Infidels liue godleſly, they doe their kinde; their puniſhment ſhall bee (though iuſt) yet leſſe: but if the children of religious parents, after all Chriſtian nourture, ſhall ſhame their Education, GOD takes it more haynouſly and reuenges it more ſharply. The more bonds of duty, the more plagues of neglect.

If from the agents, wee looke to the act it ſelfe; ſet aſide the originall deſcent, & what difference was there betwixt theſe fires? Both lookt alike, heated alike, aſcended alike, conſumed alike: Both were fedde with the ſame materiall wood, both vaniſhed into ſmoake; There was no difference, but in the commandement of God. If God had inioyned ordinary fyre, they had ſinned to look for celeſtiall: now hee commaunded onely the fire which hee ſent; they ſinned in ſending vp incenſe, in that fire, which hee commaunded not. It is a dangerous thing in the ſeruice of God to decline from his owne inſtitutions; wee haue to do with a power which is wiſe to preſcribe his own worſhip, iuſt to require what hee hath preſcribed, powerfull to reuenge that which hee hath not required.

If God had ſtrooke them with ſome leproſie in their forehead, as he did their Aunt *Miriam*, ſoon after, or with ſome palſy, or lingering conſumption, the puniſhment had been grieuous: but hee, whoſe iudgements are euer iuſt, ſometimes ſecret, ſaw fire the fitteſt reuenge, for a ſin of fire; his owne fire, fitteſt to puniſh ſtrange fire; A ſuddaine iudgement, fitte for a preſent, and exemplary ſin; Hee ſaw, that if hee had winkt at this, his ſeruice had been expoſed to profanation. It is wiſedome in Gouernours to take ſinne at the firſt bound; and ſo to reuenge it, that their puniſhments may be preuentions. Speed of death, is not alwaies a iudgement: ſuddenneſs, as it is euer iuſtly ſuſpicable; ſo then certainely argues anger, when it findes vs in an act of ſin. Leaſure of repentance is an argument of fauour: when God giues a man lawe, it implyes that hee would not

not haue iudgement ſurpriſe him.

Doubtleſſe *Aaron* lookt ſomewhat heauily on this ſad ſpectacle; It could not but appall him, to ſee his two ſonnes dead before him, dead in diſpleaſure, dead ſuddenly, dead by the immediat hand of God. And now hee could repent him of his new honor, to ſee it ſucceed ſo ill, with the ſonnes of his loines: neither could hee chuſe, but ſee himſelfe ſtriken in them. But his brother *Moſes*, that had learned not to knowe either nephews, or brother, when they ſtood in his way to God, wiſely turned his eies from the dead carcaſſes of his ſons, to his reſpect of the liuing God; My Brother, this euent is fearefull, but iuſt; Theſe were thy ſonnes, but they ſinned; it was not for God, it is not for thee, to looke ſo much who they were, as what they did. It was their honor and thine, that they were choſen to miniſter before the Lord: He that called them, iuſtly required their ſanctification, and obedience. If they haue profaned God, and themſelues; can thy naturall affection ſo miſcary thee, that thou couldeſt wiſh their impunity, with the blemiſh of thy Maker? Our ſons are not ours, if they diſobey our Father: to pitty their miſery, is to partake of their ſinne; If thou grudge at their iudgement, take heed leaſt the ſame fire of God come forth vpon this ſtrange fire of nature. Showe now whether thou more loueſt GOD, or thy ſonnes; Showe whether thou be a better father, or a ſonne.

Aaron, weighing theſe things, holds his peace, not out of an amazement, or ſullenneſſe, but out of patient and humble ſubmiſsion; and ſeeing Gods pleaſure, and their deſert, is content to forget, that hee had ſons. Hee might haue had a ſilent tongue, and a clamorous hart; There is no voice lowder in the eares of GOD, then a ſpeechleſs repining of the ſoule. Heat is more intended with keeping in; but *Aarons* ſilence was no leſſe inward: Hee knew how little hee ſhould get by brauling with GOD. If hee breathed out diſcontentment, hee ſaw God could ſpeake fire to him againe; And therefore hee quietly ſubmits to the will of God; and held his peace; becauſe the Lord had done it. There is no greater proofe of grace, then to ſmart patiently; and humbly and contentedly to reſt the hart in the iuſtice, and wiſdome of Gods proceeding; and to be ſo far from chiding, that wee diſpute not. Nature is froward; and tho ſhee well knowes wee meddle not with our match, when wee ſtriue with our Maker, yet ſhee pricks vs forward to this idle quarrell; and bids vs with *Iobs* wife, Curſe and die. If God either chide or ſmite, (as ſeruants are charged to their Maiſters) wee may not anſwer againe; when Gods hand is on our backe, our hand muſt bee on our mouth: elſe, as mothers do their children, God ſhall whippe vs ſo much the more for crying.

It is hard for a ſtander by, in this caſe to diſtinguiſh betwixt hard-hartednes,

tednes, and piety. There *Aaron* ſees his his ſons ly; he may neither put his hand to them, to bury them, nor ſhed a teare for their death. Neuer parent can haue iuſter cauſe of mourning, then to ſee his ſonnes dead in their ſin; if prepared, and penitent, yet who can but ſorrow for their end? but to part with children, to the danger of a ſecond death, is worthy of more then teares. Yet *Aaron* muſt learne ſo far to denie nature, that hee muſt more magnifie the iuſtice of God, then lament the iudgement. Thoſe whom God hath called to his immediat ſeruice, muſt knowe that hee will not allow them the common paſsions, and cares of others. Nothing is more naturall then ſorrow for the death of our own: if euer griefe bee ſeaſonable, it becomes a funerall. And if *Nadab* & *Abihu* had died in their beds, this fauour had beene allowed them, the ſorrow of their father & brethren: for when God forbids ſolemne mourning to his Prieſts, ouer the dead, he excepts the caſes of this neereneſs of bloud. Now all Iſrael may mourne for theſe two; only the father & brethren may not. God is iealous, leaſt their ſorrow ſhould ſeeme to countenance the ſinne, which hee had puniſhed: euen the fearefulleſt acts of God muſt bee applauded by the heavieſt hearts of the faithfull.

That which the father and brother may not doe, the cozens are commanded: Dead carcaſſes are not for the preſence of God; His iuſtice was ſhowen ſufficiently in killing them: They are now fit for the graue, not the ſanctuarie: Neither are they carried out naked, but in their coats. It was an vnuſuall ſight for Iſraell to ſee a linnen Ephod vpon the beere; The iudgement was ſo much more remarkeable, becauſe they had the badge of their calling vpon their backs. Nothing is either more pleaſing vnto God, or more commodious to men, then that when hee hath executed iudgement, it ſhould bee ſeene and wondred at; for therefore hee ſtrikes ſome, that hee may warne all.

Aaron and *Miriam.*

THe Israelites are staied seuen daies in the station of Hazzeroth, for the punishment of *Miriam*. The sins of the Gouernors are a iust stop to the people; all of them smart in one; all must stay the leasure of *Miriams* recouery. Whosoeuer seeks the Land of Promise, shall finde many lets; *Amalek*, *Og*, *Sehon*, and the Kings of Canaan meet with Israell: these resisted, but hindred not their passage; their sins only stay them from remooving. Afflictions are not crosses to vs, in the way to heauen, in comparison to our sinnes.

What is this I see? Is not this *Aaron*, that was brother in nature, and by office ioynt-commissioner with *Moses*? Is not this *Aaron*, that made his brother an intercessor for him, to God, in the case of his Idolatry? Is not this *Aaron*, that climbd vp the hill of Sinai, with *Moses*? Is not this *Aaron*, whom the mouth and hand of *Moses* consecrated an high Priest vnto God? Is not this *Miriam*, the elder sister of *Moses*? Is not this *Miriam*, that led the triumph of the women, and sung gloriously to the Lord? Is not this *Miriam*, which laid her brother *Moses* in the Reeds, and fetcht her Mother to be his Nurse? Both, Prophets of GOD; both, the flesh and bloud of *Moses*: And dooth this *Aaron* repine at the honour of him, which gaue himselfe that honour, and saued his life? Dooth this *Miriam* repine at the prosperity of him whose life shee saued? Who would not haue thought, this should haue beene their glory, to haue seene the glory of their owne Brother? What could haue bin a greater comfort to *Miriam*, then to thinke; How happily doth hee now sit at the sterne of Israell, whom I saued from perishing in a boat of bulrushes! It is to mee, that Israell owes this commander; But now enuy hath so blinded their eyes, that they can neyther see this priuiledge of nature, nor the honour of Gods choice. *Miriam* and *Aaron*, are in mutiny against *Moses*. Who is so holy that sinnes not? what what sinne is so vnnaturall, that the best canne auoide without God?

But

But what weakneſſe ſoeuer may pleade for *Miriam*, who can but grieue to ſee *Aaron* at the end of ſo many ſinnes? Of late, I ſaw him caruing the molten Image, and conſecrating an altar to a falſe God: now I ſee him ſeconding an vnkinde mutinie againſt his brother: Both ſinnes finde him acceſſary; neyther principall. It was not in the power of the legall prieſthood to performe, or promiſe innocencie to her miniſters: It was neceſſarie we ſhould haue another high Prieſt, which could not bee tainted. That King of righteouſnes, was of another order; Hee being without ſinne, hath fully ſatisfied for the ſinnes of men. Whom can it now offend, to ſee the blemiſhes of the Euangelical prieſthood, when Gods firſt high prieſt is thus miſcarried?

Who can looke for loue & proſperity at once, when holy & meeke *Moſes* finds enmity in his own fleſh & bloud? Rather then we ſhal want, *A mans enemies ſhall be thoſe of his owne houſe*. Authority cannot faile of oppoſition, if it be neuer ſo mildly ſwayed: that common make-bate wil rather raiſe it out of our own boſom. To do wel, & hear il, is princely.

The Midianitiſh wife of *Moſes*, coſt him deare. Before, ſhe hazarded his life: now, the fauour of his people: Vnequall matches are ſildome proſperous. Although now this ſcandall was only taken: Enuy was not wiſe enough to chuſe a ground of the quarell. Whether ſom ſecret & emulatory brawles paſſed between *Zipporah* & *Miriam*, (as many times theſe ſparks of priuate brawles, grow into a perilous & common flame) or whether now that *Iethro* & his family was ioyned with Iſraell, there were ſurmiſes of tranſporting the gouernment to ſtrangers; or whether this vnfit choiſe of *Moſes*, is now raiſed vp to diſparage Gods gifts in him; Euen in ſight, the exceptions were friuilous: Emulation is curious; and out of the beſt perſon, or act, wil raiſe ſomething to cauil at.

Seditions doe not euer looke the ſame way they mooue; Wiſe men can eaſily diſtinguiſh betwixt the viſor of actions, and the face. The wife of *Moſes* is mentioned, his ſuperiority is ſhot at. Pride is lightly the ground of all ſedition. Which of their faces ſhined like *Moſes*? Yea, let him but haue drawen his vaile, which of them durſt looke on his face? Which of them had faſted twiſe 40. daies? Which of them aſcended vp to the top of Sinai, and was hid with ſmoake, and fire? Which of them receiued the Law twiſe in two ſeuerall tables, from Gods owne hand? And yet they dare ſay, *Hath God ſpoken only by Moſes*? They doe not deny *Moſes* his honor, but they challenge a part with him: and as they were the elder in nature, ſo they would be equall in dignity, equall in adminiſtration. According to her name, *Miriam* would be exalted. And yet how vnfit were they? One, a woman, whom her ſex debarred from rule; the other a Prieſt, whom his office ſequeſtred from earthly gouern-

ment. Selfe-loue makes men vnreasonable, and teaches them to turne the glasse, to see themselues bigger, others lesse then they are. It is an hard thing for a man, willingly and gladly to see his equals lifted ouer his head, in worth and opinion. Nothing will more trie a mans grace, then questions of emulation. That man hath true light, which can be content to be a candle before the sunne of others.

As no wrong can escape God; so least of all those which are offred to Princes: He that made the eare, needs no intelligence of our tongues. We haue to do with a God, that is light of hearing; we cannot whisper any cuill so secretly, that he should not cry out of noyle: and what need wee any further euidence, when our Iudge is our witnesse?

Without any delation of *Moses*, God heares, and challenges them. Because he was meek, therefore he complained not: Because hee was meek, and complained not, therefore the Lord struck in for him, the more. The lesse a man striues for himselfe, the more is God his Champion. It is the honour of great persons, to vndertake the patronage of their clients: How much more will God reuenge his Elect, which cry to him, day & night? He that said, *I seeke not mine owne glory*, addes, *But there is one that seekes it, and iudges.* God takes his part euer, that fights not for himselfe.

No man could haue giuen more proofes of his courage, then *Moses*. Hee slew the Egyptian; Hee confronted *Pharaoh* in his owne Court; He beat the Midianite Shepheards; He feared not the troupes of Egypt; Hee durst looke God in the face, amidst all the terrours of Sinai: and yet that spirit, which made, and knew his heart, sayes, *Hee was the mildest man vpon earth.* Mildenesse and Fortitude may well lodge together in one breast; to correct the misconceits of those men, that think none valiant, but those that are fierce, and cruell.

No sooner is the word out of *Miriams* mouth, then the word of Gods reproofe meets it; How he bestirres him, & wil be at once seen & heard, when the name of *Moses* is in question! *Moses* was zealously carefull for Gods glory, & now God is zealous for his. The remunerations of the almighty, are infinitely gracious; He cannot want honour, and patronage, that seekes the honor of his Maker. The ready way to true glory, is goodnes.

God might haue spoken so loud that heauen and earth should haue heard it; so as they should not haue needed to come forth for audience: but now, hee calls them out to the barre, that they may be seen to hear. It did not content him, to chide them within doores; the shame of their

their fault had beene leſſe in a priuate rebuke: but the ſcandall of their repining was publique. Where the ſinne is not afraid of the light, God loues not the reproofe ſhould be ſmothered.

They had depreſſed *Moſes*, God aduances him; They had equalled themſelues to *Moſes*, God prefers him to them. Their plea was, that God had ſpoken by them, as well as *Moſes*: Gods reply is, That hee hath in a more intire faſhion ſpoken to *Moſes*, then them. God ſpake to the beſt of them, but either in their dreame, ſleeping; or in viſion, waking. But to *Moſes*, he ſpake with more inward illumination, with more liuely repreſentation: To others, as a ſtranger; to *Moſes*, as a friend. God had neuer ſo much magnified *Moſes* to them, but for their enuie. Wee cannot deuiſe to pleaſure Gods ſeruants, ſo much as by deſpighting them.

God was angry when hee chode them, but more angry when he departed. The withdrawing of his preſence, is the preſence of his wrath. Whiles he ſtaies to reproue, there is fauour in his diſpleaſure; but when he leaues either man, or Church, there is no hope but of vengeance. The finall abſence of God, is hell it ſelfe. When he forſakes vs (tho for a time) it is an introduction to his vtmoſt iudgement. It was time to look for a iudgement, when God departed: ſo ſoone as he is gone from the cies of *Miriam*, the leproſy appears in her face: her foul tongue is puniſhed with a foule face. Since ſhe would acknowledge no difference betwixt her ſelfe, & her brother *Moſes*, euery Iſraelite now ſees his face glorious, hers leprous. Deformity is a fit cure of Pride. Becauſe the venom of her tongue, wold haue eaten into the reputation of her brother, therefore a poyſonous infection eates into her fleſh. Now both *Moſes*, & *Miriam*, need to weare a vaile: the one to hide his glory; the other, her deformity. That Midianite, *Zipporah*, whom ſhee ſcorned, was beautifull in reſpect of her.

Miriam was ſtriken, *Aaron* eſcaped: both ſinned; his Prieſthood could not reſcue him; the greatneſſe of his dignity, did but adde to the haynouſnes of his ſinne: his repentance freed him; Alas, my Lord, I beſeech thee lay not this ſin vpon vs, which we haue fooliſhly committed. I wonder not to ſee *Aaron* free, while I ſee him penitent; This very confeſſion ſaued him before, from bleeding for Idolatry, which now preſerues him from leproſie, for his enuious repining. The vniuerſall antidote for all the iudgements of God, is our humble repentance.

Yea, his ſad deprecation preuailed, both to cleare himſelfe and recouer *Miriam*; The brother ſues for himſelfe and his ſiſter, to that brother, whom they both emulated, for pardon from himſelfe, and that God which was offended in him. Where now is that equality which was

pretended? Behold he that ſo lately made his brother his fellow, now makes him, his God: *Lay not this ſinne vpon vs*; *Let her not bee as one dead*: As If *Moſes* had impoſed this plague, and could remoue it. Neuer any oppoſed the ſeruants of God, but one time or other they haue beene conſtrained to confeſſe a ſuperiority.

Miriam would haue wounded *Moſes* with her tongue; *Moſes* would heale her, with his *O Lord heale her now*: The wrong is the greater, becauſe his ſiſter did it. Hee doth not ſay, I ſought not her ſhame, ſhee ſought mine; if God haue reuenged it, I haue no reaſon to looke on her, as a ſiſter, who lookt at mee, as an aduerſary: But, as if her leproſie were his, hee cries out for her cure. O admirable meekeneſſe of *Moſes*! His people the Iewes rebelled againſt him; God profers reuenge; He would rather dy then they ſhould periſh: His ſiſter rebelled againſt him; God workes his reuenge: Hee will not giue God peace, till ſhee bee recured. Beholde a worthy and noble patterne for vs to follow. How farre are they from this diſpoſition, who are not onely content God ſhould reuenge; but are ready to preuent Gods reuenge with their owne?

Gods Loue to *Moſes* ſuffers him not to obtaine preſently his ſute for *Miriam*; His good nature to his Siſter, made him pray againſt himſelfe. If the Iudgement had beene at once inflicted, and remooued, there had beene no example of terrour for others: God either denies or differs the grant of our requeſts, for our good; It were wide for vs, if our ſuites ſhould bee euer heard. It was fit for all parts, *Miriam* ſhould continue ſome-while leprous. There is no policy in a ſudden remoueall of iuſt puniſhment: vnleſſe the raine ſo fall that it lie, and ſoke into the earth, it profits nothing. If the Iudgements of God ſhould bee onely as paſſengers, & not ſoiourners at leaſt, they would be no whit regarded.

The

The Searchers of Canaan.

I Can but wonder at the counsell of God. If the Israelites had gone on to Canaan, without inquiry; their confidence had possessed it: now they send to espy the Land, sixe hundred thousand of them neuer liued to see it: And yet I see God inioyning them to send; but inioyning it, vppon their instance. Some things God allowes, in iudgement; Their importunity, and distrust, extorted from God this occasion of their ouerthrow. That which the Lord mooues vnto, prospers; but that which wee mooue him to, first, seldome succeedeth. What needed they doubt of the goodnesse of that Land, which God tolde them did flowe with milke and hony? What needed they to doubt of obtaining that, which God promised to giue? When we will send forth our senses to be our scouts in the matters of faith, and rather dare trust men, then God, we are worthy to be deceiued.

The baseſt sort of men are commonly held fit enough for intelligencers; but *Moses*, to make sure work, chooseth forth the best of Israell, such as were like to be most iudicious in their inquiry; and most credible in their report. Those that ruled Israell at home, could best descry for them abroad; What shold direct the body but the head? Men can iudge but by appearance; It is for him only that sees the euent, ere he appoint the means, not to be deceiued. It had beene better for Israel to haue sent the offall of the multitude: By how lesse the credit of their persons is, by so much lesse is the danger of seducement. The errour of the mighty is armed with authority, & in a sort commands assent; whether in good or euill, greatnes hath euer a traine to followe it at the heeles.

Forty dayes they spent in this search; and this cowardly vnbeleefe in the search, shall cost them forty yeeres delay of the fruition. Who can abide to see the rulers of Israell so basely timorous? They commend the Land, the fruit commends it selfe, & yet they plead difficulty:

Wee

Wee be not able to goe vp. Their ſhoulders are laden with the grapes; and yet their hearts are ouerlaid with vnbeleefe: It is an vnworthy thing, to plead hardnes of atchieuing, where the benefit will more then requite the indeuour. Our Land of promiſe is aboue; we know the fruite therof is ſweet and glorious; the paſſage difficult. The giantly ſonnes of *Anak* (the powers of darkneſſe) ſtand in our way: If we ſit downe and complaine, we ſhall once knowe, that without ſhall be the fearefull.

See the idle pleas of diſtruſt; *We are not able: They are ſtronger.* Could not God inable them? was he not ſtronger then their giants? Had he not promiſed to diſplace the Canaanites, to ſettle them in their ſtead? How much more eaſie is it for vs to ſpy their weaknes, then for them to eſpy the ſtrength of their aduerſaries: When we meaſure our ſpirituall ſucceſſe by our owne power, we are vanquiſhed, before we fight: Hee that would ouercome, muſt neither looke vpon his owne arme, nor the arme of his enemy, but the mouth, and hand of him, that hath promiſed, and can performe. Who are we fleſh and bloud, with our breath in our noſtrills, that we ſhould fight with Principalities, powers, ſpirituall wickedneſſes in heauenly places? The match is too vnequall; we are not like graſhoppers, to theſe giants; when we compare our ſelues with them, how can we but deſpaire? when we compare them with God, how can we be diſcouraged? He that hath brought vs into this field, hath promiſed vs victory. God knew their ſtrength, ere he offred to cõmit vs.

Well might they haue thought, Were not the Amalekites ſtronger then we? were not they armed, we naked? Did not the only hand of *Moſes*, by lifting vp, beat them down? Were not the Egyptians no leſſe our maiſters? Did not Death come running after vs in their chariots? Did wee not leaue theſe buryed in the ſea, the other vnburied in the Wilderneſſe? Whence had the Anakims their ſtrength, but from him, that bids vs go vp againſt them? Why haue the bodies of our forefathers taken poſſeſsion of their Hebron, but for vs? But now, their feare hath not left them ſo much reaſon as to compare their aduerſaries with others, but onely with themſelues: Doubtleſſe, theſe giants were mighty, but their feare hath ſtretched them out ſome cubits, beyond their ſtature. Diſtruſt makes our dangers greater, & our helps leſſe then they are, and forecaſts euer worſe, then ſhall be; and if euils be poſsible, it makes them certaine.

Amongſt thoſe twelue meſſengers, whom our ſecõd *Moſes* ſent through the Land of Promiſe, there was but one *Iudas*; But amongſt thoſe twelue, which the former *Moſes* addreſſed through the ſame Land, there is but one *Caleb*: and yet thoſe were choſen out of the meaneſts theſe, out of the heads of Iſrael. As there is no ſociety free from ſome corruption:

ſo

so it is hard, if in a community of men, there be not some faithfulnesse.

Wee shall wrong God, if we feare least good causes shall be quite forsaken; He knowes how to serue himselfe of the best, if the fewest; And could as easily be attended with a multitude, if he did not seek his owne glory, in vnlikelihoods.

Ioshua was silent, & wisely spared his tongue for a further aduantage; Onely *Caleb* spake: I do not hear him say, Who am I to striue with a multitude? What can *Ioshua* and I doe against ten rulers? It is better to sit still, then to rise and fall: But he resolues to swim against this streame, and will either drawe friends to the truth, or enemies vpon himselfe.

True Christian fortitude teaches vs not to regard the number, or quality of the opponents, but the equity of the cause; and cares not to stand alone, and challenge all commers: and if it could be opposed by as many worlds, as men, it may be ouerborne, but it cannot be daunted: Whereas popularity carries weak mindes, and teaches them the safety of erring with a multitude.

Caleb saw the giantly Anakims, and the walled cities, as well as the rest; and yet he saies, *Let vs goe vp and possesse it*: As if it were no more, but to goe, and see, and conquer. Faith is courageous, and makes nothing of those dangers, wherewith others are quayled.

It is very materiall with what eyes wee looke vpon all obiects. Feare doth not more multiply euils, then faith diminisheth them; which is therefore bolde, because either it sees not, or contemnes that terrour, which feare represents to the weake. There is none so valiant, as the beleeuer.

It had beene happy for Israell, if *Calebs* counsell had beene as effectuall, as good: But how easily haue these rulers discouraged a faint-hearted people? In stead of lifting vp their ensignes, and marching towards Canaan; they sit them downe, and lift vp their voice and cry. The roddes of their Egyptian task-maisters had neuer beene so fit for them, as now, for crying. They had cause indeed to weepe for the sin of their infidelity: but now they weepe for feare of those enemies they saw not. I feare if there had been ten *Calebs* to perswade, and but two faint spies to discourage them; those two cowards would haue preuailed against those tenne solicitors: How much more, now tenne oppose, and but two incourage? An easie Rhetorick drawes vs to the worse part; yea it is hard not to run downe the hill. The faction of euill is so much stronger in our nature, then that of Good, that euery least

leaſt motion preuailes for the one; ſcarce any ſute for the other.

Now is *Moſes* in danger of loſing all the coſt, and care, that euer he beſtowed vpon Iſraell: His people are already gone back to Egypt, in their hearts; and their bodies are returning. Oh ye rebellious Hebrews, where ſhall God haue you at laſt? Did euer *Moſes* promiſe to bring you to a fruitfull Land, without inhabitants? To giue you a rich country, without reſiſtance? Are not the graues of Canaan as good, as thoſe of Egypt? What can ye but die at the hands of the Anakims? Can yee hope for leſſe from the Egyptians? What madnes is this, to wiſh to die for feare of death: Is there leſſe hope from your enemies, that ſhall be, when ye go vnder ſtrong, and expert leaders, then from the enemies that were, when ye ſhall returne maiſterleſſe? Can thoſe cruell Egyptians ſo ſoone haue forgotten the bloud of their fathers, children, brothers, huſbands, which periſhed in purſuing you? Had ye rather truſt the mercy of knowne enemies, then the promiſe of a faithfull God? Which way will yee returne? Who ſhall diuide the Sea for you? Who ſhall fetch you water out of the Rock? Or can ye hope that the Manna of God will follow you, while ye runne from him? Feeble mindes, when they meete with croſſes they lookt not for, repent of their good beginnings, and wiſh any difficulty rather then that they finde: How many haue pulled backe their foote from the narrowe vvay, for the troubles of a good profeſsion?

It had beene time for the Iſraelites to haue fallen downe on their faces, before *Moſes* and *Aaron*, and to haue ſaid; Yee ledde vs through the Sea, make way for vs into Canaan; Thoſe giants are ſtrong, but not ſo ſtrong as the Rocke of Rephidim; yee ſtrooke that, and it yeelded; If they bee tall, the pillar of God is hyer then then they: when wee looke on our ſelues, wee ſee cauſe of feare; but when wee conſider the miraculous power of you our leaders, wee cannot but contemne thoſe men of meaſures. Leaue vs not therefore, but goe before vs in your directions, goe to God for vs in your prayers. But now contrarily, *Moſes* and *Aaron* fall on their faces to them; And ſue to them, that they would bee content to bee conducted. Had they beene ſuffered to depart, they had periſhed; *Moſes* and his few had beene victorious: And yet, as if hee could not bee happy without them, hee falles on his face to them, that they would ſtay. We haue neuer ſo much neede to be importun'd, as in thoſe things, whoſe benefit ſhould make vs moſt importunate. The ſweetneſſe of Gods Law, and our promiſed glory is ſuch, as ſhould draw all hearts after it; And yet if we did not ſue to men (as for life) that they would be reconciled to God, and be ſaued, I doubt whether they would obtaine; yea, it were well, if our ſute were ſufficient to preuaile.

Though

Though *Moſes* and *Aaron* intreat vpon their faces, and *Ioſhua* and *Caleb* perſwade, and rend their garments, yet they mooue nothing: The obſtinate multitude, growne more violent with oppoſing, is ready to returne them ſtones, for their prayers. Such hath beene euer the thankes of fidelity, and truth; Croſſed wickednesſe prooues deſperat; and in ſtead of yeelding, ſeekes for reuenge. Nothing is ſo hatefull to a reſolute ſinner, as good counſell: We are become enemies to the world, becauſe we tell them truth.

That God which was inuiſibly preſent, whiles they ſinned; when they haue ſinned ſhowes himſelfe glorious. They might haue ſeene him before that they ſhould not ſinne; Now they cannot chooſe but ſee him, in the height of their ſinne. They ſaw before, the pillar of his ordinary preſence: now they ſee him vnuſually terrible; that they may with ſhame and horror, confeſſe him able to defend, able to reuenge. The helpe of God vſes to ſhow it ſelfe in extremity. Hee that can preuent euils, conceales his aid, till danger bee ripe; And then, he is as fearefull as before he ſeemed conniuent.

Corah's *Conſpiracy*.

THe teares of Iſraell were ſcarce drie, ſince the ſmart of their laſt mutiny, and now they beginne another. The multitude is like a raging Sea; ful of vnquiet billows of diſcontentment; whereof one riſes, in the fall of another. They ſaw God did but threaten, and therefore are they bold to ſin: It was now hie time, they ſhould know what it is, for God to be angry. There was neuer ſuch a reuenge taken of Iſrael; neuer any, better deſerued. When leſſer warnings will not ſerue, God looks into his quiuer for deadly arrows. In the mean time what a weary life did *Moſes* lead, in theſe continual ſucceſsions of conſpiracies? What did he gaine by this troubleſome gouernment, but

but danger and despight? Who but he would not haue wisht himselfe rather with the sheep of *Iethro*, then with these wolues of Israell? But, as he durst not quit his hooke, without the calling of God, so now hee dare not his scepter; except he be dismissed by him that call'd him, no troubles, no oppositions can driue him from his place: we are too weak, if we suffer men to chase vs from that station, where God hath set vs.

I see the Leuites, not long since, drawing their swords for God and *Moses*, against the rest of Israell; and that fact winnes them both praise and blessing: Now they are the forwardest in the rebellion against *Moses* and *Aaron*, men of their owne Tribe. There is no assurance of a man, for one act: whom one Sinne cannot fasten vpon, another may. Yea the same sinne may finde a repulse one while, from the same hand, which another time giues it intertainement: and that yeeldance loses the thanke of all the former resistance. It is no praise to haue done once well, vnlesse wee continue.

Outward priuiledges of blood can auaile nothing, against a particular calling of God: These Rubenites had the right of the naturall primogeniture? yet do they vainely challenge preeminence, where God hath subiected them. If all ciuill honour flowe from the King, how much more from the God of Kings? His hand exalts the poore, and casts downe the mighty from their throne. The man that will be lifting vp himselfe, in the pride of his heart, from vnder the foot of God, is iustly troden in the dust.

Moses is the Prince of Israell; *Aaron* the Priest: *Moses* was milde; *Aaron* popular, yet both are conspired against: Their places are no lesse brothers, then their persons. Both are opposed at once; Hee that is a traytor to the Church, is a traytor to the King. Any superiority is a marke of Enuie. Had *Moses*, and *Aaron* bin but fellowes with the Israelites, none had bin better beloued; their dispositions were such, as must needs haue forced fauour, from the indifferent: now they were aduanced, their malice is not inferior to their honor. High towers must look for lightnings; we offer not to vndermine but those wals, which we cannot scale. Nature in euery man is both enuious, and disdainefull; & neuer loues to honor another, but where it may be an honor to it selfe.

There cannot be conceiued an honor lesse worth emulation, then this principality of Israell; a people that could giue nothing; a people that had nothing, but in hope; a people whom their leader was faine to feed with bread, & water; which paid him no tribute, but of ill words; whose command was nothing but a burden: & yet this dignitie was an eie-sore to these Leuites & these Rubenites; *Ye take too much vpon you, ye Sons of Leui.*

And

And this challenge (though thus vnseasonable) hath drawne in, two hundred and fifty Captaines of Israel. What wonder is it, that the tenne rulers preuailed so much with the multitude to dissuade them from Canaan; when three traytors preuayled thus with 250. rulers, famous in the Congregation, and men of renowne? One man may kindle such a fire, as all the world cannot quench. One plague-sore may infect a whole kingdome: The infection of euill is much worse then the act.

It is not like, these leaders of Israell could erre without followers: He is a mean man that drawes not some Clients, after him. It hath bin euer a dangerous policy of Satan, To assault the best: hee knowes that the multitude (as wee say of Bees) will follow their maister.

Nothing can bee more pleasing to the vulgar sort, then to heare their gouernours taxed, and themselues flattered. *All the Congregation is holy; Euery one of them; Wherefore lift yee vp your selues?* Euery word is a falshood. For *Moses* deiected himselfe (*Who am I?*) God lifted him vp, ouer Israell: And so was Israell holy, as *Moses* was ambitious. What holinesse was there in so much infidelity, feare, Idolatry, murinie, disobedience? What could make them vncleane, if this were holinesse? They had scarce wip't their mouthes, or washt their hands, since their last obstinacy: and yet these pick-thanks, say, *All Israell is holy.*

I would neuer desire a better proofe of a false teacher, then flattery: True meaning needs not vphold it selfe by soothing. There is nothing easier, then to perswade men well of themselues; when a mans self-loue meets with anothers flattery it is an ly praise that will not bee beleiued. It was more out of opposition, then beliefe, that these men plead the holines of Israell. Violent aduersaries, to vphold a side, will maineraine those things, they beleiue not.

Moses argues not for himselfe, but appeales to God; neither speakes for his owne right, but his brother *Aarons*: Hee knew, that Gods immediate seruice was woorthy to be more precious, then his gouernment: That, his Princedome serued but to the glory of his Maister. Good Magistrates are more tender, ouer Gods honour, then their owne; and are more sensible of the wrongs offred to religion, then to themselues.

It is safest to trust God with his owne causes. If *Aaron* had beene chosen, by Israel, *Moses* would haue sheltred him vnder their authoritie: Now that God did immediatly appoint him, his patronage is sought, whose the election was. Wee may easily fault in the menaging of diuine affaires; and so our want of successe, cannot want sin; Hee knowes how to vse, how to blesse his own meanes.

As there was a difference betwixt the people, and Leuites; so betwixt the Leuites, and Priests. The God of order, loues to haue our degrees kept. Whiles the Leuites would bee looking vp to the Priests, *Moses* sends downe their eyes, to the people. The way not to repine at those aboue vs, is to looke at those below vs. There is no better remedy for ambition, then to cast vp our former receyts, and to compare them with our deseruings, and to conferre our owne estate with inferiours: So shall wee finde cause to bee thankfull, that wee are aboue any, rather then of enuie, that any is aboue vs.

Moses hath chid the sonnes of *Leui*, for mutining against *Aaron*; and so much the more, because they were of his own Tribe: now, hee sends for the Reubenites, which rose against himselfe. They come not, and their message is worse, then their absence. *Moses* is accused of iniustice, crueltie, falshood, treacherie, vsurpation; and Egypt it selfe must bee commended, rather then *Moses* shall want reproche. Innocencie is no shelter from ill tongues; Malice neuer regards how true any accusation is, but how spightfull.

Now it was time for *Moses* to bee angry. They durst not haue been thus bold, if they had not seen his mildnesse. Lenity is ill bestowed vpon stubborne natures: It is an iniurious senselesnesse, not to feel the wounds of our reputation. It well appeares hee is angry, when he prayes against them. Hee was displeased before; but when hee was most bitter against them, hee still pray'd for them: but now, hee bends his very prayers against them. *Looke not to their offering.* There can bee no greater reuenge, then the imprecation of the righteous; There can bee no greater iudgement, then Gods reiection of our seruices. With vs men, what more argues dislike of the person, then the turning back of his present? What will God accept from vs, if not prayers?

The innocence of *Moses* calls for reuenge on his Aduersaries. If hee had wronged them in his gouernment, in vaine should hee haue looked to Gods hand for right. Our sinnes exclude vs from Gods protection; whereas vprightnesse challenges, and findes his patronage. An alle taken had made him vncapable of fauour. Corrupt Gouernours lose the comfort of their owne brest, and the tuition of God.

The same tongue that prayed against the Conspirators, prayes for the the people. As lewd men thinke to carry it with number; *Corah* had so farre preuailed, that hee had drawne the multitude to his side. God, the auenger of treasons, would haue consumed them all, at once: *Moses* and *Aaron*, pray for their rebels. Although they were woorthy of death, and nothing but death could stoppe their mouthes; yet their mercifull

Leaders

Leaders will not buy their owne peace, with the losse of such enemies. Oh rare and imitable mercy! The people rise vp against their Gouernors; Their Gouernours fall on their faces to God, for the people: So far are they from plotting reuenge, that they will not indure God should reuenge for them.

Moses knew well enough, that all those Israelites must perish in the Wilderneſse; God had vow'd it, for their former insurrection: yet how earnestly doth hee sue to God, not to consume them at once! The verie respite of euills, is a fauour next to the remoueall.

Corah kindled the fire; the two hundred and fiftie Captaines brought sticks to it; All Israel warm'd themselues by it; onely the incendiaries perish. Now doe the Israelites owe their life to them, whose death they intended. God, and *Moses* knowe to distinguish betwixt the heads of a faction, and the traine; though neither bee faultlesse, yet the one is plagued, the other forgiuen. Gods vengeance when it is at the hoteſt, makes differences of men: *Get you away from about the Tabernacles of Corah.* Euer before common iudgements, there is a separation. In the vniuersall iudgement of all the earth, the Iudge himselfe will separate: in these particular executions, wee must separate our selues. The societie of wicked men, especially in their sinnes, is mortally dangerous: whiles wee will not bee parted, how can wee complaine if wee bee enwrapped in their condemnation? Our very company sins with them; why should wee not smart with them also?

Moses had well hoped, that when these rebels should see al the Israelites runne from them, as from monsters, and looking affrightedly vpon their Tents, and should heare that fearfull proclamation of vengeance, against them, (howsoeuer they did before, set a face on their conspiracie; yet now) their hearts would haue misgiuen. But loe, these bold Traytors stand impudently staring in the doore of their tents, as if they would outface the reuenge of God; As if *Moses* had neuer wrought miracle before them; As if no one Israelite had euer bledde for rebelling. Those that shall perish, are blinded. Pride and infidelity obdures the hart, and makes euen cowards feareleſse.

So soone as the innocent are seuered, the guilty perish: the earth cleaues, and swallowes vp the rebels. This element was not vsed to such morsels: It deuoures the carcasses of men; but bodies informed with liuing soules, neuer before. To haue seene them struck dead vpon the earth, had been fearfull: but to see the earth at once their executioner and graue, was more horrible. Neyther the Sea, nor the Earth, are fit to

giue paſſage; The ſea is moiſt and flowing, and will not bee diuided, for the continuitie of it; The earth is dry and maſsie, and will neither yeeld naturally, nor meet againe, when it hath yeelded; yet the waters did cleaue to giue way vnto Iſrael, for their preſeruation; the earth did cleaue, to giue way to the Conſpirators, in iudgement: Both Sea, and Earth, did ſhut their iawes againe vpon the aduerſaries of GOD.

There was more wonder in this latter. It was a maruell that the waters opened: it was no wonder that they ſhutte againe; for, the retyring and flowing, was naturall. It was no leſſe maruell, that the earth opened; but more maruell that it did ſhutte againe, becauſe it had no naturall diſpoſition to meet, when it was diuided. Now might Iſrael ſee they had to doe with a GOD, that could reuenge with eaſe.

There were two ſorts of Traytors: the earth ſwallowed vp the one; the fire, the other. All the elements agree to ſerue the vengeance of their Maker. *Nadab* and *Abihu*, brought fit perſons, but vnfit fire to GOD; Theſe Leuites bring the right fire, but vnwarranted perſons, before him: Fire from GOD conſumes both. It is a dangerous thing to vſurpe ſacred functions. The miniſtery will not grace the man; The man may diſgrace the miniſtery.

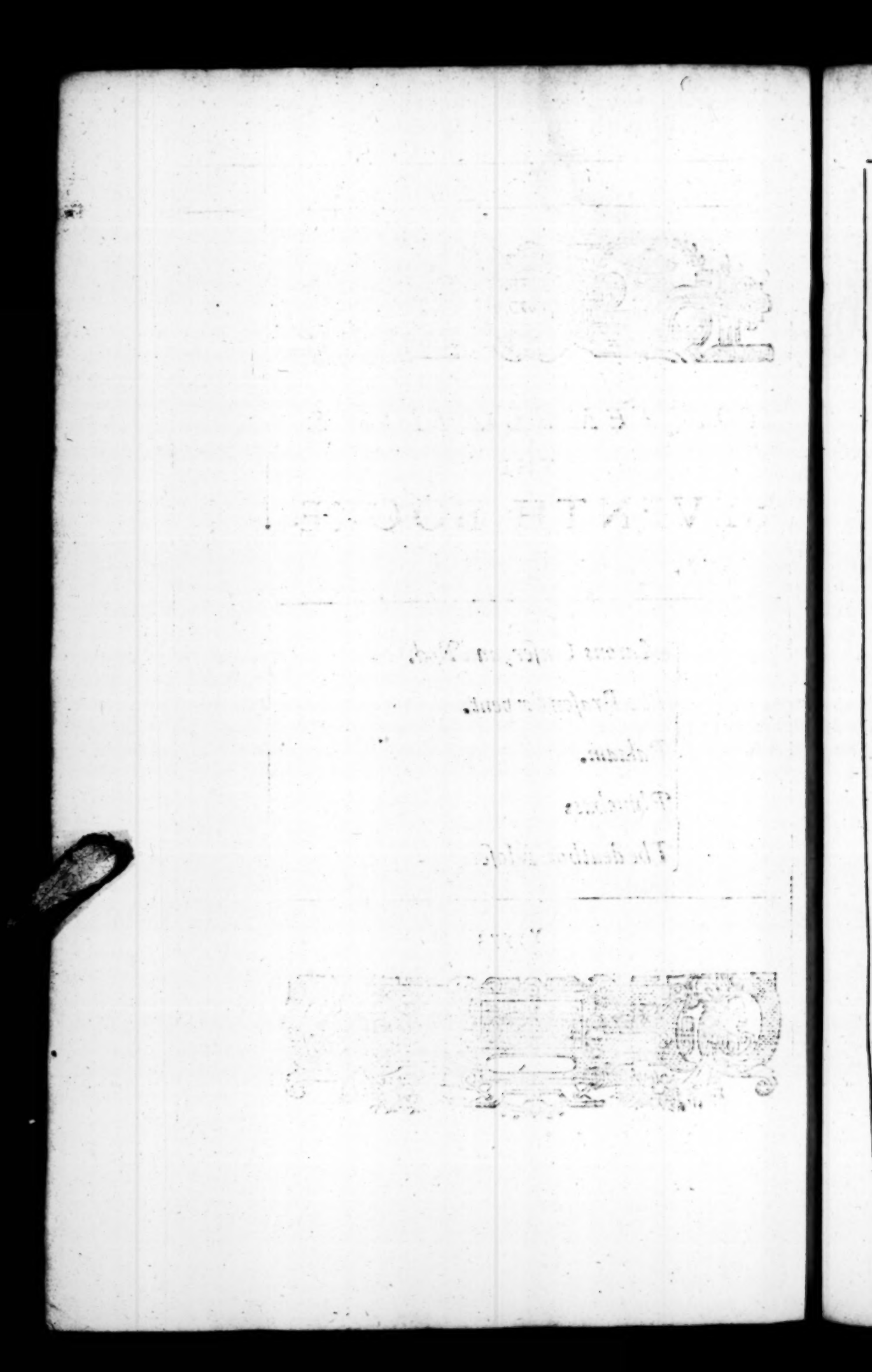
The common people were not ſo faſt gathered to *Corahs* flattering perſwaſion before, as now they ran from the ſight, and feare of his iudgment. I maruel not if they could not truſt that earth, whereon they ſtood, whiles they knew their harts had bin falſe. It is a madneſſe to runne away from puniſhment, and not from ſin.

The end of the ſixt Booke.

CONTEMPLATIONS.

THE SEVENTH BOOKE.

Aarons Censer, and Rod.
The Brasen Serpent.
Balaam.
Phinehas.
The death of Moses.



TO MY RIGHT HONOVRABLE, RELIGIOVS AND BOVNTIFVL PATRON, EDVVARD, LORD DENNY, BARON OF WALTHAM, THE CHIEF COMFORT OF MY LABOVRS, *I.H.* WISHETH ALL TRVE HAPPINES, AND DEDICATES THIS PART OF HIS MEDITATIONS.

CONTEMPLATIONS.

THE SEVENTH BOOK.

Aarons *Cenſer and Rod.*

WHen ſhall wee ſee an end of theſe murmurings, and theſe iudgements? Becauſe theſe men roſe vp againſt *Moſes* and *Aaron*, therefore GOD conſumed them; and becauſe God conſumed them, therfore the people riſe vp againſt *Moſes* and *Aaron*: and now becauſe the people thus murmur, God hath againe begun to conſume them. What a circle is here of ſinnes, and iudgements? Wrath is gone out from GOD: *Moſes* is quick-ſighted, and ſpies it at the ſetting out. By how much more faithfull, and familiar wee are with GOD, ſo much earlier doe wee diſcerne his iudgements; As thoſe which are well acquainted with men, knowe by their lookes and geſtures that, which ſtrangers vnderſtand but by their actions; As finer tempers are more ſenſible of the changes of weather. Hence the *Seers* of GOD haue euer from their watch-tower deſcryed the iudgements of GOD afarre off. If another man had ſeene from Carmel a cloud of a hand-breadth, he could not haue tolde *Ahab*, hee ſhould bee wet. It is enough for Gods meſſengers, out of their acquaintance with their maiſters proceedings, to foreſee puniſhment: No maruell, if thoſe ſee it not, which are wilfully ſinfull: wee men reueale not our ſecret purpoſes, either to enemies or ſtrangers? all their fauour is to feele the plague ere they can eſpie it.

Moſes

Moſes though hee were great with God, yet hee takes not vpon him this reconciliation; hee may aduiſe *Aaron* what to doe, himſelfe vndertakes not to act it: It is the worke of the Prieſthood, to make an atonement for the people: *Aaron* was firſt his brothers tongue to *Pharaoh*; now hee is the peoples tongue to God: Hee only muſt offer vp the incenſe of the publique prayers to God. Who would not thinke it a ſmall thing to hold a Cenſer in his hand? yet if any other had done it he had fallen with the dead, and not ſtood betwixt the liuing & dead; in ſtead of the ſmoke aſcending, the fire had deſcended vpon him: And ſhall there bee leſſe vſe, or leſſe regard of the Euangelicall miniſtery, then the Legall? When the world hath powred out all his contempt, wee are they, that muſt reconcile men to God; and without vs, they periſh.

I knowe not whether more to maruell at the courage, or mercy of *Aaron*: His mercy, that hee would yet ſaue ſo rebellious a people; his courage, that hee would ſaue them, with ſo great a danger of himſelfe. For, as one that would part a fray, hee thruſts himſelfe vnder the ſtrokes of God; and puts it to the choiſe of the reuenger, whether hee will ſmite him, or forbeare the reſt; He ſtands boldly betwixt the liuing and the dead, as one that will eyther die with them, or haue them liue with him; the ſight of fourteene hundred carcaſſes diſmayd him not; he that before feared the threats of the people, now feares not the ſtrokes of God: It is not for Gods miniſters, to ſtand vpon their owne perils in the common cauſes of the Church: Their prayers muſt oppoſe the iudgements of the Almighty; When the fire of Gods anger is kindled, their Cenſers muſt ſmoke with fire from the altar. Euery Chriſtian muſt pray for the remoueall of vengeance: how much more they, whom God hath appointed to mediate for his people? Euerie mans mouth is his owne: but they are the mouthes of all.

Had *Aaron* thruſt in himſelfe with empty hands, I doubt whether he hadde preuailed; now his Cenſer was his protection; When wee come with ſupplications in our hands, we neede not feare the ſtrokes of God. Wee haue leaue to reſiſt the diuine iudgements by our prayers, with fauour and ſucceſſe: So ſoone as the incenſe of *Aaron* aſcended vp vnto God, hee ſmelt a ſauour of reſt; hee will rather ſpare the offenders, then ſtrike their interceſſor. How hardly can any people miſcarry, that haue faithfull miniſters to ſue for their ſafetie? Nothing but the ſmoke of heartie prayers can cleanſe the ayre from the plagues of God.

If *Aarons* ſacrifice were thus accepted; how much more ſhall the hyprieſt of the new Teſtament, by interpoſing himſelfe to the wrath of his father, deliuer the offenders from death? The plague was entred vpon all the ſonnes of men: O Sauiour, thou ſtood'ſt betwixt the liuing, and

and the dead, that all which beleeue in thee, should not perish. *Aaron* offered, and was not striken; but thou, O Redeemer, wouldst offer and bee strooke, that by thy stripes wee might bee healed: So stood'st thou betwixt the dead and liuing, that thou wert both aliue and dead; and all this, that wee, when we were dead, might liue for euer.

Nothing more troubled Israell, then a feare least the two brethren shold cunningly ingrosse the gouernment to themselues. If they had done so, what wise men would haue enuied them an office so little worth, so dearely purchased? But because this conceit was euer apt to stirre them to rebellion, and to hinder the benefit of this holy souerantie; therefore God hath indeuor'd nothing more, then to let them see that these officers, whom they so much envied, were of his owne proper institution: They hadde scarce shut their eyes, since they saw the confusion of those two hundred and fifty vsurping sacrificers; and *Aarons* effectuall intercession for staying the plague of Israell. In the one, the execution of Gods vengeance vpon the competitors of *Aaron* for his sake. In the other, the forbearance of vengeance vpon the people for *Aarons* mediation, might haue challenged their voluntary acknowledgement of his iust calling from God; If there had been in them either awe, or thankfulnes, they could not haue doubted of his lawfull supremacy. How could they choose but argue thus; Why would God so fearefully haue destroyed the riualls that durst contest with *Aaron*, if hee would haue allowed him any equall? Wherefore serue those plates of the Altar, which wee see made of those vsurped Censers, but to warne all posteritie of such presumption? Why should God cease striking, whiles *Aaron* interposed betwixt the liuing and the dead, if hee were but as one of vs? Which of vs, if wee had stood in the plague, had not added to the heap? Incredulous mindes will not bee perswaded with any euidence. These two brothers had liued asunder forty yeers; God makes them both meet in one office of deliuering Israel. One halfe of the miracles were wrought by *Aaron*; hee strooke with the rodde, whiles it brought those plagues on Egypt. The Israelites heard God call him vppe by name to mount Sinai; They saw him anointed from God: and (least they should thinke this a set match betwixt the brethren) they saw the earth opening, the fire issuing from God vpon their emulous opposites: they saw his smoke a sufficient antidote for the plague of God; and yet still *Aarons* calling is questioned. Nothing is more naturall to euery man, then vnbeleefe: but the earth neuer yeelded a people so strongly incredulous, as these; and after so many thousand generations their children doe inherit their obstinacy; still doe they oppose the true high-priest, the anointed of God: sixteene hundred yeers desolation hath not drawen from them to confesse him whome God hath chosen.

How

How desirous was God to giue satisfaction euen to the obstinate! There is nothing more materiall, then that men should bee assured their spirituall guides haue their commission and calling from God: The want whereof is a preiudice to our successe. It should not bee so: but the corruption of men will not receiue good, but from due messengers.

Before, God wrought miracles in the rod of *Moses*; now, in the rodde of *Aaron*. As *Pharaoh* might see himselfe in *Moseses* rod; who of a rodde of defence and protection was turned into a venomous serpent: So Israel might see themselues, in the rod of *Aaron*. Euery Tribe and euery Israelite was, of himselfe, as a sere stick, without life, without sap; and if any one of them had power to liue, and flourish, hee must acknowledge it from the immediate power, and gift of God.

Before Gods calling all men are alike: Euery name is alike written in their rod; there is no difference in the letters, in the wood; neither the characters of *Aaron* are fayrer, nor the staffe more precious; It is the choise of God that makes the distinction: So it is in our calling of Christianity; All are equally deuoid of the possibility of grace: all equally liueless; by nature wee all are sonnes of wrath: If wee bee now better then others, who separated vs? Wee are all crab-stocks in this orchard of God, hee may graffe what fruit he pleases, vpon vs; onely the grace and effectuall calling of God makes the difference.

These twelue heads of Israel, would neuer haue written their names in their rods, but in hope they might bee chosen to this dignitie. What an honour was this Priesthood, whereof all the Princes of Israell are ambitious? If they had not thought it an high preferment, they had neuer so much enuyed the office of *Aaron*. What shall wee thinke of this change? Is the Euangelicall ministratiom of lesse worth then the Leuiticall? Whiles the Testament is better, is the seruice worse? How is it, that the great thinke themselues too good for this imployment? How is it, that vnder the Gospell, men are disparaged with that, which honoured them vnder the Law; that their ambition and our scorne, meete in one subiect.

These

These twelue rods are not laid vp in the seuerall cabinets of their owners; but are brought forth, and laid before the Lord. It is fit God shold make choyce of his owne attendants. Euen wee men hold it iniurious, to haue seruants obtruded vpon vs, by others: neuer shall that man haue comfort in his ministery, whom God hath not chosen. The great Commander of the world, hath set euery man in his station; To one he hath said, Stand thou in this Tower and watch; To another, Make thou good these Trenches; To a third, Digge thou in this Mine. Hee that giues, and knowes our abilities, can best set vs on worke.

This rod was the pastorall staffe of *Aaron*, the great shepheard of Israel. God testifies his approbation of his charge, by the fruit. That a rod cut off from the tree, should blossome, it was strange; but that in one night, it should beare buds, blossoms, fruit, and that both ripe and hard, it was highly miraculous. The same power that reuiues the dead plants of winter, in the Spring, doth it heere without earth, without time, without sunne; that Israel might see and grant, it was no reason his choyce should be limited, whose power is vnlimited.

Frutfulnesse is the best argument of the calling of God: Not onely all the plants of his setting, but the very boughes cut off from the body of them, will flourish. And that there may not want a succession of increase, heere are fruit, blossoms, buddes; both proofe and hope, inseparably mixed.

It could not but bee a great comfort vnto *Aaron*, to see his rodde thus miraculously florishing; to see this wonderfull Testimony of Gods fauour, and election: Sure he could not but think; Who am I, O God, that thou shouldest thus choose mee out of all the Tribes of Israel? My weakenesse hath beene more worthy of thy rod of correction, then my rodde hath beene worthy of these blossoms. How hast thou magnified mee, in the sight of all thy people? How able art thou to vphold my imbecility with the rodde of thy support? how able to defend mee with the rodde of thy power, who hast thus brought fruit out of the sapleſſe rodde of my profession? That seruant of God is worthy to faint, that holds it not a sufficient encouragement, to see the euident proofes of his Masters fauour.

Commonly, those fruits which are soone ripe, soone wither; but these almonds of *Aarons* rod, are not more early, then lasting: the same hand which brought them out before their time, preserued them, beyond their time; and for perpetuall memory, both rodde and fruite must be kept in the Arke of God. The tables of *Moses*, the rodde of *Aaron*, the Manna of God, are monuments fit for so holy a shrine. The

doctrine, ſacraments, and gouernement of Gods people, are precious to him, and muſt bee ſo to men. All times ſhall ſee and wonder, how his ancient Church was fed, taught, ruled. *Moſes* his rod did great miracles, yet I finde it not in the Arke. The rod of *Aaron* hath this priuiledge, becauſe it caried the miracle ſtill in it ſelfe; whereas the wonders of that other rod were paſſed. Thoſe monuments would God haue continued in his Church, which eary in them the moſt manifeſt euidences of that which they import.

The ſame God, which by many tranſient demonſtrations had approued the calling of *Aaron* to Iſrael, will now haue a permanent memoriall of their conuiction; that whenſoeuer they ſhould ſee this relique, they ſhould be aſhamed of their preſumption, and infidelity. The name of *Aaron* was not more plainely written in that rod, then the ſinne of Iſrael was in the fruit of it; and how much Iſrael findes their rebellion beaten with this rod, appears in their preſent relenting, and complaint; *Behold, we are dead, we periſh.* God knowes how to pull downe the biggeſt ſtomach, and can extort glory to his owne Name, from the moſt obſtinate gainſayers.

The Braſen Serpent.

SEauen times already hath Iſraell mutined againſt *Moſes*, and ſeauen times hath either been threatned, or puniſhed; yet now they fall to it afreſh. As a teaſtie man findes occaſion to chaſe at euery triſle: ſo this diſcontented people, either finde or make all things troubleſome. One while they haue no water; then bitter; One while no God; then one too many; One while no bread; then bread enough, but too light; One while they will not abide their Gouernors: then they cannot abide their loſſe. *Aaron* and *Miriam* were neuer ſo grudged aliue,

as

as they are bewailed dead. Before, they wanted onions, garlicke, fleſh-pots; now they want figges, vines, pomegranats, corne. And as rabid children, that cry for euery thing they can thinke of, are whipped by thier wiſe mother: So God iuſtly ſerues theſe fond Iſraelites.

It was firſt their way that makes them repine; They were faine to goe round about Idumea; The iourney was long and troublſome. They had ſent intreaties to *Edom* for licence of paſſage the next way, reaſonably, ſubmiſly: It was churliſhly denied them. *Eſau* liues ſtill in his poſterity; *Iacob* in Iſrael: The combate which they began in *Rebeccaes* belly, is not yet ended. *Amalec*, which was one limme of *Eſau*, followes them at the heels; The *Edomite*, which was another, meets them in the face; So long as there is a world, there will be oppoſition to the choſen of God. They may come at their perill; The way had beene neerer, but bloody; they dare not goe it, and yet complaine of length.

If they were afraid to purchaſe their reſting place with warre, how much leſſe would they their paſſage? What ſhould God doe with impatient men? They will not goe the neereſt way, and yet complaine to goe about. He that will paſſe to the promiſed Land, muſt neither ſtand vpon length of way, nor difficulty. Euery way hath his inconueniences: the neereſt hath more danger, the fartheſt hath more paine; Either, or both muſt be ouercome, if euer we will enter the reſt of God.

Aaron and *Miriam*, were now paſt the daunger of their mutinies; for want of another match, they ioyne God with *Moſes*, in their murmurings: Tho they had not mentioned him, they could not ſeuer him in their Inſurrection; For, in the cauſes of his owne ſeruants, hee challenges euen when hee is not challenged. What will become of thee, O Iſrael, when thou makeſt thy Maker thine enemy? Impatience is the cozen to Frenſie: this cauſes men not to care vpon whom they runne, ſo they may breathe out ſome reuenge. How oft haue wee heard men that haue beene diſpleaſed by others, teare the name of their Maker in peeces? Hee that will iudge, and can confound, is fetcht into the quarrell without cauſe. But if to ſtriue with a mighty man bee vnwiſe, and vnſafe, what ſhall it be to ſtriue with the mighty God?

As an angry child caſts away that which is giuen him, becauſe hee hath not that hee would: ſo doe theſe fooliſh Iſraelites; their bread is light, and their water vnſatisfying, becauſe their way diſpleaſed them. Was euer people fed with ſuch bread, or water? Twice hath the very Rocke yeelded them water, and euery day the heauen affords them bread. Did any one ſoule amongſt them miſcary, either for hunger,

or thirſt? But no bread will downe with them, ſaue that which the earth yeelds; no water but from the naturall Wells, or Riuers. Vnleſſe nature may be allowed to be her owne caruer, ſhe is neuer contented.

Manna had no fault, but that it was too good, and too frequent: the pulſe of Egypt had beene fitter for theſe courſe mouthes: This heauenly bread was vnſpeakably delicious; it taſted like wafers of hony, and yet euen this Angels foode is contemned. Hee that is full, deſpiſeth an hony-combe. How ſweet and delicate is the Goſpell! Not only the Fathers of the old Teſtament, but the Angels deſired to look into the glorious myſteries of it, and yet we are cloyed. This ſupernaturall food is too light: the bread-corne of our humane reaſon, and profound diſcourſe, would better content vs.

Moſes will not reuenge this wrong; God will: yet will hee not deale with them himſelfe, but he ſends the fiery ſerpents to anſwer for him; How fitly? They had caried themſelues like ſerpents to their gouernors: how oft had they ſtung *Moſes*, and *Aaron*, neare to death? If the ſerpent bite when he is not charmed, no better is a ſlaunderer. Now theſe venomous Adders reuenge it; which are therefore called fiery, becauſe their poyſon ſcalded to death; God hath an hand in the annoyance and hurt of the baſeſt creature; how much leſſe can the ſting of an ill tongue, or the malice of an ill ſpirit, ſtrike vs without him? Whiles they were in Goſhen, the frogs, lice, caterpillers ſpared them, and plagued the Egyptians; now they are rebellious in the deſert, the ſerpents finde them out, and ſting them to death. Hee that brought the quailes thither to feed them, fetches theſe Serpents thither to puniſh them. While wee are at warres with God, we can looke for no peace with his creatures: Euery thing reioyces to execute the vengeance of his Maker. The ſtones of the field will not be in league with vs, while we are not in league with God.

Theſe men, when the ſpies had told them newes of the giants of Canaan, a little before had wiſht, *Would God we were dead in this Wildernes:* Now God hath heard their prayers; what with the plague, what with the ſerpents, many thouſands of them died. The ill wiſhes of our impatience are many times heard. As thoſe good things are not graunted vs, which we pray for, without care; ſo thoſe euils which we pray for, & would not haue, are oft granted. The eares of God are not only open to the prayers of faith, but to the imprecations of infidelity. It is dangerous wiſhing euill to our ſelues, or ours; It is iuſt with God to take vs at our word, & to effect that, which our lips ſpeak againſt our heart.

Before, God hath euer conſulted with *Moſes*; and threatned, ere hee puniſht: now hee ſtrikes, and ſayes nothing. The anger is ſo much more

more, by how much leſſe notified. When God is not heard before hee is felt, (as in heawing of wood, the blow is not heard, till the axe be ſeen to haue ſtrooke) it is a fearefull ſigne of diſpleaſure: It is with God, as with vs men, that ſtill reuenges are euer moſt dangerous. Till now, all was well enough with Iſrael, and yet they grudged; Thoſe that will complaine without a cauſe, ſhall haue cauſe to complain for ſomething. Diſcontented humors ſeldom ſcape vnpuniſhed; but receiue that moſt iuſtly whereat they repined vniuſtly.

Now the people are glad to ſeeke to *Moſes* vnbidden. Euer heeretofore, they haue beene wont to be ſued to, and intreated for without their owne intreaty; Now their miſery makes them importunate: There need no ſolicicitor, where there is ſenſe of ſmart. It were pitty, men ſhould want affliction; ſince it ſends them to their prayers, and confeſsions. All the perſwaſions of *Moſes* could not doe that which the ſerpents haue done for him. O God, thou ſeeſt how neceſſary it is wee ſhould be ſtung ſometimes: elſe wee ſhould run wilde, and neuer come to a ſound humiliation; wee ſhould neuer ſeeke thee, if thy hand did not finde vs out.

They had ſpoken againſt God, and *Moſes*; And now they humbly ſpeake to *Moſes*, that hee would pray to God for them. He that ſo oft prayed for them vnbidden, cannot but much more do it requeſted; and now obtaines the meanes of their cure. It was equally in the power of God, to remoue the ſerpents; and to heale their ſtinging; To haue cured the Iſraelites by his word, and by his ſigne: But hee findes it beſt for his people (to exerciſe their faith) that the Serpents may bite, and their bitings may inuenome, and that this venome may indanger the Iſraelites; and that they, thus affected, may ſeeke to him for remedy; and ſeeking may finde it, from ſuch meanes, as ſhould haue no power, but in ſignification; That while their bodyes were cured by the ſigne, their ſoules might be confirmed, by the matter ſignified. A ſerpent of braſſe could no more heale, then ſting them. What remedy could their eyes giue to their legs? Or what could a ſerpent of cold braſſe preuail againſt a liuing & fiery ſerpent? In this troubleſom deſert, we are all ſtung by that fiery and old Serpent; O Sauiour, it is to thee we muſt looke, and be cured; It is thou that wert their paſchall Lamb, their Manna, their Rock, their Serpent. To all purpoſes doſt thou vary thy ſelfe to thy Church, that we may find thee euery-where: Thou art for our nouriſhment, refreſhing, cure; as hereafter, ſo euen now, all in all.

This ſerpent which was appointed for cure to Iſrael, at laſt ſtings them to death, by Idolatrous abuſe: what poyſon there is in Idolatry, that makes euen Antidotes deadly! As *Moſes* therefore rayſed

this ſerpent, ſo *Ezekias* pulled it downe: God commanded the rayſing of it, God approued the demoliſhing of it. Superſtitious vſe can marre the very inſtitutions of God: how much more the moſt wiſe and wel-grounded deuiſes of men?

Balaam.

Moab and *Midian* had beene all this while ſtanders by, and lookers on; If they had not ſeene the patterne of their owne ruine, in theſe neighbours; it had neuer troubled them, to ſee the Kings of the Amorites, and Baſhan to fall before Iſraell. Had not the Iſraelites camped in the Plaines of *Moab*, their victories had beene no eye-ſore to *Balac*. VVicked men neuer care to obſerue Gods iudgements, till themſelues bee touched; The fire of a neighbours houſe would not ſo affect vs, if it were not with the danger of our owne: Secure mindes neuer ſtartle, till God come home to their very ſenſes.

Balac and his Moabites had wit enough to feare, not wit enough to preuent iudgement: They ſee an enemy in their borders, and yet take no right courſe for their ſafety. Who would not haue looked, that they ſhould haue come to Iſrael, with conditions of peace? Or, why did they not think; Either Iſraels God is ſtronger then ours, or he is not. If he be not, why are we afraid of him? If he be, Why do we not ſerue him? The ſame hand which giues them victory, can giue vs protection. Carnall men, that are ſecure of the vengeance of God, ere it doe come, are maſtered with it, when it doth come; and not knowing which way to turne them, run forth at the wrong doore.

The Midianites ioyne with the Moabites, in conſultation, in action againſt Iſrael. One would haue thought, they ſhould haue looked for fauour from *Moſes*, for *Iethroes* ſake; which was both a Prince of their Countrey

Countrey, and father in law to *Moſes*; and either now, or not long before, was with Iſrael in the Wilderneſſe. Neither is it like, but that *Moſes* hauing found forty yeares harbour amongſt them, would haue been (what hee might) inclinable to fauourable treaties, with them: but now, they are ſo faſt linked to *Moab*, that they will either ſinke or ſwim together. Intireneſſe with wicked conſorts is one of the ſtrongeſt chaynes of Hell, and bindes vs to a participation both of ſinne, and puniſhment: An eaſie occaſion will knit wicked hearts together, in conſpiracy againſt the Church of God.

Their errand is diueliſh (*Come curſe Iſrael*:) That which Satan could not doe by the ſwords of *Og*, and *Sehon*, he will now try to effect, by the tongue of *Balaam*. If either ſtrength, or policie would preuaile againſt Gods Church, it could not ſtand. And why ſhould not we be as induſtrious to promote the glory of God, and bend both our hands and heads to the cauſes of the Almighty? When all helpes faile *Moab*, the Magician is ſought to. It is a ſigne of a deſperate cauſe, to make Satan either our counſellor, or our refuge.

Why did they not ſend to *Balaam* to bleſſe themſelues rather, then to curſe Iſraell? It had beene more eaſie to be defended from the hurt of their enemies, then to haue their enemies laide open to bee hurt by them. Pride and malice did not care ſo much for ſafety, as for conqueſt: It would not content them to eſcape Iſrael, if Iſrael may eſcape them; It was not thank-worthy, to ſaue their owne blood, if they did not ſpill the blood of others; As if their owne proſperity had beene nothing, if Iſrael alſo proſpered. If there be one proiect worſe then another, a wicked heart will finde it out. Nothing but deſtruction will content the malicious.

I knowe not whether *Balaam* were more famous, or *Balac* more confident. If the king had not been perſwaded of the ſtrength of his charm, hee had not ſent ſo farre, and payd ſo deare, for it; now hee truſts more to his inchauntment, then to the forces of *Moab*, and *Midian*: and (as if heauen and earth were in the power of a charmers tongue) he ſaith, *He that thou bleſſeſt, is bleſſed; and he whom thou curſeſt, is curſed*: Magicke, through the permiſsion of God, is powerfull; for whatſoeuer the Diuell can do, the Magician may do: but it is madneſſe to think either of them omnipotent. If either the curſes of men, or the indeuours of the powers of darkneſſe, ſhould be effectuall, all would be Hell. No, *Balac*: So ſhort is the power of thy *Balaam*, that neither thou, nor thy Prophet himſelfe, can auoide that curſe, which thou wouldeſt haue brought vpon Iſraell. Had *Balaam* been a true Prophet of God, this bold aſſurance had beene but iuſt; Both thoſe ancient *Seers*, and the Prophets of the Goſpell

Gospell haue the ratification of God in heauen, to their sentences on earth. Why haue we lesse care of the blessings, and lesse feare of the curses and censures of Gods ministers? Who would not rather haue *Elishaes* guard, then both the Kings of Israel, and Assyria? He himselfe as hee had the Angelicall chariots and horsemen about him, so was hee the chariots and horsemen of Israel: Why should our faith bee lesse strong, then superstition? Or why should Gods agents haue lesse vertue then Satans?

I should wonder to heare God speake with a false Prophet, if I did not knowe it hath beene no rare thing with him (as with men) to bestowe wordes, euen where he will not bestowe fauour. *Pharaoh*, *Abimelech*, *Nebuchadnezzar*, receiue visions from God: neither can I think this strange, when I heare God speaking to Saatn, in a question no less familiar then this of *Balaam*; *Whence com'st thou Satan*. Not the sound of the voyce of God, but the matter which hee speakes, argues loue: He may speake to an enemy; hee speakes peace to none, but his owne. It is a vaine bragge, God hath spoken to me. So may hee doe to reprobates, or Diuels: but what said hee? Did he say to my soule, *I am thy saluation*? Hath he indented with me that he will be my God, and I shal be his? I cannot heare this voyce and not liue.

God heard all the consultation, and message of these Moabites; these messengers could not haue mooued their foote, or their tongue, but in him: and yet he which asked *Adam*, where he was, asks *Balaam*, *What men are these?* I haue euer seene, that God loues to take occasion of proceeding with vs, from our selues, rather then from his owne immediate prescience. Hence it is, that we lay open our wants, and confess our sins, to him that knowes both better then our owne harts, Because hee will deale with vs from our owne mouthes.

The preuention of God, forbids both his iourney, and his curse. And what if hee had beene suffered to goe and curse? What corne had this wind shaken when God meant to blesse them? How many Bulls haue bellowed out execrations against this Church of God? What are we the worse? Yea I doubt if wee had beene so much blessed, had not those *Balaamitish* curses beene spent vpon vs. Hee that knowes what waste winde the causeless curses of wicked men are, yet will not haue *Balaam* curse Israell; because he will not allow *Balac* so much incouragement, in his opposition, as the conceit of this helpe. Or perhaps, if *Balac* thought this Sorcerer a true Prophet, God would not haue his name, so much, as in the opinion of the heathen, scandalized, in vsurping it to a purpose, which he meant not should succeed.

The

The hand of God is in the reſtraint of many euills, which we neuer knew to be towards vs. The Iſraelites ſate ſtill in their Tents, they little thought what miſchiefe was brewing againſt them: without euer making them of counſell, God croſſes the deſignes of their enemies. He that keepeth Iſrael, is both a ſure, and a ſecret friend. The reward of the diuination, had eaſily commanded the iourney, and curſe of the couetous Prophet, if God had not ſtayed him. How oft are wicked men curbed by a diuine hand, euen in thoſe ſinnes, which their heart ſtands to? It is no thanke to lewd men that their wickedneſſe is not proſperous. Whence is it that the world is not ouer-runne with euill, but from this; that men cannot be ſo ill as they would?

The firſt entertainment of this meſſage, would make a ſtranger think *Balaam* wiſe, and honeſt: He will not giue a ſudden anſwer, but craues leaſure to conſult with God; and promiſes to returne the anſwere hee ſhall receiue. Who would not ſay, This man is free from raſhnes, from partiality? Diſſimulation is crafty, and able to deceiue thouſands: The words are good: when hee comes to action, the fraud bewraies it ſelfe: For, both he inſinuates his owne forwardnes, and caſts the blame of the prohibition, vpon God, & (which is worſe) deliuers but halfe his anſwer: he ſayes indeed, *God refuſes to giue them leaue to go:* He ſayes not, as it was, *He charges me not to curſe them, for they are bleſſed.* So did *Balaam* deny, as one that wiſht to be ſent for againe. Perhaps a peremptory refuſall had hindered his further ſolicitation. Concealement of ſome truths, is ſometimes as faulty, as a deniall. True fidelity is not niggardly in her relations.

Where wickedneſſe meets with power, it thinkes to command all the world, aud takes great ſcorne of any repulſe. So little is *Balac* diſcouraged with one refuſall, that he ſends ſo much the ſtronger meſſage; *Mo Princes*, and *more honourable*. Oh that we could be ſo importunate for our good, as wicked men are for the compaſsing of their owne deſignes! A deniall doth but whet the deſires of vehement ſutors. Why are we faint in ſpirituall things, when we are not denied, but delayed?

Thoſe which are themſelues tranſported with vanity, and ambition, thinke that no heart hath power to reſiſt theſe offers. *Balacs* Princes thought they had ſtrook it dead, when they had once mentioned promotion to great honour. Selfe-loue makes them think they cannot be ſlaues, whiles others may be free; and that all the world would be glad to runne on madding after their bait. Nature thinkes it impoſsible to contemne honour and wealth; and becauſe too many ſoules are thus taken, cannot beleeue that any would eſcape. But let carnall hearts know there are thoſe, that can ſpit the world in the face, and ſay, *Thy gold and*

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ſiluer periſh with thee: and that in compariſon of a good conſcience, can tread vnder foot his beſt profers, like ſhadowes, as they are; and that can doe, as *Balaam* ſaide.

How neare, truth, and falſhood can lodge together? Heere was pietie in the lips, and couetouſneſſe in the heart. Who can any more regard good wordes, that heares *Balaam* ſpeake ſo like a Saint? An houſefull of gold and ſiluer may not peruert his tongue; his heart is wonne with leſſe: for if he had not already ſwallowed the reward, and found it ſweet, why did he againe ſolicit God, in that which was peremptorily denyed him? If his minde had not beene bribed already, why did hee ſtay the meſſengers? why did he expect a change in God? why was he willing to feede them with hope of ſucceſſe, which had fedde him with hope of recompence? One prohibition is enough for a good man. Whiles the delay of God doth but hold vs in ſuſpence, importunity is holy and ſeaſonable: but when once he giues a reſolute deniall, it is profane ſauſineſſe to ſolicit him. When wee aske what wee are bidden, our ſuits are not more vehement, then welcome: but when wee begge prohibited fauours, our preſumption is troubleſome, and abhominable: No good heart will endure to be twiſe forbidden.

Yet this importunity hath obtained a permiſsion; but, a permiſsion, worſe then a deniall. I heard God ſay, before, *Goe not, nor curſe them*; Now he ſayes, *Goe, but curſe not*. Anone, hee is angry that hee did goe. Why did hee permit that which hee forbad, if hee be angry for doing that which he permitted? Some things God permits with an indignation; not for that he giues leaue to the act, but that hee giues a man ouer to his ſin in the act; this ſufferance implies not fauour, but iudgement: ſo did God bid *Balaam* to goe, as *Salomon* bids the young man follow the waies of his owne heart. It is one thing to like, another thing to ſuffer; *Moſes* neuer approued thoſe legall diuorces, yet he tolerated them: God neuer liked *Balaams* iourney, yet he diſpleaſedly giues way to it: as if he ſaid; Well, ſince thou art ſo hote, ſet on this iourney, be gone. And thus *Balaam* tooke it: elſe, when God after profeſſed his diſpleaſure for the iourney, it had beene a ready anſwere, *Thou commandedſt me*: but heerein his confeſsion argues his guilt. *Balaams* ſuite, and Iſraels Quailes had both one faſhion of grant; in anger. How much better is it, to haue gratious denialls, then angry yeeldings?

A ſmall perſwaſion hartens the willing: It booted not to bid the couetous Prophet haſten to his way. Now he makes himſelfe ſure of ſucceſſe: His corrupt heart tells him, that as God had relented in his licence to goe, ſo he might perhaps, in his licence to curſe; and hee ſaw how this curſe might bleſſe him with abundance of wealth: he roſe vp

earely

earely therfore and ſaddled his aſſe. The night ſeemed long to his forwardneſſe. Couetous men need neither clock nor bell to awaken them: their deſires make them reſtleſſe. O that we could, with as much eagerneſſe ſeeke the true riches, which onely can make vs happy!

We that ſee onely the out-ſide of *Balaam*, may maruell, why hee that permitted him to goe, afterward oppoſes his going: but God that ſaw his heart, perceiued what corrupt affections carried him: hee ſaw, that his couetous deſires, and wicked hopes, grewe the ſtronger, the nearer hee came to his end: An Angel is therefore ſent to with-hold the haſtie Sorcerer. Our inward diſpoſition, is the life of our actions; according to that doth the God of ſpirits iudge vs, whiles men cenſure according to our externall motions. To goe at all, when God had commanded to ſtay, was preſumptuous: but to goe with deſire to curſe, made the act doubly ſinfull, and fetcht an Angel to reſiſt it. It is one of the worthy imployments of good Angels, to make ſecret oppoſition to euill deſignes: Many a wicked act haue they hindered, without the knowledge of the agent. It is all one with the Almighty, to worke by ſpirits, and men; It is therefore our glory to be thus ſet on worke: To ſtop the courſe of euill, either by diſſwaſion, or violence, is an Angelicall ſeruice.

In what danger are wicked men, that haue Gods Angels their oppoſites? The diuell mooued him to goe; a good Angel reſiſts him. If an heauenly Spirit ſtand in the way of a Sorcerers ſinne, how much more ready are all thoſe ſpirituall powers, to ſtop the miſcariages of Gods deare children? How oft had we fallen yet more, if theſe gardians had not vpheld vs, whether by remouing occaſions, or by caſting in good inſtincts? As our good indeuours are oft hindred by Satan; ſo are our euill, by good Angels: elſe were not our protection equall to our danger; and we could neither ſtand nor riſe.

It had beene as eaſie for the Angel to ſtrike *Balaam*, as to ſtand in his way; and to haue followed him in his ſtarting aſide, as to ſtop him in a narrow path: But euen the good Angels haue their ſtints, in their executions. God had ſomewhat more to doe with the tongue of *Balaam*, and therefore he will not haue him ſlaine, but withſtood: and ſo withſtood, that he ſhall paſſe. It is not ſo much glory to God, to take away wicked men, as to vſe their euill to his owne holy purpoſes. How ſoone could the Commander of heauen, and earth, ridde the world of badde members? But ſo ſhould he loſe the praiſe of working good by euill inſtruments. It ſufficeth that the Angels of God reſiſt their actions, while their perſons continue.

That

That no man may maruell to see *Balaam* haue visions from God, and vtter prophecies from him; his very Asse hath his eyes opened, to see the Angel, which his Master could not; and his mouth opened to speake more reasonably then his Master. There is no beast deserues so much wonder, as this of *Balaam*, whose common sense is aduanced aboue the reason of his rider; so as for the time, the Prophet is brutish, and the beast prophetical. Who can but stand amazed at the eye, at the tongue of this silly creature? For so dull a sight it was much to see a bodily obiect, that were not too apparent: but to see that spirit, which his rider discerned not, was farre beyond nature. To heare a voyce come from that mouth, which was vsed only to braye, it was strange, and vncouth: but to heare a beast, whose nature is noted for incapacity, to out-reason his Master, a professed Prophet, is in the very height of miracles: Yet can no heart sticke at these, that considers the dispensation of the Almightie, in both. Our eye could no more see a beast, then a beast can see an Angel, if he had not giuen this power to it. How easie is it for him that made the eye of man and beast, to dim, or inlighten it at his pleasure? And if his power can make the very stones to speak, how much more a creature of sense? That euill spirit spake in the serpent to our first Parents; Why is it more that a spirit should speak in the mouth of a beast? How ordinarily did the heathen receiue their Oracles out of stones, and trees? Doe not wee our selues teach birds to speake those sentences they vnderstand not? We may wonder, wee cannot distrust, when we compare the act with the author; which can as easily create a voyce, without a body, as a body without a voyce. Who now can hereafter plead his simplicity, and dulnes of apprehending spirituall things, when he sees how God exalts the eyes of a beast, to see a spirit. Who can be proud of seeing visions, since an Angel appeared to a beast? neither was his skin better after it, then others of his kinde. Who can complaine of his owne rudenesse, and inability to reply in a good cause, when the very beast is inabled by God, to conuince his Master? There is no mouth, into which God cannot put wordes: and how oft doth he choose the weake, and vnwise, to confound the learned, and mighty?

What had it been better for the Asse to see the Angel; if he had rushed still vpon his sword? Euils were as good not seene, as not auoided; But now he declines the way, and saues his burthen. It were happy for peruerse sinners, if they could learne of this beast, to runne away from fore-seene iudgements. The reuenging Angel stands before vs; and though we know we shall as sure die, as sinne: yet we haue not the wit or grace to giue backe; though it be with the hurt of a foot, to saue the body; with the paine of the body, to saue the soule.

I see, what fury and stripes the impotent Prophet bestowes vpon this poore

poore beast, because he will not go on; yet, if he had gone on, himselfe had perished. How oft doe we wish those things, the not obtaining whereof is mercy? We grudge to be stayd in the way to death, and fly vpon those which oppose our perdition.

I doe not (as who would not expect) see *Balaams* haire stand vpright, nor himselfe alighting, and appalled at this monster of miracles: But, as if no new thing had happened, he returnes words to the beast, full of anger, void of admiration; Whether his trade of sorcering had so inured him to receiue voyces from his familiars, in shape of beasts, that this euent seemed not strange to him; Or, whether his rage, and couetousnesse had so transported him, that he had no leasure to obserue the vnnaturall vnusualnes of the euent. Some men make nothing of those things, which ouercome others with horror, and astonishment.

I heare the Angel of God taking notice of the cruelty of *Balaam* to his beast: His first wordes to the vnmercifull Prophet, are in expostulating of this wrong. We little thinke it; but God shall call vs to an account, for the vnkinde and crudll vsages of his poore mute creatures: He hath made vs Lords, not tyrants; owners, not tormentors: hee that hath giuen vs leaue to kill them, for our vse, hath not giuen vs leaue to abuse them, at our pleasure; they are so our drudges, that they are our fellowes by creation. It was a signe the Magician would easily wish to strike Israel with a curse; when hee wished a sword to strike his harmelesse beast. It is ill falling into those hands, whom beasts finde vnmercifull.

Notwithstanding these rubs, *Balaam* goes on, and is not afraide to ride on that beast, whose voyce hee hath heard: And now, postes are sped to *Balac*, with the newes of so welcome a guest: He that sent Princes, to fetch him, comes himselfe on the way, to meet him; Although hee can say (*Am not I able to promote thee*) yet he giues this high respect to him as his better, from whom he expected the promotion of himselfe, and his people. Oh the honour that hath beene formerly done by heathens, to them that haue borne but the face of Prophets! I shame, and grieue to compare the times and men: Only, O God, be thou mercifull to the contempt of thy seruants.

As if nothing needed but the presence of *Balaam*, the superstitious King (out of the ioy of his hope) feasts his gods, his Prophet, his Princes; and on the morrowe, carries him vp to the high-places of his Idol. Who can doubt whether *Balaam* were a false Prophet, that sees him sacrificing in the mount of *Baal*? Had hee bene from the true God, hee would rather haue said, *Pull me downe these altars of Baal*, then *Build me heere*

heere ſeauen others: The very place conuinces him of falſhood, and Idolatry; And why ſeuen altars? What needes all this pompe? When the true God neuer required but one at once, as himſelfe is one; why doth the falſe Prophet call for no leſſe then ſeuen? As if God ſtood vpon numbers? As if the Almighty would haue his power either diuided, or limited? Heere is nothing but a glorious and magnificent pretence of deuotion. It hath beene euer ſeene, that the falſe worſhippers of God haue made more pompous ſhowes, and fairer flouriſhes of their piety, and religion, then the true.

Now when *Balaam* ſees his ſeuen bullocks & ſeuen rams ſmoking vpon his ſeuen altars, he goes vp higher into the mount (as ſome counterfait *Moſes*) to receiue the anſwere of God: But will God meet with a ſorcerer? will hee make a Prophet of a Magician? O man, who ſhall preſcribe God what inſtruments to vſe? he knowes how to imploy, not onely Saints, and Angels, but wicked men, beaſts, Diuels, to his owne glory: Hee that put wordes into the mouth of the Aſſe, puts wordes into the the mouth of *Balaam*: The wordes doe but paſſe from him; They are not polluted, becauſe they are not his; as the Trunk, through which a man ſpeakes, is not the more eloquent for the ſpeech, that is vttred through it. What a notable proclamation had the Infidels wanted of Gods fauour, to his people, if *Balaams* tongue had not been vſed? How many ſhall once ſay, *Lord wvee haue prophecied in thy name*, that ſhall heare *Verely I knowe you not*?

What madnes it this in *Balaam*? He that found himſelfe conſtant in ſoliciting, thinks to find God not conſtant in denying; and, as if that infinite Deity were not the ſame euery where, hopes to change ſucceſſe, with places. Neither is that bolde forehead aſhamed, to importune God againe in that; wherein his owne mouth had teſtified an aſſurance of deniall. The reward was in one of his eyes; the reuenging Angel, in the other: I know not whether (for the time) he more loued the bribe, or feared the Angel. And whiles he is in this diſtraction, his tongue bleſſes againſt his heart, and his heart curſes againſt his tongue. It angers him that he dare not ſpeake what he would; and now at laſt rather then loſe his hopes, he reſolues to ſpeake worſe then curſes. The feare of Gods iudgement in a wordly heart, is at length ouercome with the loue of gaine.

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PHINEAS.

BAlaam pretended an haſte homeward: but hee lingred ſo long, that hee left his bones in *Midian*. How iuſtly did he periſh with the ſword of Iſrael, whoſe tongue had inſenſibly ſlaine ſo many thouſands of them? As it is vſually ſaid of the Diuell, that he goes away in a ſtench; ſo may it truly be ſaid of this Prophet of his: According to the faſhion of all hypocrites, his words were good, his actions abhominable; He would not curſe, but he would aduiſe; and his counſell is worſe, then a curſe: For his curſe had hurt none but himſelfe; his counſell coſt the blood of 24000. Iſraelites. Hee that had heard God ſpeake by *Balaam*, would not looke for the Diuell, in the ſame mouth. And if God himſelfe had not witneſſed againſt him, who could beleeue that the ſame tongue which vttered ſo diuine prophecies, ſhould vtter ſo villanous and curſed aduiſe? Hypocriſie gaines this of men, that it may doe euill, vnſuſpected: But now, he that heard what he ſpake in *Balacs* eare, hath bewrayd, and condemned his counſel, and himſelfe.

This policy was fetcht from the bottome of hell; It is not for lacke of deſire, that I curſe not Iſraell; thou doeſt not more wiſh their deſtruction, then I doe thy wealth, and honour: But ſo long as they holde firme with God, there is no ſorcery againſt *Iacob*; withdrawe God from them, and they ſhall fall alone, and curſe themſelues; Drawe them into ſinne, and thou ſhalt withdraw God from them. There is no ſinne more plauſible, then wantonneſſe; One fornication ſhall drawe in another, and both ſhall fetch the anger of God after them; ſend your faireſt women into their tents, their ſight ſhall draw them to luſt; their luſt to folly; their folly to Idolatrie; and now God ſhall curſe them for thee, vnasked. Where *Balaam* did ſpeake well, there was neuer any Prophet ſpake more diuinely; where he ſpake ill, there was neuer any diuel ſpake more deſperately: Ill counſell ſeldome ſucceedeth not; Good ſeede falls often out of the way, and roots not; but the tares neuer light

amisse: This proiect of the wicked Magician, was too prosperous. The daughters of *Moab* come into the tents of Israel; and haue captiued those, whom the Amorites and Amalekites could not resist. Our first mother *Eue* bequeathed this dowry to her daughters, that they shold be our helpers to sin; the weaker sex is the stronger, in this conquest: Had the Moabites sent their subtilest Counsellors, to perswade the Israelites, to their Idol-sacrifices; they had been repelled with scorn: but now the beauty of their women is ouer-eloquent, and successfull. That which in the first world betrayed the sonnes of God, hath now ensnared Gods people; It had beene happy for Israel if *Balaam* had vsed any charmes, but these. As it is the vse of God to fetch glory to himselfe out of the worst actions of Satan; so it is the guise of that euil one (through the iust permission of the Almighty) to raise aduantage to himselfe, from the fayrest peeces of the work-manshippe of God: No one meanes hath so much inriched hell, as beautifull faces.

All Idols are abhominable: but this of *Baal-Peor*, was besides the superstition of it, beastly; Neither did *Baal* euer put on a forme, of so much shame, as this; yet very Israelites are drawn to adore it. When lust hath blinded the eyes, it carries a man whither it lists; euen beyond al differences of sin. A man besotted with filthy desires, is fit for any villany.

Sin is no lesse crafty, then Satan himselfe; giue him but roome in the eye, and he will soone be possessed of body and soule. These Israelites, first saw the faces of these Moabites, and Midianites; then they grewe to like their presence; from thence, to take pleasure in their feasts: From their bords, they are drawne to their beds; from their beds, to their Idols; and now they are ioyned to *Baal-Peor*, and separated from God. Bodily fornication is the way to spirituall: If wee haue made Idols of flesh, it is iust to bee giuen vp to Idols of wood, and stones. If we haue not grace to resist the beginnings of sinne, where shall we stay? If our foot slippe into the mouth of hell, it is a miracle to stop ere wee come to the bottome.

Well might God be angry, to see his people goe a whoring in this double fornication; neither doth hee smother his wrath, but himselfe strikes with his plague, and bids *Moses* strike with the sword. He strikes the body, and bids *Moses* strike the head. It had beene as easie for him to plague the Rulers, as the vulgar: and one would thinke, these should bee more properly reserued, for his immediate hand; but these hee leaues to the sword of humane authority, that hee might winne awe to his owne ordinances. As the sinnes of great men are exemplary, so are their punishments. Nothing procures so much credit to gouernment, as strict and impartiall executions of great and noble offendors. Those whom

whom their ſins haue embaſed, deſerue no fauour in the puniſhment. As God knowes no honour, no royalty in matter of ſinne, no more may his deputies. Contrarily, conniuence at the outrages of the mighty, cuts the ſinewes of any State; neither doth any thing make good lawes more contemptible, then the making difference of offenders; that ſmall ſacriledges ſhould be puniſhed, when greas ones ride in triumph. If good ordinations turne once to Spiders webs, which are broken through, by the bigger Flyes, no hand will feare to ſweepe them downe.

God was angry; *Moſes* and all good Iſraelites grieued; the heads hanged vp; the people plagued: yet behold, one of the Princes of Iſrael feares not to braue God, and his Miniſters, in that ſinne, which he ſees ſo grieuouſly reuenged in others. I can neuer wonder enough at the impudence of this Iſraelite. Heere is fornication, an odious crime, and that, of an Iſraelite, whoſe name challenges holineſſe; yea, of a Prince of Iſrael, whoſe practiſe is a rule to inferiours; and that, with a woman of Midian, with whom, euen a chaſte contract had been vnlawfull; and that, with contempt of all gouernement; and that, in the face of *Moſes*, and all Iſrael; and that in a time of mourning, and iudgement, for that ſame offence. Thoſe that haue once paſſed the bounds of modeſty, ſoone grow ſhameleſſe in their ſins. Whiles ſin hides it ſelfe in corners, there is yet hope; for, where there is ſhame, there is a poſsibility of grace: but when once it dare look vpon the ſun, and ſend challenges to authority, the caſe is deſperate, and ripe for iudgement.

This great Simeonite, thought hee might ſinne by priuiledge; Hee goes, as if hee ſaid, Who dares controll mee? His nobility hath rayſed him aboue the reach of correction. Commonly, the ſinnes of the mighty are not without preſumption: and therefore their vengeance is no leſſe, then their ſecurity; and their puniſhment is ſo much greater, as their conceit of impunity is greater. All Iſrael ſaw this bold lewdnes of *Zimri*: but their hearts, and eyes were ſo full of griefe, that they had not roome enough for indignation.

Phineas lookt on with the reſt, but with other affections. When hee ſaw this defiance bidden to God; and this inſultation vpon the ſorrow of his people, that whiles they were wringing their hands, a proud miſcreant durſt out-face their humiliation, with his wicked dalliance; his heart boyles with a deſire of an holy reuenge: and now that hand, which was vſed to a cenſer, and ſacrificing knife, takes vp his laueline, and with one ſtroke ioynes theſe two bodies in their death, which were ioyned in their ſinne; and in the very flagrance of their luſt, makes a new way for their ſoules, to their owne place. O noble and heroycall courage of *Phineas*! which as it was rewarded of God, ſo is worthy to

be admired of men. He doth not ſtand caſting of ſcruples: Who am I to doe this? The ſonne of the high Prieſt; My place is all for peace, and mercy; It is for me to ſacrifice, and pray for the ſin of the people, not to ſacrifice any of the people, for their ſin. My duty calls me to appeaſe the anger of God, what I may, not to reuenge the ſinnes of men; to pray for their conuerſion, not to worke the confuſion of any ſinner: and who are theſe? Is not the one a great Prince in Iſrael, the other a Princeſſe of Midian? Can the death of two ſo famous perſons goe vnreuenged? Or if it be ſafe, and fit, why doth my Vncle *Moſes* rather ſhed his owne teares, then their blood? I will mourne with the reſt: let them reuenge whom it concerneth. But the zeale of God hath barred out all weake deliberations; and he holds it now both his duty, and his glory, to be an executioner of ſo ſhameleſſe a payre of offenders.

God loues this heate of zeale, in all the carriages of his ſeruants: And if it tranſport vs too farre, he pardoneth the errors of our feruency, rather then the indifferencies of lukewarmneſſe. As theſe two were more beaſts, then any that euer he ſacrificed; ſo the ſhedding of their blood, was the acceptableſt ſacrifice, that euer he offered vnto God: for both all Iſrael is freed from the plague, and all his poſterity haue the prieſthood, entailed to them, ſo long as the Iewes were a people. Next to our prayers, there is no better ſacrifice, then the blood of malefactors; not as it is theirs, but as it is ſhed by authority. Gouernours are faulty of thoſe ſins they puniſh not. There can bee no better ſight in any State, then to ſee a malefactor at the gallowes. It is not enough for vs, to ſtand gazing vpon the wickedneſſe of the times, (yea altho with teares) vnleſſe we endeuour to redreſſe it: eſpecially publique perſons carry not their Iauelin in their hand for nought.

Euery one is ready to aske *Phineas* for his commiſsion: and thoſe that are willing to ſalue vp the act, plead extraordinary inſtinct from God; who (no doubt) would not haue accepted, that which himſelfe wrought not. But what need I run ſo farre for this warrant, when I hear God ſay to *Moſes*, *Hang vp all the heads of Iſrael*; & *Moſes* ſay to the vnder-Rulers, *Euery one ſlay his men, that are ioyned to Baal-Peor*. Euery Iſraelit is now made a Magiſtrate, for this execution; and why not *Phineas*, amongſt the reſt? Doth his Prieſthood exempt him from the blood of ſinners? How then doth *Samuel* heaw *Agag* in peeces? Euen thoſe may make a carcaſs, which may not touch it. And if *Leui* got the Prieſthood, by ſhedding the blood of Idolaters; why may it not ſtand with that Prieſthood, to ſpill the blood of a fornicator, and Idolater? Ordinary iuſtice will beare out *Phineas* in this act; It is not for euery man to chalenge this office, which this double proclamation allowed to *Phineas*. All that priuate perſons can doe, is either to lift vp their hands to heauen for

for redreſſe of ſinne; or to lift vp their hands againſt the ſinne, not againſt the perſon. *Who made thee a Iudge*, is a lawfull queſtion, if it meet with a perſon vnwarranted.

Now the ſinne is puniſhed, the plague ceaſeth. The reuenge of God, ſets out euer after the ſinne; but if the reuenge of men (which commonly comes later) can ouertake it, God giues ouer the chaſe. How oft hath the infliction of a leſſe puniſhment, auoided a greater. There are none ſo good friends to the State, as courageous and impartiall miniſters of iuſtice. Theſe are the reconcilers of God & the people, more, then the prayers of them that ſit ſtill, and doe nothing.

The Death of Moſes.

AFter many painfull, and perilous enterpriſes, now is *Moſes* drawing to his reſt. Hee hath brought his Iſraelites from Egypt, through the Sea, and wilderneſſe, within the ſight of their promiſed Land; & now himſelfe muſt take poſſeſsion of that Land, whereof Canaan was but a type. When wee haue done that we came for, it is time for vs to be gone; This earth is made only for action, not for fruition; the ſeruices of Gods children ſhould be ill rewarded, if they muſt ſtay heere alwaies. Let no man think much, that thoſe are fetcht away which are faithfull to God; They ſhould not change, if it were not to their preferment. It is our folly that we would haue good men liue for euer, and account it an hard meaſure that they were. He that lends them to the world, owes them a better turne, then this earth can pay them. It were iniurious to wiſh, that goodneſſe ſhould hinder any man from glory. So is the death of Gods Saints precious, that it is certaine.

Moſes muſt go vp to mount Nebo, and die. The time, the place, and euery

euery circumſtance of his diſſolution, is determined. That one dies in the field, another in his bed, another in the water; one in a foraine nation, another in his owne, is fore-decreed in heauen. And, tho we heare it not vocally, yet God hath called euery man, by his name, and ſaith; Die thou there. One man ſeems to die caſually; another, by an inexpected violence: both fall by a deſtiny; and all is ſet downe to vs by an eternall decree. He that brought vs into the world, will carry vs out, according to his owne purpoſes.

Moſes muſt aſcend vp to the hill, to die. Hee receiued his charge for Iſrael, vpon the hill of Sinai; And now he deliuers vp his charge, on the hill of Nebo: His brother *Aaron* died on one hill; hee on another. As Chriſt was transfigured on an hill: ſo, was this excellent type of his; Neither doubt I, but that theſe hills were types to them, of that heauen whither they were aſpiring. It is the goodneſſe of our God, that he will not haue his children die any where, but where they may ſee the Land of Promiſe before them; neither can they depart without much comfort, to haue ſeene it: Contrarily, a wicked man that lookes downe, and ſees hell before him, how can hee chooſe but finde more horror in the end of death, then in the way?

How familiarly doth *Moſes* heare of his end! It is no more betwixt God and *Moſes*, but Go vp, and die; If he had inuited him to a meale, it could not haue been in a more ſociable compellation: No otherwiſe then he ſaid to his other Prophet, Vp and eate: It is neither harſh, nor newes to Gods children, to hear or think of their departure; To them death hath loſt his horror, through acquaintance: Thoſe faces which at firſt ſight ſeemed ill fauoured, by oft viewing, grow out of diſlike: They haue ſo oft thought and reſolued of the neceſsity, & of the iſſue of their diſſolution, that they cannot hold it either ſtrange, or vnwelcome: He that hath had ſuch entire conuerſation with God, cannot feare to goe to him. Thoſe that knowe him not, or knowe that hee will not knowe them, no maruell if they tremble.

This is no ſmall fauour; that God warnes *Moſes* of his end: He that had ſo oft made *Moſes* of counſell, what hee meant to doe with Iſrael, wold not now do ought with himſelf, without his knowledge. Expectation of any maine euent is a great aduantage to a wiſe heart; If the fiery chariot had fetcht away *Elias*, vnlookt for, wee ſhould haue doubted of the fauour of his tranſportation: It is a token of iudgement, to come as a theefe in the night. God forewarns one by ſicknes, another by age, another by his ſecret inſtincts, to prepare for their end: If our hearts be not now in a readineſſe, we are worthy to be ſurpriſed.

But

But what is this I heare? Diſpleaſure mixed with loue? and that to ſo faithfull a ſeruant as *Moſes*? He muſt but ſee the Land of Promiſe, he ſhall not tread vpon it; becauſe hee once, long agoe, ſinned in diſtruſting. Death, tho it were to him an entrance into glory, yet ſhall bee alſo a chaſtiſement of his infidelity: How many noble prooſes had *Moſes* giuen of his courage and ſtrength of faith? How many gratious ſeruices had he done to his Maſter? Yet for one act of diſtruſt, he muſt be gathered to his Fathers. All our obediences cannot beare out one ſin againſt God; How vainly ſhall we hope to make amends to God for our former treſpaſſes, by our better behauiour, when *Moſes* hath this one ſin laide in his diſh after ſo many, and worthy teſtimonies of his fidelity? When we haue forgotten our ſins, yet God remembers them, and (altho not in anger, yet) he calls for our arereages. Alas, what ſhall become of them, with whom God hath ten thouſand greater quarrels; that amongſt many millions of ſins, haue ſcattered ſom few acts of formal ſeruices? If *Moſes* muſt die the firſt death, for one fault; how ſhall they eſcape the ſecond for ſinning alwaies? Euen where God loues, he will not winke at ſin; and if he doe not puniſh, yet he will chaſtice: How much leſſe can it ſtand with that eternall iuſtice to let wilfull ſinners eſcape iudgement?

It might haue been iuſt with God, to haue reſerued the cauſe to himſelfe; and in a generality, to haue told *Moſes*, that his ſin muſt ſhorten his iourney: but it is more of mercy, then iuſtice, that his children ſhall know why they ſmart; That God may at once both iuſtifie himſelfe, and humble them for their particular offences: Thoſe to whom hee meanes vengeance, haue not the ſight of their ſins, till they bee paſt repentance. Complaine not that God vpbraides thee with thy olde ſinnes, whoſoeuer thou art: but know, it is an argument of loue; whereas concealement is a fearfull ſigne of a ſecret diſlike from God.

But what was that noted ſin which deſerues this late exprobration, and ſhall carry ſo ſharp a chaſtiſement? Iſrael murmured for water; God bids *Moſes* take the rod in his hand, and ſpeake to the rocke to giue water; *Moſes* in ſtead of ſpeaking, and ſtriking the rocke with his voyce, ſtrikes it with the rod: Here was his ſin; An ouer-reaching of his commiſsion; A fearfulnes & diſtruſt of the effect. The rod, he knewe, was approued for miracles; he knew not how powerfull his voice might be; therfore he did not ſpeak, but ſtrike, and he ſtrook twice for failing; And now, after theſe many yeats, he is ſtricken for it, of God; It is a dangerous thing in diuine matters, to go beyond our warrant: Thoſe ſinnes which ſeem triuiall to men, are hainous in the account of God; Any thing that ſauors of infidelity diſpleaſes him more, thē ſom other crimes of morality. Yet the mouing of the rod was but a diuerſe thing from the mouing of the toung, is was not contrary; He did not forbid the one, but he com-

commanded the other: This was but acroſſe the ſtreame, not againſt it; where ſhall they appeare whoſe whole courſes are quite contrary to the commandements of God?

Vpon the act done, God paſſed the ſentence of reſtraining *Moſes* with the reſt, from the promiſed Land; now he performes it: Since that time, *Moſes* had many fauours from God: All which could not reuerſe this decreed caſtigation; That euerlaſting rule is grounded vpon the very eſſence of God; I am *Iehouah*, I change not. Our purpoſes are as our ſelues, fickle and incertaine; His are certaine, and immutable: ſome things which he reueales, he alters; nothing that he hath decreed. Beſides the ſoule of *Moſes* (to the glory whereof God principally intended this change) I find him carefull of two things: His Succeſſor, and his Body: *Moſes* moues for the one; the other God doth vnasked: Hee that was ſo tender ouer the welfare of Iſrael, in his life; would not ſlaken his care, in death: Hee takes no thought for himſelfe (for he knewe how gainefull an exchange he muſt make.) All his care is for his charge. Some enuious natures deſire to be miſſed, when they muſt go; and wiſh that the weaknes, or want of a ſucceſſor, may be the foyle of their memory, and honour: *Moſes* is in a contrary diſpoſition; It ſufficeth him not to find contentment in his owne happineſs, vnles he may haue an aſſurance, that Iſrael ſhall proſper after him. Carnall mindes are all for themſelues, and make vſe of gouernement, onely for their owne aduantages; But good hearts look euer to the future good of the Church, aboue their owne, againſt their owne.

Moſes did well, to ſhow his good affection to his people; but in his ſilence God would haue prouided for his owne: He that called him from the ſheep of *Iethro*, will not want a gouernour for his choſen, to ſucceed him; God hath fitted him, whom hee will chooſe. Who can bee more meet, then he whoſe name, whoſe experience, whoſe graces might ſupply, yea reuiue *Moſes* to the people? He that ſearched the Land before, was fitteſt to guide Iſrael into it; He that was indued with the ſpirit of God, was the fitteſt deputy for God: He that abode ſtill in the Tabernacle of Ohel-moed, as Gods attendant, was fitteſt to be ſent forth from him, as his lieutenant: But, oh the vnſearchable counſell of the Almighty! Aged *Caleb*, and all the Princes of Iſrael are paſt ouer; and *Ioſhua* the ſeruant of *Moſes*, is choſen to ſucceed his maſter; The eye of God is not blinded either with gifts, or with blood, or with beauty, or with ſtrength: but as in his eternal elections, ſo in his temporary, he wil haue mercy, on whom he will.

And well doth *Ioſhua* ſucceed *Moſes*; The very acts of God of old were allegories: where the Law ends, there the Sauiour begins; we may ſee the Land of promiſe in the Law; Onely Ieſus the mediator of the new Teſtament can bring vs into it. So was hee a ſeruant of the Law, that he

ſup-

ſupplies all the defects of the Law, to vs: He hath taken poſſeſsion of the promiſed Land for vs; he ſhall carry vs from this Wildernes, to our reſt.

It is no ſmall happineſſe to any ſtate, when their gouernours are choſen by worthineſſe; and ſuch elections are euer from God; whereas the intruſions of bribery, and iniuſt fauour, or violence, as they make the common-wealth miſerable, ſo they come from him, which is the author of confuſion: Woe be to that ſtate that ſuffers it; woe be to that perſon that workes it; for both of them haue ſold themſelues; the one to ſeruitude, the other to ſinne.

I doe not heare *Moſes* repine at Gods choyce; and grudge that this ſceptre of his is not hereditarie; but hee willingly layes hands vpon his ſeruant, to conſecrate him for his ſucceſſour. *Ioſhua* was a good man, yet he had ſome ſparkes of Enuie; for when *Eldad* and *Medad* prophecied, he ſtomacht it; (*My Lord Moſes forbid them.*) Hee that would not abide two of the Elders of Iſrael to prophecie; how would he haue allowed his ſeruant to ſit in his throne? What an example of meekneſſe (beſides all the reſt) doth hee here ſee in this laſt act of his maſter, who without all murmuring reſignes his chaire of ſtate to his Page? It is all one to a gratious heart, whom God will pleaſe to aduance: Emulation and diſcontentment are the affections of carnall mindes. Humility goes euer with regeneration; which teaches a man to thinke (whatſoeuer honour be put vpon others) I haue more then I am worthy of.

The ſame God that by the hands of his Angels carried vp the ſoule of *Moſes* to his glory, doth alſo by the hand of his Angels, carry his body down into the vally of *Moab*, to his ſepulture. Thoſe hands which had taken the Lawe from him, thoſe eyes that had ſeene his preſence, thoſe lips that had conferred ſo oft with him, that face that did ſo ſhine with the beames of his glory, may not be neglected, when the ſoule is gone: He that tooke charge of his birth, and preſeruation in the reeds; takes charge of his carriage out of the world: The care of God ceaſeth not ouer his owne, either in death or after it. How iuſtly doe wee take care of the comely burials of our friends; when God himſelfe giues vs this example?

If the miniſtery of man had beene vſed in this graue of *Moſes*; the place might haue been known to the Iſraelites; but God purpoſely conceales this treaſure, both from Men, and Diuels; that ſo he might both croſſe their curioſity, and preuent their ſuperſtition. If God had loued the adoration of his ſeruants relicks; hee could neuer haue had a fitter opportunity, for this deuotion, then in the body of *Moſes*. It is folly to place religion in thoſe things, which God hides on purpoſe, from vs; It is not the property of the Almighty, to reſtraine vs from good.

Yet

Yet, that diuine hand which lockt vp this treasure, and kept the key of it, brought it forth afterwards, glorious. In the transfiguration, this body which was hid in the valley of Moab, appeared in the hill of Tabor; that wee may knowe, these bodies of ours, are not lost, but layd vp; and shall as sure bee rayſed in glory, as they are laid down in corruption. We know that when he shall appeare, we shall also appeare with him in glory.

The end of the seuenth Book.

CONTEMPLATIONS.

THE EIGHT BOOKE.

Rahab.

Iordan diuided.

The ſiege of Iericho.

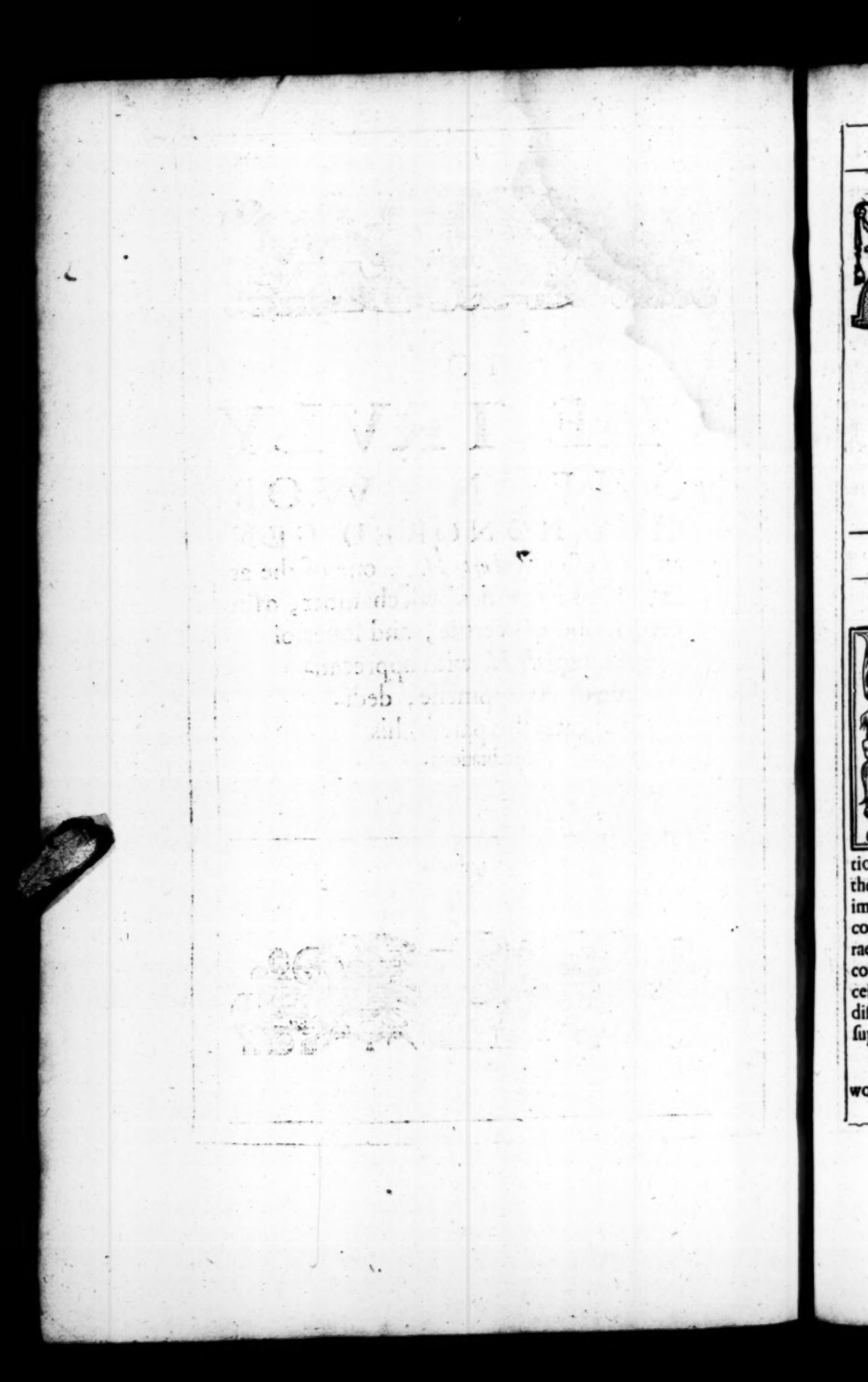
Achan.

The Gibeonites.

EIGHT BOOKE

TO

THE TRVLY NOBLE AND WORTHILY HONORED GENtleman, Maiſter *Robert Hay*, one of the attendants of his Maieſties Bed-chamber, a ſincere friend of vertue, and louer of learning; *I. H.* with apprecation of all happineſſe, dedicates this part of his Meditations.



CONTEMPLATIONS.

THE EIGHT BOOKE.

RAHAB.

Ioshua was one of those twelue searchers which were sent to viewe the Land of Canaan; yet now he addresses two Spyes, for a more particular suruay: Those twelue were onely to inquire of the generall condition of the people, and Land; these two finde out the best entrance into the next part of the Country, & into their greatest Citie. *Ioshua* himselfe was full of Gods spirit, and had the Oracle of God ready for his direction: yet now he goes not to the propitiatory for consultation, but to the spyes. Except where ordinary meanes faile vs, it is no appealing the immediat help of God; we may not seek to the posterne, but where the common gate is shut. It was promised *Ioshua*, that hee should lead Israell into the promised Land; yet he knew it was vnsafe to presume. The condition of his prouident care was included in that assurance of successe. Heauen is promised to vs; but not to our carelesnesse, infidelity, disobedience. He that hath sette this blessed inheritance before vs, presupposes our wisedome, faith, holinesse.

Either force or policie, are fit to be vsed vnto Canaanites. Hee that would be happy in this spiritual warfare, must know where the strength

of his enemy lyeth; and muſt frame his gard, according to the others aſſault. It is a great aduantage to a Chriſtian, to know the faſhion of Satans onſets, that he may the more eaſily compoſe him ſelfe to reſiſt. Many a ſoule hath miſcarried, through the ignorance of his enemy, which had not periſhed, if it had well known that the weakneſſe of Satan ſtands in our faith.

The Spyes can finde no other lodging, but Rahabs houſe. Shee was a victualler by profeſsion, & (as thoſe perſons & trades, by reaſon of the commonneſſe of entertainement were amongſt the Iewes, infamous, by name, and note) ſhe was *Rahab* the harlot; I will not thinke ſhe profeſſed filthineſſe: only her publique trade (through the corruption of thoſe times) hath caſt vpon her this name of reproach; yea, rather will I admire her faith, then make excuſes for her calling. How many women in Iſraell (now *Miriam* was dead) haue giuen ſuch proofes of their knowledge, & faith? How noble is that confeſsion, which ſhee makes of the power and truth of God? Yea I ſee heere, not onely a diſciple of God, but a Propheteſſe. Or, if ſhe had once bin publique, as her houſe was; now ſhe is a chaſte & worthy conuert; and ſo approued her ſelfe for honeſt, & wiſe behauiour, that ſhe is thought worthy to be the great grad-mother of *Dauids* Father: and the holy line of the *Meſsias*, is not aſhamed to admitte her into that happy pede-gree. The mercy of our God doth not meaſure vs, by what we were; It would be wide with the beſt of vs, if the eye of God ſhould looke backward to our former eſtate; there he ſhould ſee *Abraham* an Idolater; *Paul* a perſecutor; *Manaſſes* a nercromancer; *Mary Magdalen* a curtizan; and the beſt, vile enough to be aſhamed of himſelfe. Who can deſpaire of mercy, that ſees euen *Rahab* fetcht into the bloud of Iſrael, and line of Chriſt?

If *Rahab* had receiued theſe Spies, but as vnknowne paſſengers, with reſpect to their mony, and not to their errand, it had bin no praiſe: for in ſuch caſes, the thank is rather to the gueſt, then to the hoſt: but now, ſhe knew their purpoſe; ſhe knew that the harbor of them, was the danger of her owne life: and yet, ſhe hazards this entertainement. Either faith or friendſhip, are neuer tryed, but in extremities. To ſhow countenance to the meſſengers of God, whiles the publique face of the State ſmiles vpon them, is but a curteſie of courſe; but to hide our own liues in theirs, when they are perſecuted, is an act, that looks for a reward. Theſe times need not fauour; we know not what may come: Alas! how likely is it they would ſhelter them in danger, which reſpect them not in proſperity?

All intelligences of ſtate come firſt to the Court; It moſt concernes Princes to harken after the affaires of each other. If this poore Inholder knew of the Sea dried vp before Iſrael, & of the diſcomfiture of *Og* and *Sehon*; Surely this rumor was ſtale with the King of Iericho; he had heard

heard it, and feared: And yet inſtead of ſending Ambaſſadors for peace, he ſends Purſuiuants, for the Spyes. The ſpirit of *Rahab* melted with that ſame report, where-with the King of Iericho was hardened: All make not one vſe of the meſſages, of the proceedings of God.

The King ſends to tell her, what ſhe knew; ſhee had not hid them, if ſhe had not known their errand. I knowe not whether firſt to wonder at the gracious prouiſion of God for the ſpies; or at the ſtrong faith which he hath wrought in the hart of a weak woman: two ſtrangers, Iſraelites, Spies (and noted for all theſe) in a forraine, in an hoſtile Land, haue a ſafe harbour prouided them, euen amongſt their enemies; In Iericho, at the very Court-gate, againſt the proclamation of a King, againſt the indeuours of the people. Where cannot the God of heauen either finde, or raiſe vp friends to his owne cauſes, and ſeruants?

Who could haue hoped for ſuch faith in *Rahab*? which contemned her life for the preſent, that ſhe might ſaue it for the future, neglected her own King and Country, for ſtrangers, which ſhe neuer ſaw; and more feared the deſtruction of that Citie, before it knew that it had an aduerſary, then the diſpleaſure of her King, in the mortall reuenge of that, which he wold haue accounted trechery. She brings them vp to the roof of her houſe, and hides them with ſtalkes of Flax: That plant which was made to hide the body, from nakedneſſe & ſhame, now, is vſed to hide the ſpyes from death. Neuer could theſe ſtalks haue bin improued ſo well with all her huſwifry, after they were bruſed, as now before they were fitted to her wheele: Of theſe ſhe hath wouen an euerlaſting web, both of life and propagation. And now her tongue hides them no leſſe, then her hand: her charity was good, her excuſe was not good. *Euil may not be done that good maie come of it*; we may do any thing but ſin, for promoting a good cauſe: And if not in ſo maine occaſions; how ſhall God take it, that we are not dainty of falſehoods in tryfles?

No man will look that theſe Spies could take any ſound ſleep, in theſe beds of ſtalks; It is enough for them that they liue, though they reſt not. And now, when they heare *Rahab* comming vp the ſtayres, doubtleſſe they looked for an executioner: but behold, ſhee comes vp with a meſſage better then their ſleep; adding to their protection, aduice for their future ſafety; whereto ſhe makes way by a faithfull report of Gods former wonders, & the preſent diſpoſition of her people; and by wiſe capitulations for the life, & ſecurity of her family. The news of Gods miraculous proceedings for Iſrael, haue made her reſolue of their ſucceſſe, & the ruines of Iericho. Then only do we make a right vſe of the works of God, when by his iudgements vpon others, we are warned to auoid our owne. Hee intends his acts for precedents of iuſtice.

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The parents, and brethren of *Rahab* take their reſt; They are not troubled with the feare and care of the ſucceſſe of Iſraell; but ſecurely goe with the current of the preſent condition: Shee watches for them all; and breakes her mid-night ſleep, to preuent their laſt. One wiſe & faithfull perſon does well in an houſe; where all are carcleſs, there is no comfort, but in periſhing together. It had been an ill nature in *Rahab*, if ſhe had bin content to be ſaued alone: that her loue might be a match to her faith, ſhe couenants for all her family; and ſo returnes life to thoſe, of whom ſhe receiued it. Both the bond of nature, and of grace, will draw all ours, to the participation of the ſame good, with our ſelues.

It had bin neuer the better for the Spies, if after this nights lodging, they had bin turned out of doores to the hazard of the way; For ſo the purſuers had light vpon them, and preuented their returne with their death. *Rahabs* counſell therefore was better then her harbor; which ſent them (no doubt, with victuals in their hands) to ſeek ſafety in the mountaines, till the heat of that ſearch were paſt. He that hath giuen vs charge of our liues, will not ſuffer vs to caſt them vpon wilful aduentures: Had not theſe Spyes hid themſelues in thoſe deſert hills, Iſrael had wanted directors for their enterpriſes. There is nothing more expedient for the Church, then that ſome of Gods faithfull meſſengers ſhould withdraw themſelues, and giue way to perſecutions. Courage in thoſe that muſt die, is not a greater aduantage to the Goſpell, then a prudent retyring of thoſe, which may ſuruiue, to maintaine and propagate it.

It was a iuſt and reaſonable tranſaction betwixt them, that her life ſhould be ſaued by them, which had ſaued theirs; They owe no leſſe to her, to whom they were not ſo much gueſts, as priſoners: And now they paſſe, not their promiſe onely, but their oath. They were ſtrangers to *Rahab*, and for ought ſhee knew, might haue beene godleſſe: yet ſhee dares truſt her life vpon their oath. So ſacred and inuiolable hath this bond euer been, that an heathen woman thought her ſelfe ſecure, vpon the oath of an Iſraelite.

Neither is ſhe more confident of their oath taken, then they are carefull both of taking, and performing it. So far are they from deſiring to ſalue vp any breach of promiſe, by equiuocation, that they explaine all conditions; and would preuent all poſsibilities of violation. All *Rahabs* family muſt be gathered into her houſe; and that red cord, which was an inſtrument of their deliuery, muſt be a ſigne of hers. Behold, this is the ſauing colour: The deſtroying Angel ſees the doore-cheekes of the Iſraelites ſprinkled with red, and paſſes them ouer. The Warriours of Iſrael ſee the window of *Rahab* dyed with redde, and ſaue her familie, from the common deſtruction. If our ſoules haue this tincture of

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the pretious blood of our Saniour, vpon our doores, or windowes, we are safe.

But if any one of the brethren of *Rahab*, shall flie from this red flag, and roue about the Citie, and not containe himselfe vnder that roofe, which hid the Spyes, it is in vaine for him to tell the auengers, that he is *Rahabs* brother: That title will not saue him, in the street; within doores it will. If wee will wander out of the limits, that God hath sette vs, wee cast our selues out of his protection; wee cannot challenge the benefit of his gracious preseruation, and our most precious redemption, when we flie out, into the by-waies of our owne hearts; Not for innocence, but for safety and harbour, the Church is that house of *Rahab*, which is saued, when all Iericho shall perish. Whiles wee keepe vs in the lists thereof, we cannot miscary, through misopinion: but when once we runne out of it, let vs look for iudgement from God, and error in our owne iudgement.

Iordan diuided.

THe two Spies returned, with newes of the victory that should be. I do not heare them say, The Land is vnpeopled; or the people are vnfurnished with armes; vnskilfull of the discipline of warre; but (*They faint because of vs: therefore their Land is ours*) Either successe, or discomfiture, begins euer at the heart. A mans inward disposition dooth more then presage the euent. As a man raises vp his owne heart, before his fall; and depresses it, before his glory: so God rayses it vp, before his exaltation; and casts it downe, before his ruine. It is no otherwise in our spirituall conflicts: If Satan see vs once faint, he giues himselfe the day. There is no way to safety, but that our hearts be the last that shall yeeld. That which the heathens attributed to Fortune, we may iustly to the hand of God; That he speedeth those that are forward. All the ground that wee lose, is giuen to our aduersaries.

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This newes is brought but ouer-night; *Ioshua* is on his way by morning, & preuents the sunne for haste. Delaies, whether in the businesse of God or our owne, are hatefull & preiudicial. Many a one loses the Land of Promise, by lingring: if we neglect Gods time, it is iust with him, to crosse vs in ours.

Ioshua hastens till he haue brought Israell to the verge of the promised Land: Nothing parts them now, but the riuer of Iordan. There he stayes a time; that the Israelites might feed themselues awhile, with the sight of that, which they should afterwards inioy. That which they had bin forty yeers in seeking, may not be seized vpon, too suddenly. God loues to giue vs cooles, & heats in our desires; and will so allay our ioies, that their fruition hurt vs not. Hee knowes, that as it is in meates, the long forbearance whereof causes a surfet, when wee come to full feed: so it fares in the contentments of the minde; therefore hee feedes vs not with the dish, but with the spoone; and will haue vs, neyther cloyed nor famished. If the mercy of God haue brought vs within sight of heauen, let vs be content to pause awhile, and vpon the banks of Iordan, fit our selues for our entrance.

Now that Israell is brought to the brim of Canaan, the clowd is vanished, which led them all the way: And as soone as they haue but crossed Iordan, the Manna ceaseth, which nourisht them all the way. The clowd & Manna were for their passage, not for their rest; for the Wildernes, not for Canaan. It were as easie for God to worke miracles alwayes; but he knowes, that custom were the way to make them no miracles. He goes by-waies, but till he haue brought vs into the rode; and then, hee referres vs to his ordinary proceedings. That Israelite should haue beene very foolish, that would still haue said; I will not stirre, till I see the cloud; I will not eat, vnlesse I may haue that food of Angels. Wherefore serues the Ark, but for their direction? Wherefore serues the Wheat of Canaan, but for bread? So fond is that Christian, that will still depend vpon expectation of miracles, after the fulnesse of Gods kingdome. If God beare vs in his armes, when wee are children, yet when we are well growne, he looks we should go on our owne feet: it is enough, that he vpholds vs, tho he carry vs not.

He that hitherto had gone before them in the clowd, doth now goe before them, in the Ark; the same guide, in two diuerse signes of his presence. The cloud was for *Moses*, the Ark for *Ioshuas* time: the cloud was fitte for *Moses*; the Law offred vs Christ, but enwrapped in many obscurities. If he were seene in the clowd, he was heard from the couer of the Ark. Why was it the Ark of the Testimonie, but because it witnessed both his presence, and loue? And within it were his Word, the Law;

Law; and his Sacrament, the Manna. Who can wish a better guide, then the God of heauen, in his word, and Sacraments? Who can know the way into the Land of Promise, so wel as he that owns it? And what meanes can better direct vs thither, then those of his institution?

That Arke which before was as the heart, is now as the head: It was in the midst of Israel, whiles they camped in the desert; now when the clowd is remoued, it is in the front of the Army; That as before they depended vppon it for life, so now, they should for direction. It must go before them, on the shoulders of the sons of *Leui*; they must follow it, but within sight, not within breathing. The Leuites may not touch the Ark, but onely the barres: The Israelites may not approach neerer then a thousand pases to it. What awfull respects doth God require to be giuen vnto the testimonies of his presence? *Vzzah* paid deer for touching it; the men of Bethshemesh, for looking into it. It is a dangerous thing to be too bold with the ordinances of God. Tho the Israelites were sanctified, yet they might not come neer either the mount of Sinai, when the Law was deliuered; or the Arke of the couenant, wherein the law was written. How fearefull shall their estate be, that come with vnhallowed heartes and hands to the word of the Gospell, and the true Manna of the Euangelicall Sacrament? As we vse to say of the Court & of fire; so may we of these diuine institutions, we freeze if we be far off from them; and if we be more neere then befits vs, we burne. Vnder the Law, we might looke at Christ aloof; now vnder the Gospell, we may come neare him: He cals vs to him; yea he enters into vs.

Neither was it onely for reuerence, that the Arke must be, not stumbled at, but wayted on, afarre; but also for conuenience, both of sight, and passage: Those things that are near vs, tho they be lesse, fill our eie; Neither could so many thousand eies see the same obiect, vpon a leuell, but by distance: It would not content God, that one Israelite should tel another, Now the Arke goes, now it turnes, now it stands; but hee would haue euery one his owne witnesse. What can be so comfortable to a good heart, as to see the pledges of Gods presence, and fauour? To heare of the louing kindnesses of God, is pleasant; but to behold, and feel the euidences of his mercy, is vnspeakeably delectable: Hence the Saints of God, not contenting themselues with faith, haue still praied for sight, & fruition, and mourned when they haue wanted it. What an happy prospect hath God set before vs of Christ Iesus crucified before vs, and offred vnto vs?

Ere God will worke a miracle before Israell, they haue charge to bee sanctified. There is an holines required, to make vs either patients, or beholders of the great works of God: how much more when we should be

bee actors in his ſacred ſeruices? There is more vſe of ſanctification, when wee muſt preſent ſomething to God, then when hee muſt doe ought to vs.

The ſame power that diuided the red Sea before *Moſes*, diuides Iordan before *Ioſhua*; that they might ſee the Arke no leſſe effectuall, then the cloud; and the hand of God, as preſent with *Ioſhua*, to bring them into Canaan, as it was with *Moſes*, to bring them out of Egypt: The bearers of the Arke had neede bee faithfull; they muſt firſt ſette their foote into the ſtreames of Iordan, and beleeue that it will giue way; The ſame faith that led *Peter* vppon the water, muſt carry them into it. There can be no Chriſtian without beleefe in God; but thoſe that are neare to God, in his immediate ſeruices, muſt go before others no leſſe in beleeuing, then they do in example.

The waters know their maker: That Iordan, which flowed with full ſtreames, when Chriſt went into it, to bee baptized; now giues way, when the ſame God muſt paſſe through it in ſtate: Then there was vſe of his water, now of his ſand. I heare no newes of any rodde to ſtrike the waters; the preſence of the Arke of the Lord God, the Lord of all the World, is ſigne enough to theſe waues; which now, as, if a ſinew were broken, run backe to both iſſues, and dare not ſo much as wet the feete of the Prieſts, that bore it; What ayled thee O Sea, that thou fledſt, and thou Iordan that thou wert driuen back? ye mountaines that yee leaped like rams, and ye little hills like lambs? The earth trembled at the preſence of the Lord; at the preſence of the God of *Iacob*. How obſeruant are all the creatures to the God that made them? How glorious a God do wee ſerue? whom all the powers of the heauens and Elements are willingly ſubiect vnto; and gladly take that nature which hee pleales to giue them. Hee could haue made Iordan like ſome ſolide pauement of cryſtall, for the Iſraelites feete to haue trode vpon; but this work had not beene ſo magnificent. Euery ſtrong froſt congeales the water, in a naturall courſe: but for the riuer to ſtand ſtill, and runne on heapes, and to be made a liquid wall for the paſſage of Gods people, is, for Nature to runne out of it ſelfe, to do homage to her Creator: Now muſt the Iſraelites needs thinke; How can the Canaanites ſtand out againſt vs, when the Seas and riuers giue vs way? With what ioy did they now trample vpon the dry channell of Iordan, whiles they might ſee the dry deſerts ouercome, the promiſed Land before them, the very waters ſo glad of them, that they ranne backe to welcome them into Canaan? The paſſages into our promiſed Land are troubleſome and perilous; and euen at laſt, offer themſelues to vs the maine hindrances of our ſaluation; which after all our hopes, threaten to defeat vs: for what will it auaile vs to haue paſſed a Wilderneſſe,

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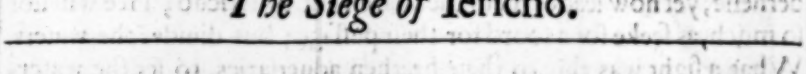
if the waues of Iordan ſhould ſwallow vs vp; But the ſame hand that hath made the way hard, hath made it ſure: He that made the Wilderneſſe comfortable, will make Iordan drie; he will maſter all difficulties for vs; and thoſe things, which we moſt feared, will hee make moſt ſoueraine, and beneficiall to vs. O God, as wee haue truſted thee with the beginning, ſo will we with the finiſhing of our glory. Faithfull art thou that haſt promiſed, which wilt alſo doe it.

Hee that led them about, in forty yeares iourney, through the Wilderneſſe, yet now leades them the neareſt cut to Iericho; Hee will not ſo much, as ſeeke for a foord for their paſſage; but diuides the waters. What a ſight was this to their heathen aduerſaries, to ſee the waters make both a lane, and a wall for Iſrael? Their hearts could not chooſe, but be broken, to ſee the ſtreames broken off for a way to their enemies. I doe not ſee *Ioſhua* haſting through this chanell, as if hee feared, leaſt the tide of Iordan ſhould returne; but as knowing that watery wall ſtronger, then the walles of Iericho, hee paſes ſlowely: And leaſt this miracle ſhould paſſe away with themſelues, he commands twelue ſtones to be taken out of the chanell of Iordan, by twelue ſelected men, from euery Tribe; which ſhall be pitched in Gilgal; and twelue other ſtones, to bee ſet in the midſt of Iordan, where the feet of the Prieſts had ſtood, with the Arke; That ſo both land and water might teſtifie the miraculous way of Iſrael, whiles it ſhould be ſaid of the one; Theſe ſtones were fetcht out of the pauement of Iordan; of the other, There did the Arke reſt whiles we walked dry-ſhod through the deeps of Iordan: Of the one, Iordan was once as dry as this Gilgal; Of the other, Thoſe waues which drowne theſe ſtones, had ſo drowned vs, if the power of the Almighty had not reſtrained them. Many a great worke had God done for Iſrael, which was now forgotten: *Ioſhua* therfore will haue Monuments of Gods mercy, that future Ages might be both witneſſes, and applauders of the great works of their God.



The Siege of Iericho.

Ioshua begins his warres with the Circumcision and Passeouer; Hee knewe that the way to keepe the blood of his people from shedding, was to let out that paganish blood of their vncircumcision. The person must be in fauour, ere the worke can hope to prosper: His predecessor *Moses* had like to haue been slaine for neglect of this Sacrament, when he went to call the people out of Egypt: he iustly feares his owne safety, if now hee omit it, when they are brought into Canaan: wee haue no right of inheritance in the spirituall Canaan, the Church of God, till we haue receiued the Sacrament of our matriculation: So soone as our couenants are renued with our Creator, we may well looke for the vision of God, for the assurance of victory.

What sure worke did the King of Iericho thinke hee had made! he blocked vp the passages, barred vp the gates, defended the walls, and did enough to keepe out a common enemy: If wee could doe but this to our spirituall aduersaries, it were as impossible for vs to be surprised, as for Iericho to be safe. Me thinks I see how they called their councell of warre; debated of all meanes of defence; gathered their forces, trained their souldiours, set strong guards to the gates, and walls; and now would perswade one another, that vnlesse Israel could fly into their City, the siege was vaine. Vaine worldings thinke their rampiers and Barricadoes can keepe out the vengeance of God; Their blindnesse suffers them to look no further then the means: The supreme hand of the Almighty comes not within the compasse of their feares. Euery carnall heart is a Iericho shut vp; God sets down before it, and displaies mercy and iudgement, in sight of the walls thereof; It hardens it selfe in a wilfull security; and saith, *Tush, I shall neuer be moued.*

Yet their courage and feare fight together within their walls, within their bosoms: Their courage tels them of their owne strength; their feare

feare ſuggeſts the miraculous ſucceſſe of this (as they could not but thinke) inchanted generation; and now whiles they haue ſhut out their enemy, they haue ſhut in their owne terrour. The moſt ſecure heart in the world hath ſome flaſhes of feare; for it cannot but ſometimes look out of it ſelfe, and ſee what it would not. *Rahab* had notified that their hearts fainted: and yet now, their faces bewray nothing but reſolution. I know not whether the heart, or the face of an hypocrit be more falſe; and as each of them ſeekes to beguile the other, ſo both of them agree to deceiue the beholders: In the midſt of laughter, their heart is heauy; who would not thinke him merry that laughs? Yet their reioycing is but in the face: who would not think a blaſphemer, or profane man reſolutely careleſſe? If thou hadſt a window into his heart, thou ſhouldeſt ſee him tormented with horrors of conſcience.

Now the Iſraelites ſee thoſe walled cities, and towers whoſe height was reported to reach to heauen; the fame whereof had ſo affrighted them, ere they ſaw them, and were ready doubtleſſe to ſay, in their diſtruſt, which way ſhall wee ſcale theſe inuincible fortifications? what ladders, what engines ſhall wee vſe to ſo great a worke? God preuents their infidelity; *Behold I haue giuen Iericho into thine hand.* If their walles had their foundations laid in the centre of the earth; If the battlements had been ſo high built, that an Eagle could not ſoare ouer them; this is enough, *I haue giuen it thee:* For, on whoſe earth haue they rayſed theſe caſtles? Out of whoſe treaſure did they digge thoſe piles of ſtone? Whence had they their ſtrength, and time to build? Can not hee that gaue, recall his owne? O yee fooles of Iericho; what if your walls bee ſtrong, your men valiant, your leaders skilfull, your King wiſe; when God hath ſaid, *I haue giuen thee the City*: What can ſwords or ſpears do againſt the Lord of hoſts? Without him, meanes can doe nothing: how much leſſe againſt him? How vaine and idle is that reckoning, wherein God is left out? Had the captaine of the Lords hoſt drawne his ſword for Iericho, the gates might haue beene opened; Iſrael could no more haue entred, then they can now be kept from entring, when the walls were fallen. What courſes ſoeuer we take for our ſafety, it is good making God of our ſide: Neither men, nor diuells can hurt vs againſt him; neither men nor Angels can ſecure vs from him.

There was neuer ſo ſtrange a ſiege as this of Iericho: Heere was no mount rayſed, no ſword drawne, no engine planted, no pioners vndermining; Heere were trumpets ſounded, but no enemy ſeene; Here were armed men, but no ſtroke giuen: They muſt walke and not fight; ſeauen ſeuerall dayes muſt they paſe about the walls, which they may not once looke ouer, to ſee what was within. Doubtleſſe, theſe inhabitants of Iericho made themſelues merry with this ſight: When

they had ſtood ſix dayes vpon their walls, and beheld none but a walking enemy; What (ſay they) could Iſraell finde no walke to breathe them with, but about our walls? Haue they not trauelled enough in their forty yeares pilgrimage, but they muſt ſtretch their limmes in this circle? ſurely if their eyes were engines, our walls could not ſtand: wee ſee they are good foot-men; but when ſhall we try their hands? What, doe theſe vaine men thinke Iericho will be wonne with looking at? Or, doe they onely come to count how many paſes it is about our City? If this be their manner of ſiege, wee ſhall haue no great cauſe to feare the ſword of Iſrael. Wicked men thinke God in ieſt, when he is preparing for their iudgement. The Almighty hath wayes and counſells of his owne; vtterly vnlike to ours: which becauſe our reaſon cannot reach, we are ready to condemne of fooliſhneſſe and impoſsibility. With vs, there is no way to victory but fighting; and the ſtrongeſt carries the ſpoyle: God can giue victory to the feet, as well as to the hands; and, when he will, makes weaknes no diſaduantage. What ſhould we do but follow God through by-wayes, and know, that hee will in ſpight of nature lead vs to our end?

All the men of warre muſt compaſſe the City; yet it was not the preſence of the great warriours of Iſrael that threw downe the walls of Iericho. Thoſe foundations were not ſo ſlightly layd, as that they could not endure either a looke, or a march, or a battery: It was the Arke of God whoſe preſence demoliſhed the walles of that wicked City. The ſame power that draue backe the waters of Iordan before, and afterwards layd Dagon on the floore, caſt downe all thoſe forts. The Prieſts beare on their ſhoulders that mighty engine of God, before which thoſe walls, if they had been of molten braſſe, could not ſtand. Thoſe ſpirituall wickedneſſes, yea thoſe gates of hell, which to nature are vtterly inuincible, by the power of the worde of God (which hee hath committed to the cariage of his weake ſeruants) are ouerthrown, and triumphed ouer. Thy Arke, O God, hath been long amongſt vs; how is it that the walls of our corruptions ſtand ſtill vnruined. It hath gone before vs; his Prieſts haue caried it, wee haue not followed it, our hearts haue not attended vpon it; and therefore, how mighty ſoeuer it is in it ſelfe; yet to vs, it hath not beene ſo powerfull, as it would.

Seauen dayes together they walkt this round; They made this therefore their Sabaoth-dayes iourney; and who knowes whether the laſt, and longeſt walke, which brought victory to Iſrael, were not on this day? Not long before, an Iſraelite is ſtoned to death, for but gathering a few ſticks, that day: Now all the hoſt of Iſraell muſt walke about

about the walls of a large and populous City, and yet doe not violate the day. Gods precept is the rule of the iuſtice, & holines of all our actions: Or was it, for that reuenge vpon Gods enemies is an holy worke, and ſuch as God vouchſafes to priuiledge with his owne day? Or, becauſe when we haue vndertaken the exploits of God, he will abide no intermiſsion, till we haue fulfilled them; He allowes vs to breathe, not to breake off, till we haue finiſhed.

It had beene as eaſie for God, to haue giuen this ſucceſſe to their firſt dayes walke, yea to their firſt paſe, or their firſt ſight of Iericho; yet he will not giue it, vntill the end of their ſeuen daies toyle: It is the pleaſure of God to hold vs both in worke, and in expectation; And though he require our continuall indeuours for the ſubduing of our corruptions, during the ſix dayes of our life, yet wee ſhall neuer finde it perfectly effected, till the very euening of our laſt day: In the meane time, it muſt content vs, that wee are in our walke, and that theſe walls cannot ſtand, when we come to the meaſure, and number of our perfection. A good heart grones vnder the ſenſe of his infirmties, faine would be ridde of them, and ſtriues and prayes: but when he hath all done; vntill the end of the ſeuenth day, it cannot bee: If a ſtone or two moulder off from theſe walls, in the meane time, that is all; but the foundations will not be remoued till then.

When we heare of ſo great a deſigne as the miraculous winning of a mighty Citie, who would not looke for ſome glorious meanes to worke it? when wee heare that the Arke of God muſt beſiege Iericho, who would not looke for ſome royall equipage? But behold: heere ſeauen Prieſts muſt goe before it, with ſeauen trumpets of rammes hornes. The Iſraelites had trumpets of ſiluer, which God had appointed for the vſe of aſſembling, and diſſoluing the Congregation, for warre, and for peace. Now I doe not heare them called for; but in ſtead thereof, Trumpets of rams hornes; baſe for the matter, and not loud for ſound; the ſhortneſſe and equall meaſure of thoſe inſtruments coulde not afford, either ſhrilneſſe of noyſe, or variety. How meane and homely are thoſe meanes which GOD commonly vſes in the moſt glorious workes? No doubt, the Citizens of Iericho, anſwered this dull alarum of theirs, from their walles, with other inſtruments of lowder report, and more martiall oſtentation: and the vulgar Iſraelites thought; Wee haue as cleare, and as coſtly trumpets as theirs; yet no man dares offer to ſound the better, when the worſe are commaunded: if wee finde the ordinances of GOD poore and weake; let it content vs that they are of his owne chooſing, and ſuch as whereby hee will ſo much more honour himſelfe, as they in themſelues are more inglorious: not

the outside, but the efficacie, is it that God cares for.

No ram of iron could haue beene so forceable for battery, as these rammes-hornes: For when they sounded long, and were seconded with the shout of the Israelites, all the walles of Iericho fell downe at once: They made the heauen ring with their shout: but the ruine of those walles drowned their voyce, and gaue a pleasant kinde of horrour to the Israelites: The earth shooke vnder them, with the fall; but the hearts of the inhabitants shooke yet more: many of them doubtlesse were slaine with those walles, wherein they had trusted: A man might see death in the faces of all the rest, that remained; who now being halfe dead with astonishment, expected the other halfe from the sword of their enemies; They had now, neither meanes, nor will to resist; for if onely one breach had beene made (as it vses in other sieges) for the the entrance of the enemy; perhaps new supplies of defendants might haue made it vp with their carcasses: but now, that at once Iericho is turned to a plaine field, euery Israelite without resistance might runne to the next booty; and the throates of their enemies seemed to inuite their swords, to a dispatch.

If but one Israelite had knockt at the gates of Iericho, it might haue beene thought their hand had helped to the victory: Now, that God may haue all the glory, without the showe of any riuall, yea of any meanes, they doe but walke and shout, and the walles giue way. He cannot abide to part with any honour, from him selfe: As hee doth all things, so hee would be acknowledged.

They shout all at once. It is the presence of Gods Arke and our conioyned prayers, that are effectuall to the beating downe of wickednesse. They may not shout till they be bidden. If wee will be vnseasonable in our good actions, we may hurt, and not benefit our selues.

Euery liuing thing in Iericho, man, woman, child, cattell, must die: our folly would thinke this mercilesse: but there can bee no mercy in iniustice; and nothing but iniustice, in not fulfilling the charge of God: The death of malefactours, the condemnation of wicked men, seeme harsh to vs; but wee must learne of God, that there is a punishing mercy. Cursed be that mercy, that opposes the God of mercy.

Yet was not *Ioshua* so intent vpon the slaughter, as not to be mindfull of Gods part, and *Rahabs*: First, he giues charge (vnder a curse) of reseruing all the treasure for God; Then of preseruing the family of *Rahab*. Those two Spyes, that receiued life from her, now return it to her, and hers: They call at the windowe with the red cord; and send vppe

newes

newes of life to her, the ſame way which they receiued theirs: Her houſe is no part of Iericho; neither may fire be ſette to any building of that City, till *Rahab* and her family bee ſet ſafe without the hoſt. The actions of our faith and charity will be ſure to pay vs; if late, yet ſurely. Now *Rahab* findes what it is to beleeue God; whiles out of an impure idolatrous City, ſhe is tranſplanted into the Church of God, and made a mother of a royall and holy poſterity.

ACHAN.

WHen the walls of Iericho were fallen, *Ioſhua* charged the Iſraelites but with two precepts; Of ſparing *Rahabs* houſe; and of abſtaining from that treaſure, which was anathematized to God; & one of them is broken: as in the entrance to Paradiſe, but one tree was forbidden, and that was eaten of. God hath prouided for our weakeneſſe in the paucity of commands: but our innocency ſtands not ſo much in hauing few precepts, as in keeping thoſe we haue. So much more guilty are we in the breach of one, as we are more fauoured in the number.

They needed no command to ſpare no liuing thing in Iericho: but to ſpare the treaſure, no command was enough. Impartiality of execution is eaſier to performe, then contempt of theſe worldy things; becauſe we are more prone to couet for our ſelues, then to pitie others. Had *Ioſhua* bidden to ſaue the men, and diuide the treaſure, his charge had beene more plauſible, then now to kill the men, and ſaue the treaſure: or, if they muſt kill, earthly mindes would more gladly ſhed their enemies blood, for a booty, then out of obedience, for the glory of their Maker. But now, it is good reaſon, ſince God threwe downe thoſe walles, and not they; that both the blood of that wicked City ſhould bee ſpilt to him, not to their owne reuenge; and that the treaſure

treasure should be reserued for his vse, not for theirs. Who but a miscreant can grudge, that God should serue himselfe of his owne? I cannot blame the rest of Israel, if they were well pleased with these conditions; onely one *Achan* troubles the peace, and his sinne is imputed to Israel: the innocence of so many thousand Israelites, is not so forceable to excuse his one sinne, as his one sinne is to taint all Israel.

A lewd man is a pernicious creature: That hee damnes his owne soule, is the least part of his mischiefe; hee commonly drawes vengeance vpon a thousand, either by the desert of his sinne, or by the infection. Who would not haue hoped, that the same God, which for ten righteous men would haue spared fiue wicked Cities, should not haue beene content to drowne one sinne, in the obedience of so many righteous? But so venomous is sin, (especially, when it lights among Gods people) that one dram of it is able to infect the whole mass of Israel.

Oh righteous people of Israel, that had but one *Achan!* How had their late circumcision cut away the vncleane foreskin of their disobedience? How had the blood of their Paschall Lambe, scoured their soules from couetous desires? The world was well mended with them, since their stubborne murmurings, in the desert. Since the death of *Moses*, and the gouernement of *Ioshua*, I doe not finde them in any disorder. After that the Law hath brought vs vnder the conduct of the true *Iesus*, our sinnes are more rare, and our liues more conscionable. Whiles wee are vnder the Lawe, we doe not so keepe it, as when wee are deliuered from it: our Christian freedom, is more holy then our seruitude. Then haue the Sacraments of God their due effect, when their receite purgeth vs from our olde sinnes, and makes our conuersation cleane, and spirituall.

Little did *Ioshua* know that there was any sacriledge committed by Israel: that sinne is not halfe cunning enough, that hath not learned secrecie. *Ioshua* was a vigilant Leader, yet some sinnes will escape him: Onely that eye which is euery where, findes vs out in our close wickednesse. It is no blame to authority, that some sinnes are secretly committed: The holiest congregation, or family, may bee blemisht with some malefactors: It is iust blame, that open sinnes are not punished; we shall wrong gouernement, if we shall expect the reach of it should be infinite. He therefore, which if he had knowne the offence, would haue sent vppe prayers, and teares to God, now sends Spyes for a further discouery of Ai; They returne, with newes of the weakenesse of their aduersaries: and (as contemning their paucity) perswade *Ioshua*, that a wing of Israel is enough to ouershadow this City of Ai. The Israelites were so fleshed with their former victory, that now they thinke no walls

walls, or men can ſtand before them. Good ſucceſſe lifts vp the heart with too much confidence; and whiles it diſſwades men from doing their beſt, oft-times diſappoints them. With God, the meanes can neuer be too weake; without him, neuer ſtrong enough.

It is not good to contemne an impotent enemy. In this ſecond battell the Iſraelites are beaten: It was not the fewneſſe of their aſſailants that ouerthrew them, but the ſinne that lay lurking at home. If all the hoſt of Iſrael, had ſet vpon this poore village of Ai, they had beene all equally diſcomfited: the wedge of *Achan* did more fight againſt them, then all the ſwords of the Canaanites. The victories of God goe not by ſtrength, but by innocence.

Doubtleſſe, theſe men of Ai, inſulted in this foyle of Iſrael, and ſaid; Loe theſe are the men, from whoſe preſence the waters of Iordan ran backe, now they runne as faſt away from ours: Theſe are they, before whom the walls of Iericho fell downe; now they are fallen as faſt before vs; and all their neighbours tooke heart from this victory. Wherein I doubt not, but beſides the puniſhment of Iſraels ſin, God intended the further obduration of the Canaanites: Like as ſome skilfull player loſes on purpoſe at the beginning of the game, to drawe on the more abetments. The newes of their ouerthrow ſpred as farre as the fame of their ſpeed; and euery City of Canaan could ſay, Why not we as well as Ai?

But good *Ioſhua*, that ſucceeded *Moſes*, no leſſe in the care of Gods glory, then in his gouernement, is much deiected with this euent. Hee rends his clothes, falls on his face, caſts duſt vpon his head, and (as if he had learned of his Maſter, how to expoſtulate with God) ſayes, *What wilt thou doe to thy mighty Name?*

That *Ioſhua* might ſee, God tooke no pleaſure to let the Iſraelits lie dead vpon the earth, before their enemies; himſelfe is taxed, for but lying all day, vpon his face, before the Arke. All his expoſtulations are anſwered in one word, *Get thee vp, Iſrael hath ſinned.* I doe not heare God ſay, Ly ſtill, and mourne for the ſinne of Iſrael. It is to no purpoſe to pray againſt puniſhment, while the ſin continues. And though God loues to be ſued to; yet he holds our requeſts vnſeaſonable, till there be care had of ſatisfaction. When we haue riſen, and redreſſed ſinne, then may we fall downe for pardon.

Victory is in the free hand of God, to diſpoſe where he will; and no man can maruell that the dice of Warre run euer with hazard, on both ſides: ſo as God needed not to haue giuen any other reaſon of this diſcomfiture of Iſrael, but his owne pleaſure: yet *Ioſhua* muſt now know, that

that Israel, which before preuailed for their faith, is beaten for their sin. When we are crossed in iust and holy quarells, we may well think there is some secret euill vnrepented of, which God would punish in vs; which, tho we see not, yet he so hates, that he will rather be wanting to his owne cause, then not reuenge it. When we goe about any enterprise of God, it is good to see that our hearts be cleare from any pollution of sinne; and when we are thwarted in our hopes, it is our best course to ransack our selues, and to search for some sinne hid from vs in our bosom, but open to the view of God.

The oracle of God, which told him a great offence was committed, yet reueales not the person: It had beene as easie for him, to haue named the man, as the crime. Neither doth *Ioshua* request it; but referrs that discouery to such a meanes, as whereby the offender (finding himselfe singled out by the lot) might be most conuinced. *Achan* thought he might haue lyen as close in all that throng of Israel, as the wedge of Gold lay in his Tent. The same hope of secrecie which mooued him to sinne, mooued him to confidence in his sinne: but now, when hee saw the lot fall vpon his Tribe, he began to start a little; when vpon his family, he began to change countenance: when vpon his household, to tremble and feare; when vpon his person, to be vtterly confounded in himselfe. Foolish men thinke to runne away with their priuie sinnes; and say, Tush, no eye shall see me: but when they thinke themselues safest, God pulls them out with shame. The man that hath escaped iustice, and now is lying downe in death, would thinke; My shame shall neuer be discloſed: but, before men and Angels shall he be brought on the scaffold, and finde confusion, as sure as late.

What needed any other euidence, when God had accused *Achan*? Yet *Ioshua* will haue the sinne out of his mouth, in whose heart it was hatched; *My sonne, I beseech thee, giue glory to God.* Whom God had conuinced as a malefactor, *Ioshua* beseeches as a sonne. Some hote spirite would haue said; Thou wretched traytor, how hast thou pilfred from thy God, and shed the blood of so many Israelites, and caused the host of Israel to show their backs, with dishonour, to the heathens: now shall we fetch this sin out of thee with tortures; and plague thee with a condigne death. But like the disciple of him whose seruant he was, he meekly intreates that, which he might haue extorted by violence, (*My sonne, I beseech thee*). Sweetnesse of compellation, is a great helpe towards the good intertainement of an admonition: roughnes and rigour, many times hardens those hearts, which meekneſse would haue melted to repentance: whether we sue, or conuince, or reproue, little good is gotten by bitternesse. Detestation of the sinne, may well stand with fauour to the person: And these two, not distinguished, cause great wrong, either

ther in our charity, or iuſtice; for, either we vncharitably hate the creature of God, or vniuſtly affect the euill of men. Subiects are, as they are called, ſonnes to the Magiſtrate: All Iſrael was not onely of the family, but as of the loynes of *Ioſhua*; ſuch muſt bee the corrections, ſuch the prouiſions of Gouernours, as for their children; as againe; the obedience and loue of ſubiects muſt be filiall.

God had glorified himſelfe ſufficiently, in finding out the wickednesſe of *Achan*; neither need he honour from men, much leſſe from ſinners; They can diſhonour him by their iniquities: but what recompence can they giue him, for their wrongs? yet *Ioſhua* ſayes, *My ſonne, giue glory to God*; Iſrael ſhould now ſee, that the tongue of *Achan* did iuſtifie God in his lot. The confeſsion of our ſins doth no leſſe honour God, then his glory is blemiſhed by their commiſsion. Who would not be glad to redeeme the honour of his Redeemer, with his owne ſhame?

The lot of God, and the milde words of *Ioſhua*, wonne *Achan* to accuſe himſelfe, ingenuouſly, impartially: a ſtorme perhaps would not haue done that, which a ſun-ſhine hath done. If *Achan* had come in vncalled; and before any queſtion made, out of an honeſt remorſe, had brought in this ſacrilegious booty, and caſt himſelfe and it, at the foot of *Ioſhua*; doubtleſſe, Iſrael had proſpered, and his ſinne had carried away pardon: now, he hath gotten thus much thanke, that hee is not a deſperate ſinner. God will once wring from the conſcience of wicked men their owne inditements; They haue not more carefully hid their ſin, then they ſhall one day freely proclaime their owne ſhame.

Achans confeſsion, tho it were late, yet was it free, and full: For he doth not onely acknowledge the act, but the ground of his ſinne; *I ſaw, and coueted, and tooke.* The eye betrayed the heart; and that, the hand; and now all conſpire in the offenſe. If we liſt not to flatter our ſelues, this hath been the order of our crimes: Euill is vniforme; and, beginning at the ſenſes, takes the inmoſt fort of the ſoule, and then armes our owne outward forces, againſt vs; This ſhal once be the laſciuious mans ſong, I ſaw, and coueted, and tooke: This the theeues; this the idolaters; this the gluttons and drunkeards: All theſe receiue their death by their eye. But, oh fooliſh *Achan*! with what eyes didſt thou looke vpon that ſpoile, which thy fellowes ſawe, and contemned? Why couldeſt thou not before, as well as now, ſee ſhame hid vnder that gay Babyloniſh garment? and an heape of ſtones couered with thoſe ſhekels of ſiluer? The ouer-prizing, and ouer-deſiring of theſe earthly things, caries vs into all miſchiefe; and hides from vs the ſight of Gods iudgements: whoſoeuer deſires the glory of metalls, or of gay clothes, or honour, cannot be innocent.

Well

Well might *Ioshua* haue proceeded to the execution of him, whom God, and his owne mouth accused: but as one that thought no euidence could be too strong, in a case that was capitall; hee lends to see, whether there was as much truth in the confession, as there was falshood in the stealth. Magistrates and Iudges, must pase slowely, and sure, in the punishment of offenders. Presumptions are not ground enough for the sentence of death; no, not in some cases, the confessions of the guilty: It is no warrant for the Law to wrong a man, that hee hath before wronged himselfe. There is lesse ill in sparing an offender, then in punishing the innocent.

Who would not haue exspected, since the confession of *Achan* was ingenuous, and his pillage still found entyre, that his life should haue beene pardoned? But heere was, Confesse, and die: hee had beene too long sicke of this disease, to be recouered. Had his confession beene speedy, and free, it had saued him. How dangerous it is, to suffer sinne to lye fretting into the soule! which if it were washt off betimes with our repentance, could not kill vs. In mortall offences, the course of humane iustice is not stayd by our penitence: It is well for our soules that we haue repented; but the lawes of men take not notice of our sorrow. I know not whether the death, or the teares of a malefactor, be a better sight: The censures of the Church are wip't off with weeping, not the penalties of lawes.

Neither is *Achan* alone call'd foorth to death, but all his family, all his substance. The actor alone doth not smart with sacriledge; all that concerns him is enwrapped in the iudgement. Those that defile their hands with holy goods, are enemies to their owne flesh, and blood. Gods first reuenges are so much the more fearfull, because they must be exemplary.

The

The Gibeonites.

THe newes of Israels victory had flowne ouer all the mountaines, and vallyes of Canaan; and yet those heathenish Kings, and people, rae mustred together against them. They might haue seen themselues in Iericho, and Ai; and haue well perceiued, it was not an arme of flesh, that they must resist; yet they gather their forces, and say, Tush, wee shall speed better. It is madnesse in a man, not to be warned; but to runne vpon the point of those iudgements, wherewith he sees others miscarry; and not to beleeue, till he cannot recouer. Our assent is purchased too late, when we haue ouer-stayd preuention; and trust to that experience, which wee cannot liue to redeeme.

Only the Hiuites are wiser then their fellowes, and will rather yield and liue. Their intelligence was not diuerse from the rest; all had equally heard of the miraculous conduct, & successe of Israell: But their resolution was diuerse. As *Rahab* saued her family, in the midst of Iericho: so these foure Cities preserued themselues, in the midst of Canaan; and both of them, by beleeuing what God would do. The efficacie of Gods marvailous workes, is not in the acts themselues, but in our apprehension; some are ouer-come with those motiues, which others haue contemned for weake.

Had these Gibeonites ioyned with the forces of all their neighbours, they had perished in their common slaughter; If they had not gone away by themselues, death had mette them; It may haue more pleasure, it cannot haue so much safety, to follow the multitude. If examples may leadvs, the greatest part shuts out God, vpon earth, and is excluded from God elsewhere. Some few poore Hiuites yeeld to the Church of God, & escape the condēnation of the world. It is very like, their neighbours flouted at this base submission of the Gibeonites; and out of their tearmes of honor, scorn'd to beg life of an enemy, whiles they

were out of the compasse of mercy: but when the bodies of these proud Iebusites & Perizzites lay strawed vpon the earth, and the Gibeonites suruiued; whether was more worthy of scorne, and insultation?

If the Gibeonites had stayed till Israell had besieged their Cities, their yieldance had beene fruitlesse; now they make an early peace, and are preserued. There is no wisdome in staying till a iudgement come home to vs; the only way to auoide it, is to meet it halfe way. There is the same remedy of warre, and of danger: To prouoke an enemy in his owne borders, is the best stay of inuasion; and to solicit God betimes in a manifest danger, is the best antidote for death.

I commend their wisedome in seeking peace; I doe not commend their falshoode, in the manner of seeking it: who can looke for any better of Pagans? But as the faith of *Rahab* is so rewarded, that her ly is not punished: so the fraud of these Gibeonites, is not an equall match to their beliefe; since the name of the Lord God of Israell, brought them to this suit of peace.

Nothing is found fitter to deceiue Gods people, then a counterfeit copy of age: Here are old sacks, old bottels, old shooes, old garments, old bread. The Israelites that had worn one suit forty yeers, seem'd new-clad in comparison of them. It is no new policy, that Satan would beguile vs with a vaine colour of antiquity, clothing falshood in rags. Errours are neuer the elder, for their patching: Corruption can doe the same that time would do: we may make age, as well as suffer it. These Gibeonites did teare their bottles, and shooes, and clothes, and made them naught, that they might seeme old: so do the false patrons of new errours. If we be caught with this Gibeonitish stratagem, it is a signe we haue not consulted with God.

The sentence of death was gone out against all the inhabitants of Canaan. These Hiuites acknowledge the truth, & iudgements of God, and yet seeke to escape by a league with Israell. The generall denunciations of the vengeance of God, enwrappe all sinners; Yet may we not desspaire of mercy. If the secret counsell of the Almighty had not designed these men to life, *Iosua* could not haue beene deceiued, with their league. In the generality there is no hope: Let vs come in the olde ragges of our vilenesse, to the true *Iosua*, and make our truce with him; wee may liue, yea, wee shall liue. Some of the Israelites suspect the fraude; and notwithstanding all their olde garments, and prouisions, can say, *It may be thou dwellest among vs.* If *Iosua* had continued this doubt, the Gibeonites had torne their bottles in vaine. In cases and persons vnknowne, it is safe not to be too credulous. Charity

it ſelfe will allow ſuſpicion, where we haue ſeene no cauſe to truſt.

If theſe Hiuites had not put on new faces, with their old clothes, they had ſurely changed countenance, when they heard this argument of the Iſraelites, (*It may bee thou dwelleſt amongſt vs; how then can I make a league with thee?*) They had perhaps hoped, their ſubmiſsion would not haue bin refuſed, whereſoeuer they had dwelt: but, leſt their neighbourhood might be a preiudice, they come diſguiſed; and now heare, that their nearneſſe of abode was an vnremoueable bar of peace. It was quarrell enough, that they were Canaanites; God had forbidden both the league, and the life of the natiue inhabitants. He that cals himſelfe the God of peace, proclaimes himſelfe the God of hoſtes: and not to fight where he hath commanded, is to breake the peace with God, whiles we nouriſh it with men. Contention with brethren, is not more hateſull to him, then leagues with Idolaters. The condition that he hath ſet to our peace, is our poſsibility and power. That fals not within the poſsibility of our power, which we cannot doe lawfully.

What a ſmooth tale did theſe Gibeonites tell for themſelues? of the remoteneſſe of their Country; the motiues of their iourney; the conſultation of their Elders; the ageing of their prouiſions in the way: that it might ſeem not only ſafe, but deſerued on their parts, that they ſhould bee admitted to a peace, ſo farre ſought, and purchaſed with ſo much toyle, and importunity. Their clothes, and their tongues agreed together; and both diſagree from the truth: Deceit is euer lightly wrapped vp in plauſibility of words; as faire faces oft times hide much vnchaſtitie. But this guile ſpedde the better, becauſe it was cladde with much plainneſſe: For who would haue ſuſpected, that clouted ſhooes, and ragged coates could haue couered ſo much ſubtilty? The caſe ſeemed ſo cleare, that the Iſraelites thought it needleſſe to conſult with the mouth of the Lord. Their owne eyes and eares were called onely to counſell; and now their credulity hath drawne them into inconuenience.

There is no way to conuince theſe Gibeonitiſh pretences of antiquity, but to haue recourſe to the Oracle of God. Had this bin aduiſed with, none of theſe falſe rags had ſhamed the Church of God: whether in our practiſe, or iudgement, this direction cannot faile vs; whereas what we take vp on the words of men, proues euer either light, or falſe wares.

The facility of Iſrael had led them into a league, to an oath, for the ſafety of the Gibeonites: & now within three daies they finde both their neighborhood and deceit. Thoſe old ſhooes of theirs, would eaſily hold to carry them backe to their home. The march of a great Army, is

eaſy: yet within three dayes the Iſraelites were before their Cities. *Ioſhua* might now haue taken aduantage of their owne words, to diſſolue his league; and haue ſaid; Yee are come from a farre country, theſe Cities are neare; Theſe are not therefore the people, to whom wee are ingaged by our promiſe, and oath: And if theſe Cities bee yours, yet ye are not your ſelues. Ere-while, yee were ſtrangers; now yee are Hiuites, borne and dwelling in the midſt of Canaan: wee will therefore deſtroy theſe Cities neare hand, and do you ſaue your people afarre off. It would ſeeme very queſtionable, Whether *Ioſhua* needed to hold himſelfe bound to this oath; for fraudulent conuentions oblige not; and Iſraell had put in a direct caueat of their vicinity: yet dare not *Ioſhua*, and the Princes truſt to ſhifts, for the eluding their oath; but muſt faithfully performe, what they haue raſhly promiſed.

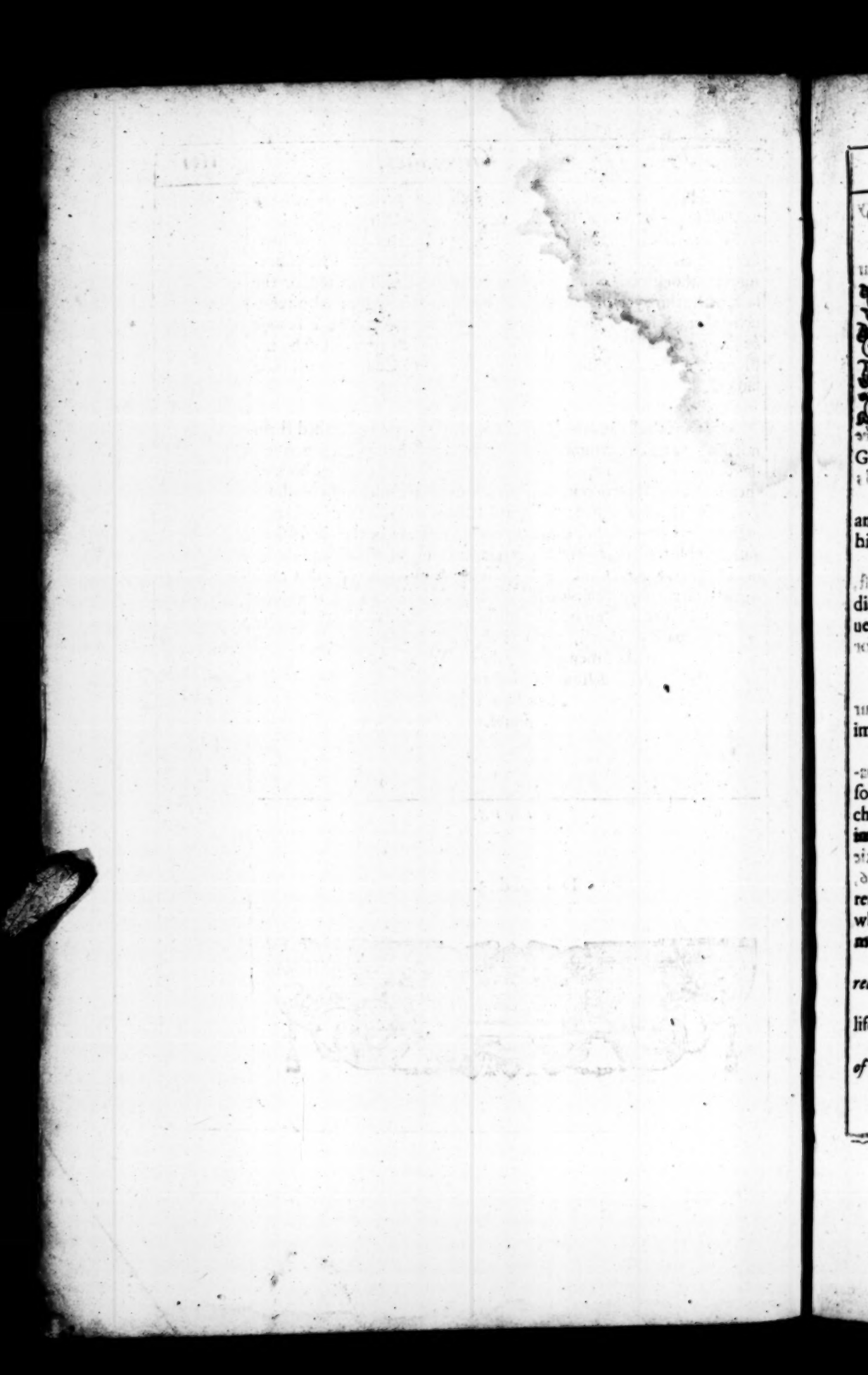
Ioſhuas heart was cleare from any intention of a league with a Canaanite, when he gaue his oath to theſe diſguiſed ſtrangers: yet he durſt neither repeale it himſelfe, neither do I hear him ſue to *Eleazar* the high Prieſt, to diſpenſe with it; but takes himſelfe tied to the very ſtrict words of his oath; not to his owne purpoſes. His tongue had bound his heart and hands: ſo as neyther might ſtirre; leſt while he was curious of fulfilling the will of God, hee ſhould violate the oath of God. And if theſe Gibeonites had not knowne theſe holy bonds indiſſoluble, they neither had beene ſo importunate to obtaine their vow, nor durſt haue truſted it being obtained. If either diſpenſation with oathes, or equiuocation in oathes, had beene knowne in the world, or at leaſt approued, theſe Gibeonites had not liued, and Iſraell had ſlaine them without ſinne: Either Iſraell wanted skill; or our reſeruers, honeſty.

The multitude of Iſraell, when they came to the walls of theſe foure exempted Cities, itched to be at the ſpoile: Not out of a deſire to fulfill Gods commandement, but to enrich themſelues, would they haue fallen vpon theſe Hiuites; They thought all loſt that fell beſides their fingers. The wealthy City of Iericho, was firſt altogether interdicted them; the wals and houſes either fell, or muſt be burnt; the men and cattell killed; the goods and treaſure confiſcate to God. *Achans* booty ſhowes that Citie was both rich, and proud: yet Iſraell might bee no whit the better for them, carrying away nothing but empty victory: and now foure other Cities muſt be exempted from their pillage. Many an enuious looke did Iſraell therefore caſt vpon theſe walles; and many bitter words did they caſt out againſt their Princes, the enemies of their gaine; whether for ſwearing, or for that they would not forſweare: But how-ſoeuer the Princes might haue ſaid in a returne to their fraud; We ſwore indeed to you, but not the people: yet, if any Iſraelite had but pulled downe one ſtone from their wals, or ſhed one drop of Gibeoniti-

tiſh blood; he had no leſſe plagued all Iſraell for periury, then *Achan* had before plagued them, for ſacriledge. The ſequell ſhowes how God would haue taken it: For, when three hundred yeeres after, *Saul* (perhaps forgetting the vow of his fore-fathers) ſlew ſome of theſe Gibeonites, although out of a wel-meant zeale; all Iſraell ſmarted for the fact, with a three yeeres famine, and that in *Dauids* raigne: who receiued this oracle from God; *It is for Saul, and for his bloudy houſe, becauſe he ſlew the Gibeonites.* Neither could this wrong be expiated, but by the blood of *Sauls* ſeuen ſonnes, hanged vp at the very Court-gates of their father.

Ioſhua and the Princes had promiſed them life; they promiſed them not liberty: no couenant was paſt againſt their ſeruitude. It was iuſt therefore with the Rulers of Iſraell, to make ſlauery the price both of their liues, and their deceit. The Iſraelites had themſelues beene drudges, if the Gibeonites had not beguiled them, and liued. The old rags therefore wherewith they came diſguiſed, muſt now be their beſt ſuites, and their life muſt be toylſomly ſpent in heawing of wood, and drawing of water, for all Iſraell. How deare is life to our nature, that men can be content to purchaſe it with ſeruitude? It is the wiſdom of Gods children to make good vſe of their ouer-ſights. The raſh oath of Iſraell, prooues their aduantage: Euen wicked men gaine by the out-ſide of good actions: Good men make a benefit of their ſinnes.

FINIS.



A briefe Summe of the Principles of Religion, by way of Catechiſme.

HOw many things are required of a Chriſtian?

Anſ. Two: Knowledge and Practice.

Q. *What are we bound to know?*

A. God, and our ſelues.

Q. *What muſt we know of God?*

A. What one he is, and what he hath done.

Q. *What is God?*

A. He is one Almighty and infinite ſpirit, Father, Sonne, and holy Ghoſt.

Q. *What hath hee done?*

A. He hath made all things, he gouerneth and preſerueth all things, and hath eternally decreed how all things ſhall be done, and hath reuea-his will to vs in his word.

Q. *What more muſt wee know concerning God and his actions?*

A. That God the Sonne, Chriſt Ieſus, tooke our nature vpon him, died for our redemption, roſe againe and now liueth glorioully in heauen, making interceſsion for vs.

Q. *Thus much concerning God: what muſt we know of our ſelues?*

A. What we were, what we are, and what we ſhall bee.

Q. *What were wee?*

A. Wee were made at firſt perfect and happy, according to Gods image, in knowledge, in holineſſe, in righteouſneſſe.

Q. *What are wee now?*

A. Euer ſince the fall of our firſt Parents, wee are all naturally the ſonnes of wrath, ſubiect to miſery and death: But thoſe whom God chooſeth out to himſelfe, are in part renued through grace, and haue the image of God in part repaired in them.

Q. *What ſhall wee bee?*

A. At the generall reſurrection of all flesh, thoſe which were in part renued heere, ſhall be fully perfited & glorified in body and ſoule: thoſe which haue liued and died in their ſins, ſhall be iudged to perpetuall torments.

Q. *Thus much for our knowledge: Now for our Practice what is required of vs?*

A. Due obedience and ſeruice to God, both in our ordinary courſe of life, and alſo in the ſpeciall exerciſes of his worſhip.

Q. *What is that obedience which is required of vs in the ordinary courſe of our life?*

A. It is partly preſcribed vs by the Law, and partly by the Goſpell.

Q. *What doth the Law require?*

A. It

A. The law, contained in ten commandements, inioyneth vs all piety to God, and all iustice and charity to our neighbour.

Q. *What doth the Gospell require?*

A. Faith in the Lord Iesus, with the fruit of it, Repentance; as our onely remedy for the breach of the law.

Q. *What is faith?*

A. The affiance of the soule vpon Christ Iesus, depending vpon him alone for forgiuenesse and saluation.

Q. *What is repentance?*

A. An effectuall breaking off our old sins, with sorrow and detestation, and an earnest purpose and indeuour of contrary obedience.

Q. *Thus much of our obedience in the whole course of life; what are the services required more specially in the immediate exercises of Gods worship?*

A. They are chiefely three. 1. Due hearing and reading the word; 2. Receiuing the Sacraments; 3. Prayer.

Q. *How many Sacraments are there?*

A. Two: Baptisme, and the Lords Supper.

Q. *What is the vse of Baptisme?*

A. By water, washing the body, to assure vs that the blood of Christ, applyed to the soule of euery beleeuer, cleanseth him from his sinnes.

Q. *What is the vse of the Lords Supper?*

A. To be a signe, a seale, a pledge vnto vs of Christ Iesus giuen for vs, and giuen to vs.

Q. *What signifies the bread and wine?*

A. The body and blood of Christ broken and poured out for our redemption.

Q. *What is required of euery Receiuer?*

A. Vpon paine of iudgement that he prepare himselfe by examination.

Q. *Whereof must a man examine himselfe?*

A. Whether he finde in himselfe 1, competent knowledge: 2, a true (tho weake) faith: 3, vnfained repentance for his sinnes: 4, charitie and readinesse to forgiue: 5, an hungring desire to this Sacrament: 6, A thankefull heart for Christ, and it.

Q. *What is prayer?*

A. A calling vpon God through Christ for a supply of all our wants, and praising him for all his blessings.

I. H.

FINIS.